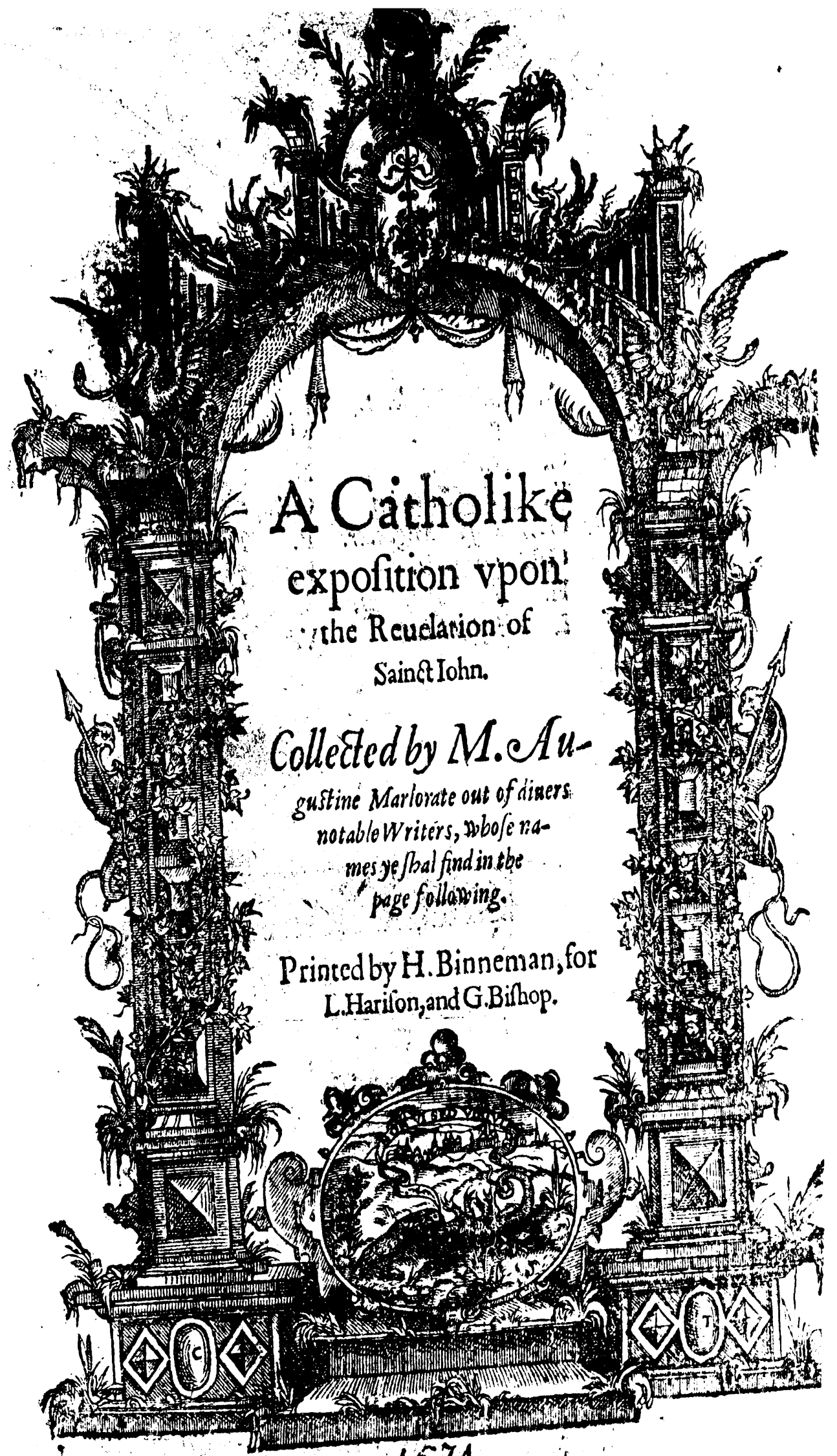




AVGVSTINVS MARLORATVS



¶ Where ye finde any of these Letters in the Booke, ye shall note that it is the minde of the Authors herevnto annexed.

A.	Aug. Marlorat.	L.	Lambert.
B.	Bullinger.	M.	Musculus.
C.	Caluin.	N.	Neageorgus.
E.	Eras. Sarcorius.	OE.	Oecolampadius.
G.	Gasp. Megander.	P.	Primafius.
GR.	Gregorie.	L.	Pellikanus.
H.	Hegendorphius.	S.	Seb. Meyer.
I.	Iustus Ionas.	V.	Viret.



To the right honourable
Sir Walter Mildmay knyghte,

Chancellour of the Queenes Maiesties court
of Eschequer, and one of his highnesse moste
honourable priuie counsell, Arthur Gol-
ding wisheth abundance of Christs
grace, bealth, prosperitie, and
increace of honour.



O great always
hathe Gods louyng
kyndenesse and care
bin ouer his beloued
Church: that besides
the vvasching and cle-
syng thereof in the
fountaine of regene-
ration, thorough the
most precious bloud-
shed of his onely be-
gotten and deare be-
loued sonne, and the reconciling of vstoo him selfe by
his death, vwhen vve vvere yet his viter enemies and
the children of endlesse vvrathe and damnation by
oure naturall birthe from our firstefather Adam: hee
hath not only giuen vs the spirite of adoption, vvhether-
by vve assuredly feele, and freely and boldly protest
him too bee oure Father: but also clothed vs vvith
Christes rightuousnesse, vvhetherthrough vve rising vp
to newnesse and holines of life, do get the vpper hande
A.ij. of

The Epistle

of sinne, death and Satan, by mortifying the old Adam
vvith the lusts and likings therof through lively faith,
driuen away the mist of ignorance and misbeleef from
our mindes by the lyght of his gracious Gospel, that
we myght vvalke vvithout stumbling as in the open
daylight: and finally taughte vs all thyngs necessarie as
vvell to the attaynement of the immortalitie to come, as
to the leading of a godlie, quiet and happie lyfe heere,
by exercising the duties of mutuall loue and charitie
among our selues: but also (lest any thing might vvant
to the strengthning and encouraging of vs to goe thro-
rough, and to hold out constantly to the end of our race)
hath armed vs ageinst all temptations, hart bytings and
stumbling blocks, by vvarning vs aforehad vvhat thin-
ges should happen to his Church from tyme to tyme
too the ende of the vvorlde, vvhat rewarde are layd
vp in heauen for the godly, and vvhat punishments
shall finally fall vppon the vvicked. For he knowing
both the vvilnesse of the olde serpent raging and ram-
ping lyke a hungerstaruen Lyon disappoynted of his
prey, and the spitefull malice of the vvorld vvliche be-
ing sette altogether vppon naughtinesse fyghteth conti-
nually vvith tooth and nayle ageinst the truth and the
professers therof: and therunto how fraile and vveake
vvee be of our selues, insomuch that although there be
a vvillingnesse in vs to persist in his seruice through the
vvorking of his holie spirite, yet vve fynde no pover
and abilitie to performe that desire, further forth than
vve be vphilde and maynteyned by his mightie hande
from aboue: He (I say) knowing all these things vvell
ynough, hath alvvayes like a most prouident househol-
der

Dedicatorie.

der and foreseeing vvatcheman, foretold his seruants
of the inconueniences to come, that they might not be
so astonished or amazed vvith the suddaynesse or gre-
uousnesse of them, as to quayle or shrinke at any perill,
persecution, or misfortune, but alvvays comfort them-
selues vvith the certaintie of Gods prouidence and assu-
rance of his helpe. This did he vvhen he told Abraham
that his seede should be a sojourner in a strange lande,
vvhere they should be brought in bondage, and misin-
treated. 400. yeares. This didde hee vvhen hee tolde
the people of Iuda and Ierusalem that they should
bee caried awaye too Babylon, and there serue the
Chaldeis. 70. yeares. This did he vvhen by the mouth
of his chozen vessell Saint Paule he tolde the ministers
and elders of the Church of Ephesus that greuous
vvolues and speakers of levvde things should rise vp,
vvliche should not spare the flocke. Finally, this hath
he done through all ages and all times bothe vnder the
lawe and vnder the Gospel, as vvell in the olde Te-
stament as in the newe: and specially in this presente
Reuelation to his holie seruant Sainte Iohn, vvliche
according to the name thereof, conteyneth a mysticall
discouerie of the vvhole state of the Church, from the
first setting forth and preaching of the Gospel, euen
vnto the ende of the vvorld. VVliche thing surely is
so muche the more needefull, bicause that mannes na-
ture growving dayly more and more into decay vvith
the perishing vvorld nowe hastening too his ende, is
more subiecte too corruption, and lesse gyuen too
Godlynesse and vertue than euer it vvas: and the di-
uell perceyving his kingdome vppon earth to dravve
apace

The Epistle

apace too vtter ruine, laboureth the more earnestly to vvorke all the spight and mischief he can to Christ and his members. And therefore Christe oure Prophet, high Priest and King, being not ignorant of the perillousnesse of these latter days, vvhether in the fury of Antichryst shoulde rage farre extremelyer than euer it had doone since the first creation of things: not onely forevvarne, but also armeth vs in this booke, that vve mighte haue continuall comforte and patience by his Scriptures. Nowv although the Commentaries of that learned and godlie father doctour Bullinger opening and expounding these mysticall reuelations, haue heretofore bin translated, and be alreedy stil extant in our english tung: in respect vvhetherof it might seeme that this labor of myne might the better haue bin spared in that behalf: yet notwithstanding forasmuch as Gods spirit the fountaine of all knowvledge and vnderstanding, sheadeth himself into vvhome hee vvill, and in vvhath maner and measure hee vvill, and vseth the sundrie dispositions of mens vvittes diuersly too the furtherance of Chrystes kingdome, and the aduancement of Gods glorie: I doubt not but that this vvorke vvill be found to be both profitable and necessarie, to such as reade it vvith a christianly mynde of beeing edified to salvation, and not vvith a curious fantasie of seeking straunge and vncouth things. For the vvord of God serueth too feede mens soules vnto eternall lyfe, and not to delight their eares vvith transitorie pleasantnesse. And maister Marlorat that painfull labourer in Gods vineyard, vvho in the end sealed vp the testimony of Iesus Christ vvith the expence of his ovyne bloud, hath briefly conueyed
into

Dedicatorie.

into this his vvorke, the vvhole substaunce of matter, vvich all the late vvriters of our times haue set down in vvriting for the better opening of this present Reuelation. And vvhere as hee to auoyde tediousnesse, and to bring his booke into the lesse rome, had referred the reader to other places of his former expositions vppon other partes of the Scripture: I to ease the reader of his labour in seeking them vvhere they be translated, and to supply his vvant of them vvhere they be not translated, haue sought oute those places, & from thence conueyed bothe his matter and vvordes into this translation, and set them in their proper roomes, as largely or briefly as the presente purpose seemed to require, Novv therefore it may please your honour of youre accustomed goodnesse tovvardes mee, or rather of youre loue to the setting foorth of Gods glorie (vvhi- che is vvell knowvne to be moste earnest and vnfained) too accept this trauell of myne, vvich being dedicated to your name, is set foorth to the stablishment of Chrystes kingdom and common vvealth in this realme, and to the speciall comforte of suche as are vnder the crosse, and fynde not any succour or reliefe at the handes of men. Finished at my lodging in London the last day of August . 1574.



¶ A necessarie Table to this present worke gathered by order of the Alphabet, where

note that the first number signifieth the Page, the second the Line, and the letter (a) signifieth the first side; the letter (b) the second side of the leafe.

A.

¶ Abaddon.

A Baddon is the right name bothe of Satan and of the Pope. 134. b. 24.

¶ Abhominable.

¶ Who bee abhominable. 289. b. 10.

¶ Abraham.

¶ What is ment by Abrahams bozom. 96. b. 22.

¶ Accuse. **Looke in** Slaunder.

¶ Adde.

¶ Who adde to the scripture. 317. a. 18.

¶ Aduersitie. **Looke in** Affliction.

Aduersions. 253. b. 1.

¶ Affection.

Affections must bee ruled and not rooted out. 40. b. 22.

The difference betweene Christes affections and ours. 40. b. 10.

The innermost affections and corzies of the wicked disclosed. 157. b. 30.

¶ Afflict and Afflictions.

Two kinds of tribulation or affliction. 38. b. 18.

The difference betweene the afflictions of the godly and vngodly. 69. b. 3.

The aduersities of the godly shal not last ouerlong. 63. b. 14. & 114. a. 11.

Afflictions come by Gods prouidence and not by casualtie. 119. a. 34.

The ende why God afflicteth the godly. 42. a. 6. & 57. a. 13.

¶ Why God afflicteth vs diuersly. 42. a. 30.

¶ Looke mote in Plages, and in Punishment, Persecution and Trouble.

¶ Alarik. 100. a. 3.

¶ Almightinesse.

Gods almightinesse and the vse thereof. 15. b. 15. & 16. a.

¶ Alpha and Omega.

Alpha and Omega. 15. a. 31. & 287. a. 16.

¶ Altar.

¶ What is ment by the woord Altar. 96. b. 15. & 147. b. 28.

¶ Who is the golden Altar. 135. b. 8. 22.

¶ Who be the foure corners of the golden Altar. 135. b. 6.

¶ Aire.

The darkening of the Aire. 127. b. 26.

¶ Amen.

¶ What is ment by the word Amen. 15. a. 5. & 66. a. 19. & 88. a. 25. & 162. a. 11.

¶ Amendment.

Amendment and reformation must begin at the chiefe in the Church. 30. a. 26. b.

¶ Amethist.

The description of the Amethist & what is betokened thereby. 300. a. 34.

¶ Anabaptist.

Anabaptists and Libertines described. 52. b. 16.

The dealing of the Anabaptists. 189. a. 25.

¶ Angell.

¶ What an Angell is. 30. a. 17.

Difference of Angelles. 211. a. 16.

The Angelles are not able to abide the brightnesse of Gods maiestie. 110. a. 17.

The Angelles neuer cease praying of God. 75. b. 17.

The Angels reioyce at the prosperitie of Gods Church. 104. a. 21. b. & 216. a. 33.

The Angels are alwayes readie and desirous

THE TABLE.

rons to serue Christ & his Church. 110.
a. 11.
The Angels do seruice to the chosen. 74. a.
23. 11. a. 11.
VWho be Angels 294. b. 31.
VWho the Angel was that is said to be the
shewer of this reuelation 5. a. 23.
The Angel of the couenant. 105. b. 24. and
140. a. 2. 20.
VWho be Michaels Angels. 124. b. 11.
VWho be the Dragons Angels. 148. b. 19.
VWhy the Ministers are called Angels. 28.
b. 8.
¶ Aunsweare.
VWhat is ment by the word Aunsweare.
110. b. 31
¶ Antichrist.
Descriptions of Antichrist and of his Mi-
nisters and Kingdome 183. a. 2. b. & 184.
& 185. & 186. & 187. & 188. & 189. &
190. & 191. & 192. & 192. & 193.
& 194. & 195. & 196. & 197. & 198. &
199. & 200. & 201. & 217. b. 5. & 237. b.
23. & 238. & 239. & 240. & 241. & 242.
& 243. & 244. & 245. & 246. & 247.
& 248. & 249. a.
Antichrist is mere mā & not god. 201. a. 25
Antichrist is any one mā but some whole
state or kingdome. 183. b. 14.
Antichrist a helhound 154. b. 14.
Antichrist is Christs Ape 200. a. 18
Antichristes rayling against god 189. b. 8.
& 190. a.
His rayling vpon Gods Church. 190. a. 9
His rayling vpon the saints deceased 190. a.
The wonderfull preuayling of Antichrist
in his errors 102. b. 2
How fondly and blindly al states and de-
grees of men ycelled to Antichrist and
his filthy rable 237. b. 23 & 238. a. b
Antichristes kingdome shall surely come
to an end though the very instant ther
of be knowne to any man 149. a. 26. b.
Antichristes double warre against Christ
and his members 154. b. 24
Mo hold with Antichrist than with christ
137. a. 26. b. & 190. b. 33. & 191. a.
Antichrist shall not preuayle against
Christ 137. b. 15
The vncertainie shortnesse and crueltie
of Antichristes raigne. 188. b. 8.
The wounding of Antichristes head. 186.
a. 24. b.
Antichrist commeth from hel and shal to
hell againe. 244. a. 24.
The discouery of Antichrist and the cal-
ling of the Gentiles 208. a. 4
The fall of Antichrist and the viter destru-
ction of him and his kingdome 209. a.
31. b. & 215. a. 27. b. & 216. & 217. & 218.
& 219. & 220. & 234. & 235. & 236. &
246. a. 3. & 249. & 250. & 251. & 252. &
253. & 354. & 255. & 256. & 257. & 258.
& 259. & 260. & 261. & 270. & 271. &
272. & 278. b. 28. & 279.
The causes of Antichristes fall and de-
struction. 252. b. 18. & 253. a. b. & 255. a.
18. b. & 261. a. 33. b. & 263. a. 10
The and fore ouerlasting punishment of
such as serue Antichrist 210. b. 29. & 211.
a. b. & 212. a. b. & 218. a. b. & 219. a. b. &
234. a. 8
¶ Antichrist. **Looke more in Babylon.**
Beast, Rome, whore, Mahumet, world,
worshipping.
Antipas 44. d. 2.
¶ Apace. **Looke Shortly.**
Appelles an heretike. 50. b. 16.
¶ Apocalips.
VWhat the word Apocalips or Reuelati-
on signifieth and why this booke is
so named. 2. b. 14
Looke more in Revelation.
¶ Apostle.
VWho were Apostles. 259. b. 2.
Apostle, Euangelist, Prophet, Pastor or
Shepeheard, and Doctor, or Teacher,
are names betokening al one function,
charge, or office in the church 259. a. 29
False Prophets and Apostles 32. a. 5

False

THE TABLE.

False Apostles are much set by in the
world 82. b. 22
Apparell. **Looke Clothing.**
Arius 121. a. 21
¶ Arke.
The Arke of Gods testament 166. b. 4
Armageddon 232. b. 32
Arrowes. **Looke Bowe.**
Asia 7. b. 34
Attila 100. a. 6
Aurelian 95. a. 35
¶ Authoritie.
VWhereuppon the Authoritie of the
Church dependeth 296. a. 22
VWhat maner of power and Authoritie
the rulers and shepherds in Christs
Church ought to haue 10. b. 28. & 11. a.
Christs iudiciall Authoritie 71. a. 23. b. 17
B
¶ Babylon.
VWhat Babylon is 209. b. 6
VWho be the great Babylō 235. a. 23
Rome called by the name of Babilon 156.
b. 16
VWho be betokened by the name of the
great whore of Babylon 237. a. 22
VWhat is ment by fleeing out of Babylon
253. b. 11.
Backbiting & backbiters. **Looke Slauder**
Balaam 45. a. 14.
Balac. 45. a. 16.
¶ Baptim.
How we be washed by Baptim 292. a. 26. b.
The right signification and vse of Baptim
11. b. 10
The effect of Baptim. 73. b. 27
Toyes iniurious to Baptim. 11. b. 14
¶ Battell.
The Battell betwene Christ & Satā, & the
maner thereof. 174. b. 11. & 175. a. b. &
176. a. b
VWhy the Battell betwene Christ & Satan
is said to be great 174. b. 29
¶ Beare.
VWhat is betokened by a Beare 185. a. 1
¶ Beast.
VWhy Antichrist is called a Beast 154. a. 35
b. & 183. a. 30. b. 33
VWhat is betokened by the fower Beastes
that were vnder gods throne 74. a. 28. b.
VWho is ment by the Rozecolored Beast
239. a. 4. b
VWho be the Beast that the great whore
sitteth vppon 239. a. 22
¶ Beggerly.
VWho bee poore or Beggerly 67. b. 20. &
68. a. 19
¶ Beginning.
VWhy Christ is said to bee the Beginning
of all creatures 66. a. 33
¶ Being.
Of Being and not Being 56. a. 4
¶ Beliefe.
Beliefe and profession must go together.
96. b. 33
Beliefe in Christ maketh men too prayse
God 84. a. 35. b
It is hard to bring the world to the Belief
of the Gospell 84. a. 1
¶ Benefits.
The right receiuing of all Gods Benefites
and specially of his woord and Sacra-
ments 145. b. 2
The prerogative of the godly in the vse of
gods tēporal Benefits 301. b. 12. & 302. a.
Gods Benefits require continuall praise
and thankesgeuing. 204. a. 6.
¶ Berill.
The description of Berill and what is be-
tokened therby 300. a. 8
¶ Blasphemie.
The Blasphemies of the Antichrist of
Rome 189. b. 27. & 241. b. 35. & 242. a.
The Blasphemie of Mahumet 189. b. 8
The Blasphemous names or titles of An-
tichrist 184. a. 33. & b.
The Popes Blasphemousnesse and his
outrageous defacing of Christs ordi-
nances 195. b. 15. & 196. a. b
*ij.

The

THE TABLE.

The blasphemousnesse of the Papists. 77.
b. 7.
The punishment of blasphemers. 228. b.
24.
¶ Blisse.
VWho be blisse. 276. a. 5.
VWhere to blissing agreeth chiefly. 110.
a. 29.
VWhat is to blisse God. 76. b. 9.
In what wise the dumb creatures blisse
God. 87. b. 33.
¶ Bloud, Bloudie, Bloudinesse,
Bloudshed.
VWhat is ment by Bloud. 218. b. 26.
Our clesing by Christes Bloudshed. 111.
b. 5.
Christes Bloud is auayleable to none but
such as beleue. 178. b. 7.
The Bloud of the martirs is the seede of
the Church. 159. a. 7.
VWhat is ment by the garment stayned
with Bloud. 268. b. 3.
Of the shedding of gilleesse Bloud. 261. b.
18.
Turning of water into Bloud. 153. a. 5.
The Bloudinesse of the Romish harlot
239. a. 33. b.
¶ Blynd and Blyndnesse.
VWho be Blynd. 68. a. 20.
VWhy God is said to be Blind men. 92. a. 16.
VWhy God suffreth men to be Blynded.
250. b. 6.
The fond Blyndnesse of earthly Kynges.
237. b. 23.
The faithful bewaile the common Blind
nesse of mankind. 80. b. 32. & 81. a.
¶ Body.
The restitution of the same Bodies wher-
in men died. 282. a. 21. b.
¶ Booke.
VWhat the Booke of lyfe is, and who be
written in it, or wyped out of it. 59. a.
31. b. & 281. a. 1.
The Bookes of mens consciences. 280. b.
16.
VWhat the Lordes Booke is. 78. b. 26.
¶ Boldnesse.
The vnsearfulnesse or boldnesse of Chri-
stians and what it is. 40. a. 28. b.
¶ Bowe.
The Gospell likened too Bowe and Ar-
rowes. 90. a. 16.
¶ Brasse.
Brasse. 23. b. 11.
¶ Brother.
All Christians are Brothers. 16. a. 26.
¶ Burne.
Burning seete. 23. b. 25. & 24. a.
A double Burning. 121. b. 3.
¶ Burthen.
VWhat is ment by the word Burthen. 52.
b. 24.
¶ Buye.
VWhat it ment by the word Buy. 68. b. 8.
Of Buying without paying. 68. b. 19.
C
¶ Call and Calling.
GOD calleth men by such meanes as
they bee best acquainted with. 3. a.
23.
How men may bee assured of their Cal-
ling. 3. a. 33.
The end of our Calling. 139. b. 19.
¶ Candellsticke.
Candellsticke. 28. a. 29.
Golden Candlestickes. 20. a. 19. 28. & b. 1.
True preachers likened to Candlestickes.
151. a. 24.
VWhy the Churches are called Candle-
stickes. 28. b. 27.
VWhy Churches are likened too golden
Candlestickes. 29. a. 14.
VWhat is ment by remouing of Candle-
stickes. 35. a. 13.
¶ Cardinall.
The Popes couinterfetting of Christ in the
choozing of his Cardinales. 107. b. 31.
¶ Care, Carelesse and Carelesnesse.
VWe must cast our Care vpon God. 113.
b. 19. The

THE TABLE.

The Carelesnesse of the wicked. 125. b. 8.
The Carelesnesse of the Antichrists or
Romish Prelates. 255. a. 26. b. & 256. a.
Wayne securitie or Carelesnesse is too bee
eschewed. 255. b. 33. & 256. a.
¶ Cataphrygian.
The Heresie of the Cataphrygians. 52. b. 3.
¶ Ceremonie.
To loade or burthen the Churche with
Ceremonies is the maner of Heretikes
and false Apostles. 52. b. 29.
No new doctrines, Ceremonies, or cōsti-
tutions are too bee admitted into the
Churche. 53. a. 14.
¶ Citie and Citizen.
The faythfull are Gods Citizē. 64. b. 34.
VWhat it is for a man too haue the name
of Gods Citie written vpon him. 64.
b. 34.
¶ Charge.
Things needfull in the execution of any
Charge. 74. b. 27.
The sore Charge of Bishops, Ministers &
Magistrates in the Churche. 30. b. 3.
¶ Charitie.
Charitie must bee full of paynes taking.
31. a. 32. b.
Charitie is the nurrisser of faith. 33. b. 24.
¶ Chaunceler.
Chauncelers. 139. a. 23.
¶ Chœnix.
VWhat a Chœnix is. 93. a. 16.
¶ Chalcedonie.
The nature of the Chalcedonie, & what
is ment by it. 299. b. 7.
¶ Chastize.
VWhat the woord Chastize betokeneth.
69. a. 27.
VWhom God loueth thē he Chastizeth.
69. b. 2.
Gods meeldnesse in Chastizing his chil-
dren. 69. a. 27. & 93. b. 1.
¶ Chastitie.
The Chastitie of the godly. 205. a. 16.
¶ Chiliaist.
The errour of the Chiliaist or Thou-
sanders. 272. b. 21.
¶ Chozen and Choozing. Looke Elect
and Election.
¶ Chrysolite.
The description of the Chrysolite, and
what is ment thereby. 300. a. 4.
¶ Chrisoprase.
The description of the Chrisoprase and
what is betokened by it. 300. a. 21.
¶ Cristall.
VWhat is ment by Cristall. 294. a. 14.
¶ Christ.
Christ is excellenter than the Angelles.
315. b. 14.
Christ is the roote and offspring of Da-
uid. 315. b. 28.
Christ the first begotten of the dead. 9.
b. 26.
Christ is bothe meeld and terrible. 171. b.
31. & 172. a.
Christ is the only soueraine both of hea-
uen and earth. 259. b. 17.
Christ is both God and man. 268. b. 11.
Christ is the Sonne of God. 47. b. 27.
VWhy Christ is said to be like the sonne
of man. 21. a. 21.
Proofof Christes Godhead. 8. b. 1. & 9. a.
8. & 26. b. 28. & 27. a. & 50. b. 28. & 86.
a. 18. b. 31. & 144. a. 1. & 313. a. 18.
The description of Christ in the person
of an angrie iudge. 23. a. 24.
Christes manhode described. 215. b. 31.
Christes maiestie and puissance. 71. b. 21.
Christes diuine maiestie described. 215. b.
19.
Christes Kingly maiestie. 216. a. 7.
Christes inuincible power. 202. b. 19. &
268. a. 8.
Christes euerlastingnesse. 22. b. 16. & 23. a.
VWhy Christ died for vs. 27. a. 18. b.
VWhy Christes death is often mentioned
86. b. 20.
VWhy he is sayd to liue. 27. a. 15.
A description of Christ and of his king-
dome.

THE TABLE.

dome 202.a.29.b. & 203.a.b. & 204.a.
 b. & 205.a.b. & 206.a.b. & 207.a.b.
 Christ was not quite fordone or dispat-
 ched by death 82.a.33
 Christes office or ductie 4.a.23
 Christes patrimonie 241.b.35
 Christes rod, mace or scepter 171.b.32. &
 172.a
 Christes singular prehemine and pre-
 rogative of honor 168.a.17
 Christes forecare for his chozen 93.a.26
 Christes continuall presence and soue-
 raintie in his church 20.b.5. & 21.a. &
 140.a.12
 Onely Christ is the discoverer of Gods
 wil and secretes both to men and An-
 gels 78.a.16.b. & 80.a.31
 Onely Christ chozeth calleth and inligh-
 teneth 60.b.34. & 61.a
 Christ is not idle in heauen 82.a.28
 VVher Christ is to be sought 166.b.16
 VVhy Christ is mentioned by name in
 this reuelation 9.a.16
 They whom Christ hath taken charge of
 cannot perissh though they would 130
 a.17
 ¶ Christian and Christianitie
 VVhy we be called Christians 12.a.11
 Counterfet Christianitie 55.b.15
 False Christians anoy the Church most
 39.b.30
 ¶ Church.
 The diuers taking of the woord Church
 167.a.25
 Christes Church is tyed to no certayne
 place, but is vniuersall, gathered of all
 nations 85.a.35.b. & 109.a.11
 VVhat a Church is 7.b.4
 VVhat the vniuersall Church is 7.b.15
 A description of the vniuersall Church
 291.a.b. 292.a.b. & 293.a.b. & 294.a.b.
 & 295.a.b. & 295.a.b. & 297.a.b. &
 298.a.b. & 299.a.b. & 300.a.b. & 301.a.
 b. 302.a.b. & 303.a.b. & 304.a.b. & 305
 a.b. & 306.a.b. & 307.a.b. & 308.a.b.
 & 309.a
 A descriptiō of the true catholike church
 167.b.2. & 168.a.b. & 169.a
 The Church is great 291.b.24. & 297.a.
 15.b. & 298.a
 The purenesse & brightnesse of the true
 Church 167.b.26
 How the Church is vnspotted 293.a.6
 To what end Christ maketh his Church
 holy 292.b.28. & 293.a
 VVhy the Church is called holy 292.a.1
 The stablesse of Christes Church 297
 a.11
 The strongnesse of the Church 294.a.
 25.b
 The ornaments of the Church 168.a.19.
 & 28.b.24
 The excellencie of Christes Church in
 comparison of the Iewish Sinagog.
 298.a.26.b. & 299.a.b. & 300.a.b
 The fruitfulnessse of Christes Church 306.
 b.26.
 How the Church is set free from cursing
 308.a.22.b
 The greefe of the Church for want of
 successe in winning soules to God 168
 b.11
 VVho be admitted into the Church and
 who be shut out of it 305.a.15.b
 Churches defaced by persecution 120.b
 30
 The Church cannot be forsaken 278.b
 24
 Christ is the only husband of the church
 284.b.24
 Christ is continually present with his
 Church, and carefull for it 30.b.32. &
 31.a
 The preseruatiō of the Church by him
 180.b.18. & 181.a.b. & 182.a
 The true Church ouerruleth all tempo-
 rall things 168.a.2
 Particular Churches and what they bee
 7.b.19
 Vnder the name of the Churches of the
 lesser

THE TABLE.

lesser Asia are comprehended all the
 Churches of the world 8.a.1
 The state of the Church vnder the Apo-
 stles 89.a.10.b. & 90.a.b
 The state of the Church in martirdome
 vnder the Roman Empire 90.b.22
 Gods goodnesse in providing aforehand
 for his Church 5.b.2
 The things that God speaketh to any on
 Church are common to all, Churches
 19.b.1
 The Church loseth the light of Gods
 woord 124.b.5
 A description of the Church Militant 89
 a.10.b. & 90.a.b. & 120.b.30. & 125.a.
 8. & 278.a.30.b. & 291.a.15
 A descriptiō of the Triumphant Church
 284.a.15.b. & 285.a.b. & 286.a.b. & 291
 a.b. & 292.a.b. & 293.a.b. & 294.a.b.
 & 295.a.b. & 296.a.b. & 297.a.b. &
 298.a.b. & 299.a.b. & 300.a.b. & 301.a.
 b. & 302.a.b. & 303.a.b. & 304.a.b. &
 305.a.b. & 306.a.b. & 307.a.b. & 308
 a.b. & 309.a
 VVherin the Church of Antichrist consisteth
 207.a.23
 A description of the pillars of the Popes
 Church 148.b.25
 The sodaine destruction of the enemies
 of the Church 122.a.13
 ¶ Chylde.
 What is met by being with child 168.b.32
 ¶ Clergie.
 Clergy men equal with Princes 246.b.18
 ¶ Cloth.
 VVhat is ment by Garments, Apparel, or
 Cloth 232.b.8
 Cloth of Reynes 264.b.26
 Our Clothing of our selues with Christs
 righteousness 264.b.31. & 265.a
 Cloisterers. Lookke Votaries.
 ¶ Colde.
 VVhat it is to be cold 67.a.11.
 ¶ Comfort.
 There is no comfort but in Gods woord.
 26.b.21.
 The tastes of Comfort or Discomfort in
 affliction and aduersitie 38.b.4.
 Christes death and resurrection are our
 Comfort in all aduersities and Crofles.
 27.b.1. & 38.a.16.
 Christ neuer leaueh his church destitute
 of Comfort 173.b.19.
 ¶ Comming.
 God commeth in two sortes 34.b.18
 Christes double comming 58.a.10. & 89.
 a.1. & 90.b.34.
 ¶ Commissarie.
 Commissaries 139.a.23
 ¶ Compassiō.
 The brotherly compassiō of Christians.
 16.b.12
 Confessors. Lookke Ghostly fathers.
 Confession. Lookke Christ.
 ¶ Conscience.
 A sleepe Conscience 68.a.22
 Vnquietnesse of conscience followeth pa-
 pistrick continually 227.a.6.
 The miserable racking of mennes consci-
 ences by the doctrine of the papists.
 130.a.32.b. & 131.a.15.
 ¶ Constancie.
 The reward of constancie 64.a.27. & 70.a.18.
 ¶ Constantine.
 Constantines gift or patent 241.b.28
 Contemplation.
 Spirituall contemplation 238.b.31.
 ¶ Cowardlinesse.
 Cowardlinesse condemned in Christians
 59.b.26. & 67.a.11.
 ¶ Countenance.
 Gods Countenance is terrible to the wic-
 ked 103.a.22
 Christes face or Countenance 25.b.23. &
 26.a
 ¶ Create.
 To what end god created al thigs 77.b.25
 ¶ Cricket.
 Crickets 128.a.6
 Papistes likened to Crickets 128.a.6.b.22.
 * .iiij. Crofles.

THE TABLE.

¶ **Crosse.**
The Crosse doth alwayes follow the godly. 111. a. 8.

Crosse **Looke** more in trouble, affliction, persecution.

¶ **Crowne.**
VVhat is ment by a Crowne. 90. a. 33. & 184. a. 8.

VVhat the Crowne of life is. 42. b. 11. & 43. a. 6.

VVhat is ment by Crownes of Gold. 72. b. 10.

God Crowneth his owne giftes in vs. 42. b. 24.

VVhy the Popish clergie weare shauen Crownes. 131. b. 19.

¶ **Cubit.**
The common Cubit. 297. b. 10.

The Geometrical Cubit. 297. b. 13.

¶ **Cup.**
The sundrie significations of the word Cup. 210. b. 11.

The Popes golden Cup. 242. b. 14.

D

¶ **Damnation, and Damned sort.**
The great number of the Damned. 14. b. 31.

The endlesse Damnation of the reprobates. 164. a. 26. & 263. b. 1.

The anguish of the Damned sort. 14. b. 1.

Looke more in Reprobates, vngodly and wicked.

¶ **Dan.**
VVhy the Tribe of Dan is not mentioned in this booke. 108. b. 3.

VVhy Dan is likened to the Pope. 108. b. 8.

¶ **Darknesse.**
VVho be the powers of Darknes. 233. b. 1.

There is no Darknesse in Christes church. 309. a. 22.

The Darknesse and confuzednesse of Antichristes kingdome. 228. b. 1.

¶ **Death.**
Deanes. 139. a. 23.

¶ **Death.**
VVhat is ment by death. 282. b. 7.

Two kindes of death. 43. a. 10. & 98. b. 12.

The first death. 275. b. 7.

VVhat this bodily death is. 43. a. 30.

The death of the soule or the second death. 43. b. 3. & 276. a. 22. b. 1. & 282. b. 28. & 290. b. 17.

The death of the wicked is endlesse. 275. a. 29.

Christ could not be ouercome of death. 27. a. 9.

¶ **Who be the dead.** 164. a. 16.

¶ **Who they be that die in the Lord.** 213. b. 31. & 215. a. 19.

The happie state of them that dye in the Lord. 96. a. 5. & 213. b. 25. & 214. a. b. & 215. a. b.

The godly liue euen in death. 82. b. 4.

¶ **Who be dead being yet aliue.** 57. b. 24.

Of Preaching to the dead. 55. b. 24.

The crueltie of Antechrist towards the dead. 156. b. 4. & 157. a. 24.

That all the dead shall rise againe. 164. b. 2.

The vtter dooing away of death. 282. b. 22.

¶ **Decius.** 95. a. 30.

¶ **Defend.**
God defendeth his chosen though they seeme forsaken. 172. a. 26. b.

¶ **Who be the defendours of Antichristes seate.** 228. a. 22.

¶ **Defile.**
VVho they be that defile or staine themselves. 58. b. 19.

¶ **Deliuerie.**
The speedy Deliuierance of the godly and swift punishment of the reprobates. 4. b. 19.

The ful deliuerie of the church by Christ. 176. b. 26. & 177. a.

¶ **Deniall.**
The true deniall or renouncing of a mans owne selfe. 178. b. 26.

¶ **De.**

THE TABLE.

¶ **Defending.**
Mens Deseruings and merites excluded. 287. b. 18. & 288. a. 34. b.

¶ **Despiser.**
Two sortes of Despisers of godlinesse. 314. a. 12.

¶ **Determinations.**
The certaintie of Gods ordinance and determinations. 4. a. 39. & 287. a. 35. b. 1.

The speedie comming to passe of Gods Determinations. 7. a. 8.

¶ **Deuoure.**
VVhat is ment by Deuouring. 145. a. 34.

¶ **Dilectant.** 95. b. 1.

¶ **Diligence.**
Diligence and watchfulnesse are requisite in Gods ministers. 56. b. 10.

The double Diligence of the Papistes to deceiue men. 133. b. 8. & 136. b. 24.

¶ **Diminish.**
VVho do Diminish the Scripture. 317. a. 31.

¶ **Dissembling or Disimulation.**
Disimulation in Religion or playing on both hands. 45. a. 22.

True Christianitie admitteth no halting, dissembling, nor newtralitie. 212. a. 26. b. & 213. a.

¶ **Distresse.**
The vtter distresse that the faithfull are driue to by Mahumet & the Pope. 213. b. 23.

¶ **Diuell.**
The names of the Diuell. 272. a. 25.

The Diuell is worshipped in Mahumet & in the Pope. 187. a. 19.

The Diuels host is of the chiefe Prelates, Princes, great men, & rich men of the world. 137. b. 24.

The Diuell & his impes conster all things to the worst & face out liues euen when they be taken with the maner. 178. a. 12.

The highnesse or depth of Satā. 52. a. 27. b.

How God and the Diuell worke both in one thing. 91. b. 31. & 92. a.

The Diuell can do no more than God wil. 91. b. 7. & 272. a. 5. & 273. a.

¶ **Do.**

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¶ **Do.**

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THE TABLE.

in the holy Scripture 109. b. & 172. a.

23.

¶ Dwell.

¶ What is betokened by the word Dwell.

113. a. 10

Of Gods Dwelling in his elect. 113. a. 2

¶

¶ Eagle.

¶ What is betokened by an Eagle 74. b. 29.

¶ Earth, and Earthquake.

Sundrie takings of the word Earth 181. b. 26. & 182. a.

¶ What is ment by the Earth 105. b. 1. & 175. b. 19. & 226. a. 4

Horrible Earthquakes 99. a. 3

An vniuersall Earthquake of the whole world 92. b. 3

¶ What the Scripture betokeneth by Earth quakes 99. b. 7. & 159. b. 31

¶ Eat.

¶ What is meant by Eating 37. a. 5. & 113. b. 16.

¶ Egypt.

Rome called Egypt 156. b. 32

¶ Elder.

¶ What is meant by the twentie foure Elders 72. a. 32.

¶ Elect or chozen, and Election.

The Election and calling of the saythfull 248. b. 26.

The causes of our Election 193. a. 16

Our Election is certaine 193. a. 9. b.

Election is the cause of sayth 65. a. 23

The Elect are heyres of all good thinges. 289. a. 9

The difference betwene the chozen and the reprobates 156. a. 1

The infinite number of the chozen 202. b.

34

Three vertues in ech one of the chozen.

197. a. 24

The number of the chozen is small in

comparison of the number of the reprobates 58. b. 11

The chozen are scarce known to any but to God & themselves in this life 47. b. 6

The Elect cannot but come vnto Christ one way or other 132. a. 11

All thinges turne to the benefite of the chozen 160. b. 4

The chozen sort were euermore with god 65. a. 12

The happinesse of the Elect both in this life and in the life to come 113. a. 23. & b. & 114. a. b. & 115. a

The chozen can neuer fall quite away 63. b. 26. & 64. b. 18

The Elect cannot bee led away by Antichrist. 191. a. 15

Elect Looke more in saythfull, in godly, and in Saints.

¶ Elias.

Enoch and Elias 150. a. 14

¶ What is ment by the spirit of Elias. 152. a. 24

¶ Emerald.

The nature and signification of the Emerald 72. a. 7. & 299. b. 16

¶ Empire.

The olde Idolatrous Empire of the Romanes is reuiued in the Popes 197. a. 9

Enoch. Looke Elias.

¶ Ephesus.

Ephesus 19. b. 11

¶ Ephraim.

¶ Why the tribe of Ephraim is not reckoned in this booke. 108. b. 19.

¶ Error.

Errors received by authoritie are tokens of Gods horrible vengeance at hand. 127. a. 34

¶ Euangelists.

¶ Who be Euangelists 259. b. 14.

¶ Excommunication.

The foure Euangelists. 74. b. 6

¶ Excommunication.

Popish Excommunication or cursing. 107.

THE TABLE.

The pelting trash of Popishall Excommunication, Bulles, scholasticall, Canonizall booke, and preaching 133. a. 17. b.

Excommunications: Looke more in Part 1. ¶ Eye and Eye salue.

¶ What is meant by seuen Eyes 22. b. 23

¶ What is meant by Eye salue 62. b. 22. & 69. a.

¶ Faint.

¶ Men must not faint in Gods case 32. b. 31. & 33. a. b.

¶ Faith.

Faith and al other spirituall endowments are the gift of Christ. 296. b. 20

The excellencie of Faith or belife 296. b. 7.

Only Faith ouercommeth the Douill. 178. b. 18

The difference betwene true Faith and counterfet Faith. 55. b. 32

¶ Why Faith is called the Faith of Christ or Christes Faith 44. a. 19

Faith by implication or Popish Faith. 2. a.

Faithfull and soothfast are traits peculiar only vnto Christ 66. a. 18

The Faithfull are Gods Temple, Tent, or dwelling place 285. a. 19. b.

The Faithfull are euil in Gods seruice. 64. b. 29

The Faithfull sit as fellowe iudges with Christ 72. a. 17

The Faithfull are alwayes helped and preserved by Christ 109. b. 18.

¶ What inconueniences follow when faith and charitie wax cold. 35. a. 27

Faithfull Looke more in godly, and in Saints, and in Elect.

¶ Fear, and Fearfull.

¶ What is betokened by the Feare of God 208. b. 15. & 263. b. 14.

¶ Who they be that Feare God 165. a. 24

¶ Who be Fearefull and vnderstanding 179. a. 25

The wicked are stricken in Feare whether they will or no 203. b. 7

¶ Feblenesse.

The Feblenesse of papistall allegations and reasons 133. a. 16.

¶ Fecte.

Of standing vp vpon ones Feet 159. a. 15

¶ Fiercenesse.

The Fiercenesse and outrageous crueltie of popish prelates 131. b. 1. & 132. b. 24.

¶ Figure.

¶ Why the Scripture wrappeth vp thinges to come in darke Figures 5. a. 13.

¶ Fill.

Of Filling 208. a. 8

¶ Flatter.

Gods Ministers must neither Flatter men nor beare with false doctrine 45. a. 3. b. 32.

¶ Fleeing.

¶ What is meant by Fleeing out of Babylon 209. b. 17

¶ What is meant by Fleeing into wilderness 173. b. 5

Of Fleeing in time of persecution. 172. b. 22. & 173. a.

¶ Followe.

The true following of Christ 101. b. 26

The reward of such as Follow Christ and persist in his truth to the end 173. b. 5. & 214. a. b. & 215. 2

¶ What is meant by Following the light 303. b. 11

¶ Fortune.

Fortune, 4. b. 53. Fortune is the God of the wicked 222. a. 14.

¶ Foundation.

Christ is the Foundation of Foundations 296. a. 11

How the Apostles are the Foundation of the Church. 295. b. 17

¶ Friers.

Friars Preachers. 250. a. 2

The

THE TABLE.

The begging Friers. 122. a. 24. & 128. b.

29

¶ Frogges.

VWho be Frogges 230. a. 15. b.

¶ Furiousnesse.

The bloud and shamelesse furiousnesse of
Papists. 136. a. 27.

¶ Furlong.

A Furlong 297. b. 16.

¶ Fight.

The maner how the faithfull must Fight
against Antichrist 270. b. 28.

¶ Fire.

VWhat is ment by Fire 141. a. 11.

G

Arments. Looke Clothing.

¶ Gate.

VWho be the Gates of the Church 294. b.
16. & 296. b. 24.

¶ Gaynesse.

The Gainesse of the Popish Clergie is but
vanitie 131. b. 35.

¶ Gentle.

VWho be Gentiles or heathen folke 13. b.
15. & 235. a. 4. & 163. b. 13. & 269. a. 31.

The calling of the Gentiles 81. b. 14.

¶ Giftes and Giuing.

God bestoweth not all his Giftes vpon
one nor at once 210. a. 16.

Some edifie more with small Giftes than
other some do with many and great.
61. b. 22.

VWhy things are said to be Given vnto
Christ by God 3. b. 28.

¶ Gladnesse.

The Gladnesse of the godly 86. b. 14.

Looke more in Reioyce.

¶ Glasse.

Cleere Glasse and what is ment thereby
73. b. 21.

¶ Glory and Glorific.

VWhat Glory is 110. a. 31.

VWhat it is to Glorific God 76. b. 4.

The longing of the godly to haue God

Glory mayntained & wickednesse put
away 97. a. 9.

The longing of the godly to be Glorified
with Christ 97. a. 22.

The Glory of the righteous after this life.
293. a. 33. b.

In what wise the dumb creatures Glori-
fie God 88. a. 3.

¶ God.

Only God is, and all other thinges bee in
him and by him. 162. b. 26. & 163. a.

Gods euerlastingnesse and why he is sayd
to be of himself 8. a. 23. & 15. a. 31. b.

VWhy God is said to be great or almighty.
232. a. 6.

VWhere to his almightinesse serueth 221.
b. 1.

The maiestic of Gods presence 74. a. 14.

VWith what reuerence gods maiestic is to
be serched and considered 75. a. 17. b.

Gods long sufferance 49. a. 17.

How God is Christes God and father 15.
b. 6.

Gods good will preserueth all thinges 77.
b. 32. & 78. a.

God is a most iust and vpright iudge 70.
a. 17.

God is a King to the saythful and a iudge
to the wicked 221. b. 10.

VWhere to Gods righteousness serueth
221. b. 7.

Gods loue towards mankind. 11. a. 16.

It is terrible to fall into the hands of god.
141. a. 10.

God is not contrary to himselfe. 16. a. 28.

The maiestic and power of Gods word
when it is vttered. 118. a. 31.

The nature of Gods word in the minde
of the saythful. 145. b. 14.

The sweetnesse of Gods word. 1237.
b. 4.

Look more in woord, in Scripture, and in
Gospel.

Corruption of Scripture by heretikes. 121.
b. 2.

THE TABLE.

¶ Godly and Godlynesse.
The fewnesse of the Godly, and the great
multitude of the vngodly. 278. a. 11.

The continuall safetie, ioy and quietnes
of the Godly. 114. a. 29.

The Godly overcome the Dewill. 178. a.
31. b.

The separation of the godly from the vn-
godly. 218. b. 11.

The faithfull must increase still in godly-
nesse. 48. a. 23.

The Godly shalbe partakers of Christes
glory. 54. a. 39.

They that long after Godlinesse doo al-
wayes receiue comfort. 81. a. 19.

He that goeth not still forward in Godly-
nesse, slideth backward into vngodly-
nesse. 33. b. 11.

Godly, Looke more in Faithfull and in
Saints, and in Elect.

¶ Gog and Magog.

VWho be Gog and Magog 277. a. 31. b.

¶ Good.

All Good thinges are to be sought onely
at Gods hand. 145. a. 5.

God disappointeth vs not of any Good
petition. 145. a. 26.

¶ Goold.

VWhy the Church is likened to Goold.
29. a. 29.

¶ Gospel.

The mightie power of the Gospel. 24. a.
11. & 81. b. 1.

Vo whom the Gospel is sent 207. b. 20.

The Gospel breedeth terror in the wic-
ked 234. a. 31.

The Gospel is to be vttered openly, free-
ly, and vnfearefully 108. a. 25.

The authoritie of the Gospel 268. b. 10.

To whom the Gospel is peac and to
whom it is warre 158. a. 22.

None are meete ministers of the Gospel
but such as haue Christes spirite 117. b.

The Gospel shalbe published and take

place euery where before the last day
141. b. 4. & 142. a. & 229. b. 19.

Gods will is fully reuealed in the Gospel
213. a. 18.

VWhy the Gospel is said to be euersling
207. a. 6.

Vnsciled professors of the Gospel 102. a. 3.

The darkening of the Gospel by Anti-
christ 100. b. 6.

Antichrist forbiddeh all men the know-
ledge and reading of the Gospel 105.
b. 1.

The contempt of the Gospel is punished
with scarcitie of temporall food 93. b. 11.

Gospel. Looke more in Gods woord, in
woord and in Scripture.

¶ Ghost and Ghostly.

A description of the holy Ghost 8. b. 6.

VWhy he is called seuenfold or manifold
8. b. 20.

Ghostly fathers and Confessours of prin-
ces 231. a. 29.

The holy Ghost is giuen to Christes mi-
nisters and to all the faithfull. 117. b. 9.

The Gothes 95. b. 15.

¶ Grace.

VWhat is ment by Grace 8. a. 12.

¶ Great.

VWho be the Great and who be the smal
165. a. 22.

VWho be the Great ones in Gods church
285. b. 12.

VWhat is ment by the Great day of the
Lord 291. b. 31.

¶ Greeting.

Of Greeting or salutation 317. b. 34.

Hallow Looke Holy.

¶ Happy and Happinesse.

The Happinesse of them that be saued.
266. a. 3. & 307. b. 17. & 308. a. b. & 309.
a. b.

¶ Harpe.

VWhat is ment by Harpes 23. a. 22.

THE TABLE.

¶ Haruest.
VVhat is ment by Haruest. 216. b. 12
Hartily **Looke** Shortly.
¶ Haile.
VVhat is ment by haile. 167. a. 5
Persecution likened to Haile. 167. a. 6
Head **Looke** Horne.
Heathen **Looke** Gentiles.
¶ Heauen.
VVhat is betokened by the word Heauen
259. a. 20. & 262. b. 16. 20
VVhy the Church is called Heauen. 174. a
34.
VVhat is ment dy shutting vp of Heauen
152. b. 19
VVhat is ment by the rolling vp of Hea-
uen. 102. a. 16
How Sathan is cast out of Heauen 174. b
9. & 175. a. 27. b
¶ Heare.
Of Hearing and receiuing. 57. b. 12
Hearing put for obeyeng 57. b. 20
Of hearing aud deafenelle 36. b. 5
The right hearing of Gods woord. 6. b. 26
& 7.
The benefite we receiue by hearing Christ
70. a. 10
¶ Hell.
VVhat Hell is and to whom it is dew. 94.
b. 3. & 282. b. 7
The sundrie names of Hell. 233. b. 15
A description of Hel, and why it is said to
be great. 218. a. 10
¶ Helpe.
The helpe of the Godly commeth from
Heauen. 279. a. 10
Among whom Christ sheweth his Helpe-
full power. 307. b. 21.
¶ Henry.
Henric the fourth the Emperour deposed
196. b. 29
¶ Heresie, and Heretikes.
A liuely description of Heresie and Here-
tikes. 125. b. 23. & 127. a. b & 128. a. b &
129. a. b & 130. a. b & 131. a. b.

All Heresies are confirmed by the Pope
& by Mahumet 127. a. 4
Errours and Heresies come not into the
Church without Gods prouidence. 126.
224.
How Heretikes do good in the Church.
128. b. 2
Hermites **Looke** in Monke.
¶ Hipocrite.
A description of Hipocrites and mispro-
fessours of Religion 39. b. 11. & 49. a
& 52. b. 6. & 93. b. 30. & 94. a. b
The selfsoothing or selfflatterie of the Hy-
pocrites. 67. b. 25
The abominable Hipocrisie of the Pa-
pistes. 155. b. 20. & 240. b. 19.
Hipocrisie must be eschewed. 38. b. 1.
VVhy so many be led away by Hipocrites
and false teachers. 94. b. 25
Hipocrisie bewraith it selfe at length. 32.
232.
The successe of Hipocrisie and false Doc-
trine 94. b. 15.
¶ Holy.
VVho be Holy. 276. a. 11
Pope Holinesse is hated of God. 206. a. 11.
Euen the holiest men haue nede of the Sa-
uiour 84. b. 27.
Trew Holynesse. 206. a. 11
The Halowing of Churches or Temples.
301. a. 10
VVhy Christ is termed Holy 60. a. 16
Only God is Holy 75. b. 27. & 222. a. 3
¶ Honour.
VVhat Honour is 110. b. 7
VVhat it is to honour God. 76. b. 6. & 208
b. 34
There is no Honoring of God but by Ho-
noring of Christ. 88. a. 9
In VVhat wise all Creatures Honour God
87. b. 1
In what wise the dumbe Creatures Ho-
nor God 88. a. 2
The fond & Popish distinction of Hono-
ring, worshipping & seruing 266. b. 25
Looke

THE TABLE.

Looke more in service, worship, & in seare
¶ Horne.
VVhat is meant by seven heades and ten
Hornes 184. a. 4
VVhat is meant by the ten hornes of the
beast 241. b. 26. b
VVhat is meant by the vij. hornes 82. b. 14
¶ Horse.
VVhat is meant by the white Horse 89. a.
24. & 267. b. 11
The Popes Ministers like to Horses 131. b. 1
VVhat is meant by a pale Horse 93. b. 30
VVhat is ment by the red Horse 91. a. 8
VVhat is ment by the blacke Horse 92. a.
32. b. 18
VVhy all faithfull ministers are termed
Christs Horses 89. a. 24. b. & 90. a
¶ Hower.
VVhat is ment by halfe an hower 115. b. 14
¶ Humilitie.
True Humilitie or lowlinesse 83. a. 29
Man is neuer thoroughly humbled till hee
feele the maicstie of God 26. a. 29. b
¶ Hurt.
The greatest Hurt that can happen to mā.
106. b. 5
Satan Hurteeth most by Hipocrites 170. a. 31
None but reprobats shalbe Hurt by Anti-
christ & his adherents 129. a. 24. b. & 130. a
Hus **Looke** Iohn
¶ Husband.
One Husband of the Church 264. a. 30
¶ Hyre or wages
why eternal life is calld a Hire 164. b. 18
what is ment by Hire or wages 312. b. 1
¶ Iacint.
The description of the Iacint and what
is betokened thereby 300. a. 24
¶ Iasper.
The nature and significatiō of the Iasper
stone 71. b. 32. & 294. a. 1. & 299. a. 23
¶ Idolatrie.
VVho be Idolaters 290. a. 26. & 314. b. 18
All Heathenish Idolatrie is reniued and
stablished by the Pope 197. a. 9
¶ Ierome
Ierome of Prage 155. b. 32
Ierom Sauanarola a frier preacher burnt
at Florence, for demanding a refor-
mation of the Church 155. b. 35
¶ Ierusalem.
Rome likened to Ierusalem. 157. a. 2.
The new Ierusalem. 65. a. 11.
The pleasantness thereof. 305. b. 21.
Looke more in Church vnder triumphant
Church.
¶ Iewes.
The estimatiō & prerogative of the Iewes
in Gods sight. 108. b. 28. & 109. a. 23
All the Iewes are not cast away. 108. a. 3
¶ Iezabell.
Iezabell. 48. b. 2. 9. 26
¶ Ignatius.
Ignatius the Martin 60. a. 7
¶ Ilandes
VVhat is ment by Ilandes. 102. b. 6
¶ Images.
Images made to speake & weepe 199. b. 13
¶ Inquisition.
The Maisters of the Inquisition for Here-
sie 171. a. 6.
¶ Intercession.
The maner of christes Intercessiō 116. b. 24
Of Intercession of saints deceased 214. b. 27
¶ Intisement.
whorish Intisements of Papistrie. 132. b. 14
¶ Intitling of Bookes.
The maner of the Hebrewes in Intitling
of their bookes. 2. b. 32
Iohn Hus. 155. b. 32
Ioy **Looke** Reioycing.
Ia **Looke** God.
¶ Iubilie.
VVhen and by whom the Iubily was
brought vp first. 128. b. 10.
¶ Iuda.
VVhy the birth right was given to Iuda.
108. a. 18
¶ Iudge.

THE TALEE.

¶ Judge and Iudgment
 VVhat is required in Christen Iudges 72
 b.6
 Gods Iudgements are most rightfull 226
 b.30
 An Image of Gods Iudgment, and how
 the godly may take comfort thereby
 215.a.27.b. & 216.a.b. & 217.a.b. & 218
 a.b. & 219.a
 The certaintie of Gods Iudgments vtte-
 red by the minister 154.a.6.
 A description of the generall Iudgment
 and of Christ the Iudge 12.b.19. & 13.
 a.b. & 115.a.17.b. & 140.a.32.b. & 141.
 a.b. & 144.a.24. & 279.b.12. & 280.a
 b. & 281.a.b. & 282.a.b
 The godly do long for Christes coming
 to Iudgment 15.a.15. & 316.a.7. & 317.
 b.24
 VVhereto the often mentioning of Christes
 speedy coming to Iudgment serueth
 312.a.25
 The sodainnesse of Christes coming to
 Iudgment 232.a.24
 The end of Christes coming to Iudg-
 ment 53.a
 Doomesday is both terrible and ioyfull
 103.b.13
 The state both of the godly and vngod-
 ly at the day of doome 105.b.19. & 104.a
 Looke more in Resurrection.

K

¶ Keepe.

W Hat is meant by the keeping of
 Gods woord 6.b.26. & 53.b.2. &
 57.b.21
 VVhat is meant by Keeping of Gods co-
 maundements 182.b.22
 VVhat is meant by Keeping the woords
 of this prophesie 310.a.26
 ¶ King or Prince and Kingdome.
 Christes Kingdome, Lordship, and pow-
 er 10.b.11. & 71.a.29
 VVhy Christ is said to be Lord of Lords

and King of Kings 248.b.9
 The meane to enlarge Christes Kingdome
 and to ouercome Antichrist 194.a.31.b
 The faithfull are all Kings and Priestes
 vnto God 11.b.26. & 12.a
 After what maner the faithfull are part-
 takers of Christes Kingdome euen in
 this life 17.a.1
 The reprobates (though vnwillingly and
 vnwittingly) doo rather further than
 hinder Christes Kingdome 176.b.6
 The full accomplishment of Christes
 Kingdome 161.a.19.b. & 162.a
 VVho be excluded out of gods kingdome
 313.b.17. & 314.a.b. & 315.a.b
 Such as Princes are such are their people
 238.a.2
 Kings and Princes driven from the truth
 by Popes and Poperie 127.b.15.
 The Popes and their shauelings haue
 taught Princes all vngraciousness 259
 b.30 & 253.a.b
 All Kinges yeeld vnto Antichrist. 184.a.
 12
 Princes stand more in awe of Antichrist
 than of God. 247.b.2
 The Diuell inflameth Princes against the
 Gospell 91.a.23.b
 Princes persecute Christ to their owne de-
 struction 231.b.10 & 247.b.15.
 Kings and Princes shal come to the light
 of the Gospell. 304.a.21
 King and kingdome. Looke more in
 Raigne and rainging.
 ¶ Knowledge.
 VVhat is ment by Knowing. 31.a.30. &
 52.a.33
 VVhere true Knowledge is to be sought.
 78.b.17. & 144.b.10
 The fulnesse of all Knowledge is in christ
 82.b.23. & 83.a.31
 The great knowledge that God powreth
 out in these latter dayes. 141.a.26
 ¶ Kye.
 VVhat the word Kye betokeneth gene-
 rally

THE TABLE.

nerally 60.b.6. & 126.a.24
 The Kie of Dauid or Kies of the Church
 60.b.5
 The Popes wicked vsurpation in challen-
 ging the Kies of the Church to himself
 and his shauelings 73.a.5
 The Popes Kies 126.a.24.b. & 127.a

L

¶ Labor.

The Labors of the godly and of the vn-
 godly 214.a.18

¶ Lampe.

VVhat is meant by burning Lampes 73.a
 24

¶ Languages. Looke Tungs.

¶ Laodicea.

Laodicea 20.a.10. & 66.a.3.6

Bishops of Laodicea 66.a.6

¶ Latria.

The Popish and fond distinctiō of Latria,
 Dulia, and Hyperdulia 266.b.25

¶ Legate

Legats a Latere 230.a.25

¶ Libertine

Libertines & Anabaptists described 52.b.16

¶ Like.

Like will to Like 134.b.5

¶ Lift

How man may Lift 316.a.26

¶ Little. Looke Small

¶ Looce.

VVhat is ment by beeing let Looce. 274.
 a.31. & 277.a.9

¶ Lord and Lordlinesse.

Christ is Lord of all things 144.a.5

Christ is Lorde of Lordes and Kinge of
 Kings 10.a.33.b.

VVhat the Lordlinesse of the Pope & his
 Clergie is 11.a.6. & 239.a.4. & 24.b.8

Looke more for Christes Lordship in King
 and in Christ, and for the Popes Lord-
 linesse, in Pope, Antichrist, & Babilon.

¶ Loue.

VVho they bee that Loue Christ and his

law. 65.b.19.

Gods Loue towards mankind 84.b.23

¶ Lowlinesse. Looke Humilitie

¶ Lukewarme.

VVhat it is to be Lukewarme 67.a.15

Lukewarme Protestants 66.b.25. & 67.a.

26.b. & 68.a.2.12.19.20.25.

¶ Life.

Two kindes of Life. 43.a.10

VVhat this bodily life is 43.a.15

The long Life of the faithfull 286.a.3.

The causes of eternal Life 51.b.15. & 52.a.

Eternall Life likened to a supper 265.b.13.

VVho Liue and who be dead 275.a.8

¶ Light.

VVhence the faithful haue all their Light
 29.a.8. & 37.a.24. & 302.a.31.b. & 304.

25.

Christ is the Light of the world 302.a.16.

Two operations of Inlightening are in
 Christ 303.a.17

VVho are the Lights of the world & why
 303.b.17

VVho haue the true Light 309.a.15

The Bishops, teachers, and gouernours of
 the Church are false away from the true
 Light 124.a.10.b. & 125.a.

VVho be partakers of the heauenly light
 303.b.29

¶ Lye and Lying.

VVho be Liers 290.a.35.b. & 315.a.15

VVhat it is to loue Lying or vntruth 315.a.
 26

¶ Lion a wild beast.

VVhat is betokened by a Lion 74.b.27.
 & 185.a.4

How Christ is both a Lion and a Lambe
 81.a.23.b. & 82.a

¶ Lions a Towne or Citie.

The poore men of Lions 156.a.9

M

¶ Mace.

Christes Iron Mace 54.a.6. & 269.b.5.

¶ Mad.

***j.

Satan

THE TABLE.

Satan abuseth the infirmities of Limblike
and Mad folkes to purchase credit too
mannes Doctrines 50. b 19
¶ Mahumer.
The faire shewe of holynesse in the king
dome of Mahumet and his great suc-
cesse in all thinges. 191. b 1. & 192. a
b.
The deuoutnesse of the Mahumetanes in
praying 191. b 10.
Their holydaies. 191. b 20.
Their exhortations to godlynesse. 191. b 21.
Their Hospitallies 191. b 25.
Their Monkes. 191. b 27.
Their visions, traunces and Miracles. 191. b
33.
Their temperance in fare and apparell. 192.
a. 1.
Their faithfulnessse 192. a. 9.
Their loue and obedience towards their
Prince. 192. a. 12.
Their willingness to battaile in defence
of their Religion and countrey. 192. a
16.
The honestie and shamefastnesse of their
women. 192. a. 27.
The apparell of their women 192. a. 34.
Their often victories 192. b. 7.
Mahumets great successe in all thinges.
100. a. 11.
Mahumet. Looke more in Antichrist.
¶ Malice.
The fierie Malice, smokie traditions, &
stinking fleshliness of Papistes 138. b
1.
The vnappeasable Malice of Satan to-
wardes the Church. 182. a. 31. b
¶ Man and Manlynesse.
The prerogatiue of a Man aboue al beastes
163. a. 14.
Thre sortes of Men in the world 234. b
8.
VVhat is ment by al Men 200. a. 32.
VVho be Menchildren 171. a. 30. b
VVhat is betokened by a Mannes visage

74. b. 29.
Mannes weakenesse in Gods presence. 14
a. 19.
Christian manlynesse. 288. b. 22.
Manasses Lookes threatninges.
¶ Manicheus and Manichies
Manicheus. 121. a. 21.
The Manichies confuted. 77. b. 29
¶ Manna.
VVhat is ment by hidden Manna 46. b. 38
& 47. a. 4.
Christes misteries likened to Manna. 46. b
12.
¶ Marie.
The virgin Marie 168. b. 1.
The Errour of them, confuted which deny
that Christ tooke flesh of the virgin Mary
21. a. 31. b. & 21. a.
¶ Mariage
Mariage is honorable before God & Man
36. a. 30.
¶ Mark.
The trewe Marke of Gods people. 203. a.
10.
VVhat is ment by being Marked in the
forehead 200. b. 10.
VVho receiue the beastes Marke in their
foreheades 210. a. 29. & 212. a. 23.
¶ Martir and Martirdome.
The glory of the Martirs after this life 139
b. 5.
VVhy the death which the Godly are put
vnto for the Gospels sake is called Mar-
tirdome 5. b. 33.
Maximine 95. a. 29.
¶ Maiden or Virgin
VVho be trew Maidens or Virgins. 205. a
30.
¶ Measure.
The measure of the sanctuary. 298. a. 10.
The Measure of Man. 298. a. 13.
Of Measuring or meeting the Church 147
a. 26. b.
Looke with what Measure men do mete
with the same shalbe Moten vnto them
again.

THE TABLE.

again. 194. a. 2. b.
¶ Mediator.
That there is but one Mediator. 300. b. 12.
¶ Meekenesse.
The Meekenes of Papistes is but counter-
fet 132. a. 7.
¶ Melito
Melito Bishop of Sardis 55. a. 1.
¶ Merchantes and Merchandise.
VVho be the Popes Merchantes. 200. b. 27.
VVho be the Merchantes of the earth. 253
a. 31. b.
VVho be Antechristes Merchantes 257. a.
29. b. & 261. a. 13. b.
The Merchandise of the Popes and of the
Papistes. 200. b. 18.
Mercy and Mercifulnes & their contrary.
Christes goodnesse in peruersting vs with
Mercy 69. b. 24. & 70. a.
Gods Mercifulnesse. 120. b. 20.
God setteth foorth and offereth Mercye
before vengeance. 165. b. 17.
The Mircyless and furiose hartes of the
Papistes 138. a. 12.
¶ Messenger.
VVhat is ment by the Messenger of Satan
41. a. 30.
¶ Michaell.
Michaell and who he is. 174. a. 24. b. 12.
¶ Minister.
Ministers must not be admitted ouerhaste
ly 32. a. 28.
VVho be able Ministers. 146. b. 9.
The Pastors or Ministers are all one body
with their flockes 30. a. 22.
Ministers and Preachers must not speake a
nything of their owne head. 266. a. 15.
A description of Christes faithfull Minis-
ters. 48. a. 10. & 79. b. 28. & 80. a. b. & 81
a. & 150. b. 1. & 151. a.
The dutie of Ministers. 20. b. 29. & 25. a. 2
& 81. a. 15. & 146. a. 20. b.
VVhatsoeuer is done by Gods Ministers is
done by God 222. b. 5.
Gods Ministers do set forth his praise. 85.

a. 28.
The bounds of the Minister in executing
the Ecclesiasticall power. 153. b. 19.
The safenes and surenes of Gods Ministers
24. b. 14. & 30. b. 23.
The falling away of the chiefe Ministers
from the truth. 126. a. 7.
¶ Miracle.
False Miracles 297. b. 4. & 198. a. b. & 199. a.
b. & 231. a. 14.
VVho be deceiued by false Miracles. 198. a.
29. b.
¶ Miserable.
VVhat is ment by Miserable. 68. a. 12.
Misterie.
Gods Misterie. 144. a. 25.
Gods Misteries are not reueiled to all men
46. b. 31.
Misterie Looke more in Secrets.
¶ Modestie.
Christian modestie. 16. a. 31. b.
Montanus. 50. b. 4.
¶ Moone and monethes.
The Moone become blud. 100. b. 30.
The darkening of the Moone. 124. b. 5.
VVhat is ment by foue Monethes. 130.
b. 33.
Two and fortie Monethes. 149. a. 26.
¶ Moonkes and Hermites.
Moonkes and Hermites the scholemaisters
of mischiefe. 95. b. 10.
Sergius a Monk the deuiler of Mahumets
religion. 95. b. 17.
¶ Moorner.
VVho be chiefe Moorner for the destruc-
tion of Antechrist. 258. b. 14.
¶ Mother.
what maner of Mother Rome is. 243. a. 8.
¶ Mountane.
A burning Mountaine. 120. a. 7.
¶ Mouth.
VVho be Christes Mouth. 25. a. 35.
How the papistes hurt with their Mouthes
139. a. 4.
what is ment by the mouth of the sword
46. a. 34.
***.ii. ¶ Multitude

THE TABLE.

¶ Multitude.
VVe must not depend vpon multitudes
137. a. 22. & 231. b. 6

¶ Murderer.
VWho be Murtherers. 289. b. 23. & 314. b. 12
¶ Might or Mightinesse.
VWhat is ment by Might or Mightinesse. 86
b. 28

VWho be men of Might. 102. b. 23

N

¶ Nation.

The word Nation implieth both Iewes
and Gentiles. 109. a. 21.

¶ Naked.

VWho be Naked. 68. a. 25

¶ Name.

VWhat is ment by the woord Names 160. a.
21

The manner of the Scriptures in giuing
names to Places. 232. b. 33. & 233. a

Names put for persones folke or men. 58. a.
34

VWhat it is for a man to haue Gods name
written vpon him. 64. b. 29.

VWhat is ment by Christes name. 44. a. 27.
Christes new name. 65. a. 17.

Names of seruice and ministry in the pri-
matue Church. 239. b. 24.

The names of holy men and auncient fa-
thers abused to cloke sects and heresies.
36. a. 13.

How to read our names in the booke of life
59. b. 17.

Names **Looke more in titles.**

¶ Nigromancie and Nigromancers.
The Popes are cyther Nigromancers or a-
lyed with Nigromancers. 199. a. 21.

Nero. 95. a. 25.

¶ Nicolas and Nicolaites.
The herisie of the Nicolaites 35. b. 16. &
36. a. 46. & 48. a. 19.

¶ Number.
Misticall numbers and what is ment by
them. 297. b. 23

The Number of twelue 107. a. 30. b
VWhat is meant by the Number of the
beast, or by the Number of a man, or
by the Number 666. 201. a. 33. b

¶ Nouatus and Nouatians.
The herisie of the Nouatians 34. b. 13. &
121. a. 21

¶ Nicenesse.
The effeminate Nicenesse and vnspeake-
able filthines of the Popish clergy. 132.
a. 32

O

¶ Obey and obedience.

Obedience to Gods commaundement.
145. a. 5. & 146. a. 11.

Obedience is the acceptablest Sacrifice to
God. 205. b. 31

All thinges Obey Christes voice. 106. a. 22

¶ Offence.

The Offences of the people are laid to the
charge of the ministers and Rulers. 48.
b. 6

Partaking of other folkes Offences 254. a.
7.

VWherein men Offend, therein are they pu-
nished 226. a. 14. b

¶ Officer.

Election of Officers by stones 47. a. 33

Office **Looke more in Charge.**

¶ Officiall.

VWhat Bishops Officialles are 139. a. 22.

¶ Olifree.

Trew Preachers likened to Olifrees. 152.
a. 18.

¶ Open.

VWhat is ment by Opening. 60. b. 34.

The Opening of Gods Temple. 166. a. 28.

¶ Origen.

Origens error confuted. 211. b. 12.

¶ Othe

VWhat an Oth is. 143. b. 14

Othes. **Looke more in Swearing.**

¶ Overcome.

VWhat

THE TABLE.

VWhat is ment by ouercomming. 36. b.
34.

How and when the godly get the vpper
hand of all their aduersaries 53. b. 19. &
70. a. 30.

The Saintes Overcome by beeing over-
come 157. a. 32.

By what meanes Satan and the wicked
sort are to be Overcome. 278. a. 16.

How the Saints are Overcome. 155. a. 33. b
Overcome and ouercomming. **Looke**
Victorie.

¶ Ox.

VWhat is betokened by an Ox. 74. b. 28.

P

¶ Palm tree.

VWhat is ment by branches of Palme
tree. 109. b. 23.

Papistes and papistrie. **Looke in Pope.**

¶ Paradise.

Paradise and what it is 37. b. 7

¶ Parde.

The description of the wild beast called a
Pard, and what is betokened by him.
185. a. 2.

¶ Pardon.

VWhen Pardons and stations began first.
128. b. 7.

The Popes Pardons and what they be. 111.
b. 22. & 112. a. & 130. b. 16. & 197. b. 13

Pardons. **Looke more in Excommunica-
tions.**

¶ Partaker.

Partakers in fault must bee Partakers in
punishment. 254. a. 23.

Pastors. **Looke more in Shepheards; and
in Ministers, and in Preachers, and in
Teachers.**

Pathmos. 7. b. 22.

¶ Patience.

VWhat is ment by the word of Patience.
63. a. 15

True Patience. 17. a. 26. b. & 31. b. 17.

The right meanes to make men Patient.

41. a. 17. b.

The Patient abyding of the godly 5. a. 1

VWhat troubles or afflictions make our
Patience acceptable to God 17. b. 17

Examples of Patience in aduersitie 38. b. 33
¶ Peace.

VWhat is ment by Peace. 8. a. 15

Pelagius 121. a. 22.

Pergamus. 19. b. 24

¶ Perish.

None shall Perish but the reprobates 137.
a. 10.

¶ Persecution, and Persecutors.

All Christians and specially the Ministers
must settle themselues to abide Perse-
cutions 32. b. 25. & 41. a. 6. & 42. a. 15.

Persecution followeth Gods woord 17. b.
29. & 18. a. & 91. b. 14. & 41. a. 6. & 42. a.
15.

The trial & syning of the godly by Perse-
cution 220. a. 19

Troubles and Persecutions rayzed by he-
retikes. 99. b. 16. & 92. a. 31. b. & 121. a. 8.

The Persecution of the Church by the
Romish broode 149. a. 4.

The persecution that happened vnder the
Emperor Domitian 18. a. 2

The greuousnesse of Antichristes Perse-
cution 111. a. 8

The last Persecution of Antichrist 277. a.
7. b. & 278. a. b. & 279. a. b

God prepareth continually a harborowe
and resting place for his Persecuted
Church 173. b. 19 & 174. a

Of fleeing in time of Persecution 172. b.
22. & 173. a. b.

The Church is stablished & increased by
Persecutions 104. a. 16

The time of Persecution is shortened for
the elects sake 181. a. 13

The foure chiefe stirrers to Persecution.
136. b. 11.

All Persecutions are led by the spirit of Sa-
tan 41. b. 10

They that Persecute the Gospell Persecute
*** Christ

THE TABLE.

Christ. 277. b. 35. & 278. a.
Cruell Tyrants and Persecuters of the
Church 91. a. 8
A threatening against Persecuters 151. b. 5.
Looke more in Trouble and in Affliction.

¶ Perseuerance.

Perseuerance or holding out too the end
against all temptations and aduersities
is the true triall of fayth 42. b. 1

The great preheminance of such as Per-
seuer: faythfull too the end 47. a. 17.
b. 6

The reward of Christen Perseuerance 37.
a. 8. & 53. 332

Looke more in Constancie.

¶ Person.

There is no respect of Persons before God
281. b. 19

¶ Peter.

Peters Patrimonic 242. a. 5

Peter neuer came at Rome 242. a. 8

¶ Philadelphia.

Philadelphia 20. a. 4. & 60. a. 1

¶ Philosophie.

How farre ciuill learning or humane Phi-
losophie is to be vsed 6 b. 2

Humane Philosophie vsed by Heritikes to
the hinderance and destruction of the
Church 181. a. 30. b

Philumene 50 b. 8

¶ Piller.

¶ What is ment by Pillers 141. a. 10

Pillers of Gods Church 64. a. 29

¶ Pit.

The bottomlesse Pit 126. b. 12

¶ Plage.

Plages ensuing the contempt or persecu-
tion of Gods word 98. b. 27. & 99. a. b.
& 100. a. 6. & 101. a. b. & 102. a. b. & 119.
a. 20. b. & 120. a. b. & 121. a. b. & 151. b.
5. & 152. a. b. & 153. a. b. & 224. b. 22. &
225. a. b. & 226. a. b. & 227. a. b. & 228. a.
b. 229. a. b. & 330. a. b

The wicked beleue not Gods Plages till

they seele them 224. a. 31

¶ Where as God punisheth the wicked for
their sinnes, they impute al Plages and
misfortunes to the preaching of the
Gospell 152. a. 21. b. & 158. a. 6

¶ Why the Plages are greater since Christs
comming than before 101. a. 20. b.

How Gods Ministers are said to poure out
Gods Plages vpon the wicked. 225.
a. 2

The way to remedie or to auoyd Plages.
227. b. 20

**Looke more in Punnishe, and in Affli-
ction, and in wrath.**

¶ Pockes.

The French Pockes 225. a. 27

¶ Pope, Papistes, and Papistrie.

A contrarie comparing of the Pope and
of Christ together 188. a. 4

The Pope is led by the spirit of the Diuell
187. a. 30.

The Pope makes him selfe equall wyth
Christ 171. a. 7

The Pope maketh all men too stoope too
him 200. a. 11

The Popes mayntaine their state by the
sword 199. b. 29. & 243. a. 31. & 244. a.
24.

A woman pope 199. b. 1

A description of the Pope and of Papists,
and Papistrie 25. a. 16. & 127. a. 8. & b.
& 128. a. b. & 129. a. b. & 130. a. b. & 131.
a. b. & 132. a. b. & 133. a. b. & 134. a. b. &
135. a. & 136. a. & 138. a. 12. b. & 139. a. b.
& 148. b. 25. & 154. a. 33. b. & 165. a. 34.
& 192. b. 13.

¶ When Papists pretend most gentlenesse,
then meane they most mischief. 134. a. 1

The Papists being at oddes among them-
selues ioyne wholly together against
Christ 133. b. 22. & 137. b. 1

The Lecherous single life of Papistes 205.
b. 2

Their snaring of mens consciences by their
smooth speeche. 134. a. 16.

The

THE TABLE.

The Papistes doo both byte and whyne.
173. a. 21.

The drunken dotages receued in Papistrie
238. a. 17. b

Poperie is but smoke 127. b. 29

Poperie or Papistrie defileth al thinges.
128. b. 22.

Pope **Looke more in Antichrist, Babilon,
Beast, Rome, VVhore, VVorld, VVor-
shipping, Mahumet.**

¶ Porche.

¶ What is ment by the word Porche 148. a.
24. b

¶ Pouertie, or Poorenesse.

¶ What Pouertie or Poorenesse of spirite is
39. a. 12.

The Poorenesse of rich Christians 39. a. 22

¶ Power.

Power 110. b. 9

The prerogative of Christes Power. 82. b.
14.

Christes iudiciall Power 43. b. 19

Poyzon. **Looke Venim.**

¶ Pray and Prayer.

The acceptablenesse of earnest Prayer bee
fore God 117. a. 10

The Prayers of the Godly are effectuell.
223. a. 30. b

Only Christ offereth vp our Prayers and
maketh intercession for vs 116. a. 24

The fondnesse of Praying to Saintes de-
ceased 83. b. 25

Of Praying for the dead 130. b. 16

¶ Prayze.

God must bee Prayzed continually. 110. b.
15.

Causes too moue vs too Prayze GOD 77.
a. 8

The right maner of Praying God. 76. a.
19. b. & 77. a. 25. b

Christes singular Prayze. 86. b. 24. & 87.
a. b.

¶ Who they be that sing Prayses vnto God
220. b. 1

¶ Who are meete too Prayze God, and

who not. 204. b. 11. & 262. b. 20.

All the godly agree in yeelding prayse too
God. and to Christ 88. a. 21

The Saintes Prayze God in heauen lyke
as they had doone vpon the earth 168.
a. 25

Gods Prayzes are both irksome and ter-
rible to the wicked 203. a. 28

To what end God Prayzeth men. 48. a.
16.

¶ Preaching and Preachers.

Preachers must bee diligent and paynfull
in their charge. 118. b. 3. & 125. a. 33

The dutie of faythfull Preachers. 118. b. 3
125. a. 33. & 266. b. 16.

The fewnesse of true preachers. 150. a.
4.

The preachers that are put to death are af-
ter a sort reuiued againe by the newe
afterspring which succedeth in their
romes. 158. b. 1.

No man can preach Gods worde purely
but he that is sent. 30. a. 18.

No force can stoppe the preaching of the
Gospell. 155. a. 5.

The commendation of the outward prea-
ching of Gods word. 66. 32.

The fruit of preaching. 62. a. 17.

¶ Predestination.

Howe men maye knowe whither GOD
haue Predestinated them too lyfe or no.
281. a. 13. b

Looke more in Election.

¶ Priest and Priesthod.

Christes Priestly dignitie 22. a. 5

Christes Priesthod and meditation for vs
described 116. a. 19. b. & 117. a

¶ Who be Priestes 276. b. 21

¶ What maner of Priesthod is amog Chri-
stians 301. a. 1

The Popes hipocrisie and pride in taking
vpon him both Princely and Priestly
power 195. a. 21. b. & 196. a. b

¶ Preparation and Prepare.

Preparation of the harte is Gods mere
gift

THE TABLE.

gift 264. b. 20. & 316. b. 13
 ¶ Prerogatives.
 The blasphemous Prerogatives which
 the Papists yeeld to their God of Rome
 247. a. 11. b
 ¶ Presence.
 Gods maner of discouering his presence.
 71. b. 1
 ¶ Pricke.
 How the Pricking of Christ is to be vnder
 stood 14. a. 3
 Princes. **Looke King.**
 ¶ Priscilla.
 Priscilla & Maximilla 50 b. 5
 ¶ Promise.
 The certaintie of Gods Promises vttered
 by the Ministers 154. a. 6
 Proctors 139. a. 23
 ¶ Prophet and Prophecyng.
 VVhat is ment by Prophecyng 150. a. 31
 VVho be indued with the spirite of Pro-
 phetic 267. a. 27
 VVho be Prophets 164. b. 34. & 259. b. 11
 Christ neuer leaueth the world without
 some true Prophets 150. a. 4. b
 ¶ Protestant.
 Doublefaced Protestants 67. a. 10
Looke more in Lukewarme.
 ¶ Prouidence.
 All things are done by Gods Prouidence,
 yea euen the very blynding of the Re-
 probates 136. b. 30. & 250. a. 22. b
 ¶ Pride.
 The Popes Luciferlike Pride 92. b. 29
 The passing Pride of the Popish Clergie
 131. b. 15. & 132. a. & 133. b. 8
 ¶ Punish and Punishment.
 The three chiefe Punishments that hap-
 pen vpon the world for sinne 95. a. 6
 The order that God vseth in Punishing.
 119. b. 18
 The Punishment of such as hang vppon
 Antichrist 257. a. 5. b. & 258. a. b
 The iust Punishment of persecuters 95. a.
 17. b.

The wicked shall doubtlesse be Punished.
 46. a. 14
 VVhat is ment by doubling of Punish-
 ment 255. a. 2
 The Punishment of all such as falsifie the
 scripture 316. b. 28. & 317. a. b.
 The maner of Gods Punishing of the wic-
 ked 51. a. 4
 The endlesse and most grieuous Punish-
 ment of the Diuell and of al the repro-
 bates 279. a. 23. b. & 282. b. 32. & 289. a.
 25. b. & 290. a. b. & 291. a. b
Looke more in Affliction, and in Plage.
 ¶ Purgatorie.
 VVheruppon the Papists build their Pur-
 gatorie 87. b. 17
 Popish Purgatorie, satisfaction, and sacri-
 fizing quite wyped away. 85. a. 20. &
 214. a. 24

Q Vvickly. **Looke Shortly.**

¶ Quire.
 VVhat is ment by the woord. **Quire** 147.
 b. 19. & 148. a. 24. b

R Ayment. **Looke Clothing.**

¶ Rayne.
 The preaching of Gods word is likened
 to Rayne, and why 152. b. 28
 ¶ Raynbowe.
 VVhat is ment by the Raynbowe 72. a. 4
 The Raynbowe vppon Christes head 140.
 b. 9

¶ Reprobate.
 The wretched state of the Reprobates in
 this life 179. a. 18. b
 The anguish of the Reprobats at the sight
 of Gods vengeance 103. a. 4
 The wilfull stubbornnesse of the Repro-
 bates 270. b. 15
 The Reprobats can nother do say, nor de-
 uize any thing against gods chozen fur-
 ther than God giueth the leaue 62. a. 28.

The

THE TABLE.

The difference betweene the chozen and
 the Reprobates. 166. a. 1
 Gods wrath against the Reprobats 163. b.
 24. & 164. a
 No regard to be had of the Reprobates.
 148. b. 14
 Reprobates. **Looke more in VVicked.**
 ¶ Restinesse.
 Restinesse and sloth are to bee eschewed
 of all men. 58. a. 4
 ¶ Resurrection, and Rizing.
 A double Resurrection. 98. b. 13.
 The first Resurrection. 275. a. 8. b. 3
 The second Resurrection. 276. a. 28. b.
 11.
 The end of Christes Resurrection. 10. a. 4
 & b. 7.
 VVhat became of those that roze at
 Christes death. 10. a. 13
 The generall and vniuersall rysing againe
 of al flesh. 13. b. 27. & 161. a. 19. b. & 280.
 b. 7. & 281. a. b. & 282. a. b. **Looke more**
in Iudgement.
 ¶ Reuelation.
 VVhat this present Reuelation is & wher
 of it consisteth. 3. a. 2. & 28. a. 10
 The author of this Reuelation 3. b. 25. &
 71. a. 9. & 313. a. 13.
 The writer of this Reuelation. 5. b. 12. &
 16. a. 21. b
 The notable and worthy commendaci-
 ons and prayses of this Reuelation. 3. b.
 34. & 6. a. 9. & 7. a. 19. & 15. b. 10. & 71.
 a. 9. & 267. a. 20. & 309. b. 10. & 310. b. 16
 The place where this Reuelation was gi-
 uen. 17. b. 22.
 To what end this Reuelation was giuen.
 4. a. 6. & 8. a. 35. b. & 311. a. 22
 The sundrie wayes whereby God reueled
 himselfe in old time. 2. a. 7
 VVhy there be not so many Reuelations
 nowadaies as were in old time. 3. a. 13.
 Fond glozings and expositions made vp-
 pon this Reuelation to flatter the Em-
 peror & the Pope. 175. a. 12. b. & 274. a.

¶ Reuenge.
 Christ will Reuenge his elect shortly. 317.
 b. 16. & 263. a. 20
 Reynes. **Looke Cloth.**
 ¶ Reason, Vnderstanding, or VVit.
 Naturall reason. 301. b. 28. & 303. a. b
 The dimnesse of mans owne Reason and
 Vnderstanding. 223. b. 30. & 224. a
 Mans wit is vtterly vnable to search out
 Gods misteries. 79. b. 10. & 80. b. 9. &
 224. a. 14. & 245. a. 4
 ¶ Redeme.
 To what end we be Redeemed 85. a. 2
 Reformation. **Looke more in Amend-
 ment.**
 ¶ Registrar.
 Registrers. 139. a. 23
 ¶ Raigne.
 Christes Reigning 163. a. 24
 The euerlastingnesse of Christes raigning
 in & with his chozen 161. b. 24. & 162. a
 Gods word must Raigne ouer al mē spite
 of their harts. 171. b. 32. & 172. a
 How we Raigne and by whom 12. a. 14.
 & 53. b. 32. & 70. a. 27. & 274. b. 16. &
 309. a. 33.
 The godly shall Raigne vppon earth and
 how 85. b. 31. & 86. a
 The Raigne of Antichrist is vniuersal 249.
 a. 4
 Raigne and Raigning. **Looke more in
 Kingdome.**
 ¶ Reioyce.
 In what wise the godly may Reioyce at
 the destruction of the wicked 136. a. 12.
 The ioy and Reioycing of the godly for
 their saluation by Christ. 262. a. 13. b.
 & 263. a. b. & 264. a. b. & 265. a. b. &
 266. a. b.
 The ioy of the godly for the deliuerie of
 the Church 176. b. 26. & 179. a. 9
 The Reioycing of the godly at the exe-
 cution of Gods iust vengeance. 258. b.
 28. & 259. a. and 270. b. 1. and 272. b.
 28.

***j. The

THE TABLE.

The Reioycing of the Reprobates in their
owne wickednesse 157. b. 10
¶ Religion.
VWherein the profession of Christian Re-
ligion standeth. 308. b. 7
All Religions conspire against Christes
Gospell 277. a. 24. b
¶ Renewing.
The Renewing of all things by Christ 280
a. 24. & 283. a. 28. & b. & 284. a. &
286. a. 29. b
¶ Repentance.
True Repentance. 34. a. 10. b
The Repentaunce of the vngodly. 34.
a. 28
The ouerlate Repentance of the vngodly
258. b. 6
¶ Rich, and Riches.
Christen Richnesse 39. a. 33
How we may growe Riche to Godward.
68. b. 25.
The Riche and delicate are a pray for An-
tichrist 173. b. 9
The Riches of the Pope and the meanes
whereby he gathereth them 240. b. 28.
& 241. a. b
How and wherein the Romish rout spend
their Riches 241. b. 23
¶ River.
VWhat is ment by Riuers 121. b. 8
¶ Robe.
VWhat is ment by Christes long Robe. 22
a. 5
Robe. **Looke more in** VWhite.
¶ Rome.
A liuely descriptiō of Rome to be the seat
of Antichrist 156. b. 16. & 157. a. & 29. b.
6. & 245. a. 10. & 250. b. 28.
VWhy Rome is called a great Citie 258. a.
18
¶ Romane Empire.
The Swallowing vp of the Romane Em-
pire by the kingdome of Christ. 120. a. 7
The mangling of the Romane Empire by
Mahumet and the Pope. 168. a. 24. b

The destruction of the Romane Empire
142. a. 32. b
¶ Rore.
VWhat is meant by Christes Roring 142.
a. 1
¶ Ruben.
VWhy Ruben was dispossessed of his
birthright 18. a. 14.
¶ Reward
VWhy God promisetb Reward of weldo-
ing 313. a. 3
A generall rule concerning the Rewar-
ding of the godly 282. a. 9
¶ Ryder.
VWhat is ment by the Ryder of the white
horse 89. a. 22. & 90. a. 13.
The Ryder of the pale horse 94. a. 19
The Ryder of the red horse 91. a. 21.
¶ Right hand.
VWhat is ment by Gods right hand 24. b.
11. & 26. b. 15.

S

¶ Sacrament.
VWhat Sacraments are 292. b. 14
There is no dew obseruing of Sa-
craments among the Papistes 292. b.
18
The maner of the holy Scripture in lear-
ning Sacraments and figures by the
names of the thinges which they signi-
fie or betoken. 29. b. 3
¶ Sacrifice.
VWhat be the Sacrifices of Christians
12. a. 20. & b
VWhereunto our Christian Sacrifices
serue 12. a. 29.
¶ Saluation
The doubting of the schoole diuines con-
cerning their owne Saluation 116. b. 21
The Saluation and welfare of the godly
cannot bee disapointed. 129. b. 21. &
130. a
The song of Saluation is a new or strange
song to the world 84. a. 11
VWhere

THE TABLE.

VWherein mans Saluation or welfare con-
sisteth 192. b. 28. & 193. a. b
Salutation. **Looke** Greeting.
¶ Sapphire.
The nature of the Sapphire and what is
ment by it 299. b. 1
¶ Sardine.
The nature and signification of the Sar-
dine stone 71. b. 33. & 300. a. 2
¶ Sardis.
The Citie Sardis 19. b. 35. & 54. b. 26
¶ Sardonix.
The color of the Sardonix and what is
ment therby 299. b. 32
Satan.
A description of Satan and of his Mini-
sters and kingdome 169. a. 11. b. & 170.
a. b. & 171. a. b. & 172. a. b. & 173. a. b. &
174. a. b. & 175. a. b. & 176. a. b. & 177. a.
b. & 178. a. b. & 179. a. b. & 180. a. b. & 181. a.
b. & 182. a. b. & 183. a. b
Satan's shamelesse futeclie, falschod and
lying. 176. a. 8
The sundrie wyles of Satan 179. b. 15
The incessant indeuer of Satan too anoye
the Church 170. b. 28. & 171. a
Satan's seercenesse against all men both
good and bad 179. a. 27
The neerer that the world drawes to an
end the seerger is Satan 179. b. 30. & 180
a. b
VWhere Satan beares sway the godly goo
to wrecke 44. b. 13
The cause why Satan rageth most 182.
b. 9
Satan's tickle standing 183. a. 5
Satan cannot doo any harme without
Gods leaue 106. b. 1. 21
Satan. **Looke more in** Dinell.
Sauanarola. **Looke** Ierome.
¶ Saintes.
VWho be Saintes or holy ones. 165. a. 11
VWhy the faithfull are called Saints. 190. b.
17
The Saints are iudges of the world 216. b.

25
The putting of the Saintes to death 155.
b. 25
Looke more in Godly, and in Faythfull,
and in Holy.
¶ Scorpion.
Papistes likened to Scorpions, and why.
129. a. 1.
¶ Scripture.
The author of the holy Scripture 36. b.
24.
The Scriptures belong indifferently to all
men 36. b. 28
Gods word shall alwayes get the vpper
hand 147. a. 13
Only the chozen sort do vnderstand Gods
word 79. a. 17
The right vse of Scripture 213. b. 17
How holy Scripture is too bee red. 6. b.
13
The profit that cometh by reading of
holy writ 6. a. 18. & b.
Satan snareth men euen with the Scrip-
ture and with Gods benefites 48. b. 32.
& 49. a
The ende of the Scriptures. 221. a. 31.
VVe must nother adde to nor take from
the Scriptures. 317. a. 12.
Scripture, **Looke more in** woordes, & in
Gospell.
¶ Sea.
VWhat is ment by the Sea. 73. b. 14. & 105.
b. 2. & 226. a. 7.
A Sea of glasse mixt with fire. 220. a. 19. b.
¶ Scale and Sealing.
VWhat is ment by Sealing. 79. a. 28. b
VWhy Gods woorde is sayde too be Sea-
led wyth seauen Scales. 79. b. 18.
The Scale of the liuing God. 105. b. 32 &
106. a. & 107. a. 2.
VWho bee Sealed with GODS Scale.
107. a. 1.
Nothing canne disapoynt the Sealing of
Gods children. 107. a. 23.
VWhat is meant by Loozeninge of
****. ii. Scales

THE TABLE.

Scales 80. a. 25. & 84. b. 9
 ¶ Seate and Sitting.
 The Seate of Satan and where it is 44. a. 5
 & b. 13
 VVhat is meant by Sitting at the right
 hand of God 13. a. 12
 VVhat is meant by Sitting with Christ.
 70. a. 27
 VVhat is meant by Sitting vppon many
 waters 237. b. 8
 ¶ Secret.
 Only Christ openeth Gods Secretes 141. a.
 19
 God reuealeth his Secrets by measure 142.
 b. 16.
 God vttereth not all his Secrets to one mā
 nor all at one time 210. a. 18
 Secrets. **Looke moze in Mysterie.**
 Securtie. **Looke Carelesnesse.**
 ¶ Sec.
 Seeing and Seears 6. a. 2
 VVhat is meant by Seeing 20. a. 21. & 29. a.
 3. & 90. b. 34
 Of Seeing Gods face 308. b. 26
 VVhat is meant by that the Iewes See
 Christ 14. b. 1
 How the reprobates shal See Christ when
 he cometh to Iudgment 13. b. 35. & 14. a.
 ¶ Selene.
 Selene 50. b. 16
 ¶ Sending.
 VVhat is meant by Sending 62. a. 28
 Sergius. **Looke Moonk.**
 ¶ Serpent.
 The old Serpent 175. b. 28
 ¶ Serue, Seruant, and Seruice.
 A patterne of a faithful Seruant of Christ
 44. b. 2.
 VVho be Gods Seruants and why 220. b.
 & 221. a.
 Christes Seruants want nothing. 111. a.
 26.
 Satan is not able too preuayle against
 Christ and his Seruants 175. a. 27. b. &
 176. a. 26. b. & 178. a. 31.

The spiritual Seruice and worshipping of
 God 83. b. 8. & 112. b. 6
 Our Seruing of God must bee continuall.
 112. b. 26.
 God requireth the Seruice of the whole
 man 212. a. 26. b. & 213. a
 The triall of true Seruice in the Church.
 147. b. 28.
 VVhat Seruice is accepted of God. 53. b. 8.
 The highest Seruice that we can doo too
 God 76. a. 19
 The Seruice and honour which the Cler-
 gimen yeeld to the Romish Antichrist.
 247. a. 11
 All the Seruice of Poperie is but blasphe-
 mie. 227. b. 2
 Seruice. **Looke moze in Honour, in wor-
 ship, and in feare.**
 ¶ Seuen.
 VVhat the Scripture betokeneth by the
 number of Seuen 8. a. 4. & b. 26. & 79.
 a. 33
 VVhat is meant by the Seuen Spirites 82.
 b. 31.
 VVhat is meant by the Seuen Spirites of
 God 55. a. 22
 Shame
 VVherof we ought to be ashamed, and
 wherof not 232. b. 15
 ¶ Sheepe and Shepheard.
 Christes Sheepe heare his voyce 70. a. 5
 VVho were Pastors or Shepheardes. 259.
 b. 25.
 ¶ Shetting.
 VVhat is ment by Shetting. 61. a. 11
 ¶ Shippe.
 VVhat is ment by the woord Shippe. 120.
 b. 30
 ¶ Shortly.
 VVhat is betokened in the Scriptures by
 the words shortly, speedely, hastily,
 quickly, swiftly or apace. 5. a. 1. & 35. a. 7
 How the Shortnesse of Antichrists king-
 dome is to be vnderstood. 245. b. 17.
 ¶ Shrift.

Popish

THE TABLE.

Popish Confession or Shrift 130. b. 7
 ¶ Silence.
 Silence in heauen 115. b. 14
 ¶ Simon.
 Simon Magus and his heresie 50. b. 15. &
 121. a. 18
 ¶ Sin.
 Only God and Christ releaseth Sin 11. a. 29
 & 27. b. 22
 Sin is washed away by the only bludshed
 of Iesus Christ 11. b. 1
 VVhy the faithfull are said not to Sin. 59.
 a. 5
 ¶ Sitte and Sitting. **Looke Seate.**
 ¶ Slauder.
 Slaunders are continually rayzed by the
 wicked. 39. b. 4
 All Slaunders and backbiters are the di-
 uels instruments 177. b. 3. & 178. a.
 To accuse and Slauder is the propertie
 of the Diuell 177. a. 28
 ¶ Small.
 VVho be the Small and who be the great.
 165. a. 22
 VVho be the Small ones in Gods church.
 263. b. 33
 Smyrna 19. b. 20
 Bishops of the church of Smirna 38. a. 4
 ¶ Sodome
 Rome called by the name of Sodoma 156. b.
 22
 ¶ Somner
 Somners 139. a. 24
 ¶ Soothfast.
 Soothfast and faithfull are termes pecu-
 iar alonly vnto God and to Christ. 66. a.
 18
 VVhy God is sayd to be Soothfast 60. b. 3.
 VVhy Christ is called Soothfast 60. a. 31.
 & 267. b. 32
 ¶ Sorcerie.
 VVhat is meant by Sorcerie 261. b. 8
 VVho be Sorcerers 290. a. 18. & 314. a. 35
 ¶ Sorrow.
 The diuers Sorrowings of the godly. 115.

4. 5.
 The Sorrowes of the godly are turned in
 to gladnesse 114. b. 10
 ¶ Sowing.
 VVhat is meant by Sowing in the flesh,
 and by Sowing in the spirite 307. b. 11.
 ¶ Sowle.
 The diuers taking of the woord Sowle 96
 a. 16. b
 The Sowles decessed doo nother die nor
 sleepe, but rest 98. a. 9. b. & 214. b. 18.
 The Sowles of the godly that are decessed
 enioy not full blessednesse till the last
 day 97. a. 24. b
 VVhat is meant by the Sowles vnder the
 Altar 96. b. 13
 ¶ Speedely. **Looke Shortly.**
 ¶ Spirite.
 VVhat is meant by beeing in the Spirite.
 18. a. 26. b
 The three Spirites that proccede out of the
 mouth of the Dragon, the Beast, and
 the false prophet 230. a. 8.
 The Spirite of Papistrie is the Spirit of the
 Diuell 134. b. 17
 VVho be the Diuels Spirites 231. a. 5. b
 The woorking of wicked Spirits to bring
 the Gospel in hatred and contempt 124
 b. 7. & 105. a
 ¶ Stations.
 VVhen Stations and pardons began first.
 128. b. 7
 ¶ Staynes.
 Staynes are fowlest in goodlyest thinges.
 58. b. 24
 ¶ Starres.
 VVhat is meant by Starres 24. b. 4. & 28. a.
 23. & 170. b. 4
 VVhy the Ministers of Gods woord are
 called Starres 28. b. 4
 Arch heretikes are likened to Starres, and
 why 121. a. 15
 The darkning of the Starres 125. a. 8.
 VVhat is meant by the morning Starre 54
 b. 6.

***. iij.

Starres

THE TABLE.

Statres fal from heauen 101. b 18. & 126. a 7
 ¶ Stones.
 Giuing of verdicts by Stones 47. a 27
 ¶ Stowtnesse.
 Trew Stowtnesse and manlynes 212. b 25
 The discreete Stowtnes that ought to bee
 in al Christians & specially in ministers
 31. b 25. & 32. a b
 ¶ Strength.
 VVherein Christes strength appeareth 87.
 a. 6
 Strength 110. b 11.
 ¶ Stumblingblockes.
 Of casting of Stumblingblockes in mens
 waies. 45. a 14
 ¶ Sun.
 The darkening of the Sunne 124. a 10. &
 128. b 15
 A great eclips of the Sunne 100. b 25
 VVhat is meant by the blackenes of the
 Sunne 100. b. 6
 ¶ Sunday.
 Sunday and the vse thereof. 18. a. 32. b
 ¶ Supremacie.
 The Popes Traiterousnesse to Christ in v
 surping Supremacie ouer the Church 21
 a 9. & 100. a 21
 ¶ Swear.
 In what wise it is lawfull for to Swear
 143. a 21. b
 The manner of Swearing in old time 143
 a 12
 Looke moze in Othes.
 ¶ Sweate.
 The sweating sicknesse 225. b 10
 ¶ Sword.
 VVhat is ment by the sword. 92. a 23
 Christes Sword 25. b. 3. & 269 a 27. & 271.
 b 25.
 VVhy it is said to be twoedged. 25. b. 18.
 VVhat is ment by the Sword of Christes
 mouth. 46. a 15. 29
 VVhat is ment by a Swordgirdle and by
 Girding 22. a 17. & b 1
 Swiftly Looke Shortly.
 ¶ Swiue.

VVho be Swine 314. a 6.
 ¶ Sithe.
 VVhat is ment by a sharp Sythe. 216. a 14
 T
 ¶ Taile.
 VVhat is betokened by Tailles 134. a
 1. & 139. a 10
 VVho be the Tailles of Antichrist 139. a 22
 VVho be the Dragons Taile 170. a 31. & b
 17
 ¶ Teach and Teachers.
 VVho be Doctors or Teachers 259. b 35
 The prating of the popish teachers about
 fond quiddities 128. a 13. b
 Teachers of Poperie are worse than mu
 therers 130. a. 32. b
 A description of false Teachers and how
 they ought to be tried 121. b 19. & 122. a
 b & 123 a
 Looke moze in Ministers and Preachers.
 ¶ Teares.
 The Teares of the Godly 117. a 25
 ¶ Temple.
 VVhat is ment by the name of Temple
 147. b 13
 Gods Temple. 64. b 12
 VVhat maner of Temple is among Chris
 tians 301. a 1. b
 The Temple of Diana 19. b 16
 ¶ Temptation and Tempting.
 VVhat Temptation is 41. b 15. 21
 How god kepeth men in tēptation. 63. a 25
 How god is said to Tempt 41. b 17. & 42. a
 To what end the Diuell Tēpteth. 42 a 10.
 ¶ Ten.
 The number of Ten. 42. a 14. 276. b 34
 ¶ Terriblenesse.
 The Terriblenesse of Antichristes hoste.
 138. a 29
 Testimonie Looke VVitnesse.
 Thanksgiuing and Thankfulnesse.
 Thanksgiuing. 110. b 4.
 Thankfulnesse to Godward. 160. b 14. &
 162. b 2
 ¶ Thou.

THE TABLE.

¶ Thousand.
 VVhat is ment by a Thousand yeares.
 283. b. 16. & 276. b 32
 ¶ Threatning.
 The generall Threatninges of the Scrip
 ture imploye alwaies a condition in
 them 35. b 7. & 49. b 19
 The manaces and Threatninges of tirants
 are likened to the yelling of Frogges.
 230. a 15.
 ¶ Three.
 VVhat is betokened by the number of
 three. 76. a. 2.
 ¶ Thirst.
 VVhat is ment by Thirst or Thirsting
 287. b. 5.
 Thirsting Looke moze in Hungering.
 ¶ Throne.
 VVhat is ment by the woorde Throane.
 9. a. 1. & 71. a. 23.
 what is meant by standing before the
 Throne. 109. b. 14.
 VVhy the holy Ghost is sayd to be before
 Gods Throne. 8. b. 30.
 ¶ Thunder.
 what is betokened by Thunder. 142. a. 30.
 ¶ Thyatira.
 Thyatira. 19. b. 30.
 ¶ Topas.
 The discription of the Topas, & what is
 betokend by it 300. a. 13.
 ¶ Tree.
 VVhat is ment by Trees. 105. b. 3.
 The Tree of lyfe. 306. b. 17. & 307. a. 1.
 The fruite of the Tree of lyfe. 37. a. 18. b.
 ¶ Trouble or Tribulation.
 Troubles in sewing vpon the preaching of
 the gospell. 159. b. 31. & 160. a. & 166. b. 21
 The fruite that in seweth of these troubles.
 160. a. 14.
 Troubles by warres of barbarous nations
 99. b. 33. & 100. a.
 Trouble Looke moze in Persecution, and
 in Affliction.
 ¶ Truce.

There is no Truce betweene the Deuil, &
 the faythfull. 42. a. 23.
 ¶ Trumpet.
 VVhereunto Trumpets serue. 116. a. 2.
 VVhat is ment by the seauen Trumpets.
 118. b. 30. & 119. a.
 The ministers of Gods woord likened vn
 to Trumpets. 116. a. 6.
 ¶ Truth.
 The inuisible power of the Truth. 62. a 17
 ¶ Tribe.
 VVho be ment by the twelue Trybes of
 Israell. 294. b. 2. & 295. a 4.
 ¶ Triumph.
 A discription of Triumphing of the god
 ly with Christ & by Christ. 267. b. 1. &
 268. a. b. & 269.
 ¶ Tongue.
 Of Tongues or languages. 109. b. 3. a b
 ¶ Turne.
 The Turning away of the worlde from
 Antechrist to the Gospell. 249. a. 25. b.
 VVhat it is to Turne truth into fashode.
 315. a. 1.
 ¶ Tye.
 VVhat is met by being Tied vp. 274. a. 32.
 ¶ Time.
 VVhat is ment by this, that there shall be
 no mote Time. 144. a. 9.
 ¶ Tytes.
 Seauen notable and deuine Tytes attri
 buted vnto Christ 86. b. 24.
 The seuen Tytes wherein all the prayse
 is conteyned that can be ycelled too
 God 110. a. 27.
 The Tytes or proper names of the deuil.
 175. b. 28. & 176. a.
 The blasphemous Tytes of the Bisshoppe
 of Roome. 239. b. 10. & 240. a.
 Tytes Looke moze in the word blasphemie
 V
 Valerian. 95. a. 32.
 The vandalis. 95. b. 15.
 ¶ Vengeance.

THE TABLE.

The terriblenesse of Gods Vengeance. 235
b. 12. & 236. a

There is no starting hole for the wicked
to escape Gods Vengeance. 235. b 13. &
236. a

Finall Vengeance is delaied for the cho-
zens sake 97. b 24.

Of asking of vengeance. 153. a 20. b
Looke more in Punishment and in wrath
¶ Venim.

The priuie Venim of Papistrie. 131. a 2

¶ Vertue.
Vertues that ought to be in Gods Mini-
sters. 222. b 31

Christes vertues are comon to all his mem-
bers. 58. b 33. & 59. a

¶ Victorie.
All Victorie must be imputed to God.
263. a 1

VVhere Christ is there is alwaies Victori:
90. a 33. b

Christes Victorie 267. b 5.

Christes Victorie is common to all the
faithfull. 70. a 30.

The Victories of the Turkes and Infidelles
against the Church. 190. b 7

The Victories of the Pope against the
Christians. 190. b 20

Satans Victorie against the Saints. 170. a 7
The Godly are alwaies sure of the Victo-
rie. 203. b 18

VVee must beare the crosse before we can
get Victorie & raigne with christ. 70. b 5

The Victorie of the Godly, and by what
meanes they ouercome antichrist and
his Ministers. 247. b 27. & 248. a b.

Looke more in Ouercome.

¶ Visions. Visions 2. a 7.

The difference betweene Visions and Re-
uelations 3. b 15.

The common effect or end of all Visions.
3. a 20

Looke more in Reuelation.

Vnderstanding **Looke** Reason.

Vnscarefullnesse **Looke** Boldnesse.

Vngodly. Looke wicked and in reprobati-
¶ Vnrepentantnesse.

The wicked hoorde and heape vp Gods
wrath through their vnrepentantnesse
49. a 29

Gods rigor towards the vnrepentant. 49.
a. 23. & b. 4

¶ Vntill.

VVhat is betokened by the woord Vntill
275. a. 34. b

¶ Vocation. Looke Calling.

¶ Votaries.

A liuely patterne of the Popish Votaries
and Cloyster folke 94. a. 19

¶ Voyce.

The maiestic of Gods Voyce 88. b. 24

VVhy Gods Voice is said to be great 19. a 1

VVhat manner of Voyce the Voyce of a
preacher ought to be 71. a. 2

¶ Vpbrayde.

VVhy God Vpbraydeth men with their
cuill thoughts and doings 66. b. 15

¶ Vnspotted.

How the godly are Vnspotted 206. a. 32

W

VVages. Looke Hire.

¶ VValden.

The brothers of VValden in Beame land.
156. a. 11

¶ VValles.

VVho be the VValles and gates of Gods
Church 296. b. 28

¶ VVarfare.

The continuall VVarfare of the godly.
98. a. 4. & 120. a. 34. & 179. b. 15. & 278.
a. 30. b

Our VVarfare is against Satan and his an-
gels, though it seeme to be against men
233. a. 25. b

¶ VVarning.

God VVarneth before he striketh 34. b. 33
and to what end he warneth his elect
160. b. 32. & 161. a

The Papists and al reprobates wax worse
and

THE TABLE.

and worse by warning 227. b. 27. & 229. a
1. & 236. a. 5

A Caucat or VVarning for such as haue
giftes to edifie with all 56. a. 33

God neuer leaueh his people vnwarned.
46. a. 8

¶ VVatchfulnesse.

VVatchfulnesse commended 232. b. 1.

¶ VVater.

The VVater of life or the liuing water.
287. a. 27. & b. 22. & 306. a. 24. The
meane to drinke therof. 287. b. 26. The
fruite that commeth of the drinking
therof 287. b. 26. & 288. a. b.

¶ VVeknesse.

The VVeknesse of the vngodly. 54. a. 11

¶ VVeapon.

The VVeapons of Gods Ministers 46. b. 2.
& 117. a. 19

Fleishly VVeapons 151. b. 20.

Spirituall weapons 151. b. 28. & 152. a.

¶ VVedding garment

VVhat the VVedding garment is & who
be clothed therewith 265. b. 24

¶ VVeldoing.

VVe must not be weerye of VVeldoing.
307. a. 17

The reward of VVeldoing 288. b. 33

¶ VVelfare.

The foundation of all our welfare 8. a. 20

¶ VVhoredome, and VVhorish-
nesse, and vyhoremongers.

The abhominablenesse of VVhoredome
45. a. 28

The blyndnesse of Princes and common
people of our dayes in taking VVhoro-
dome to be no sinne. 45. b. 25.

VVhat spirituall VVhoredome is. 237. a. 7

The VVhoredome and VVhorishnesse of
the Popish Clergie 45. b. 1

VVho be VVhoremungers 289. b. 34. &
314. b. 4

¶ VVhote.

VVhat it is to be whote. 67. a. 12

¶ VVWhite and VVWhitenesse.

VVhat is ment by VVWhite or VVWhitenesse
22. b. 16. & 23. a. 9. & 58. b. 33.

VVhat is ment by VVWhite raiment. 68. b.
28. & 69. a. & 72. b. 6

VVhat is ment by a single white Robe. 97
b. 5. & 98. a. 21.

There is no VVWhitenesse in the Popish
Clergie 90. b. 14

VVicked, and VVickednesse.

VVickednesse and wicked company are
are to be eschewed 253. b. 11

The wicked must not only be shunned
but also resisted 48. b. 28

VVhen VVicked men beare sway christes
Church goes to wrecke 102. a. 16

The wicked are blynded & giuen vp too
wilfull lewde mind 135. b. 34

A brief comprehending of all the wicked
in few wordes 165. a. 34

The cutting vp of the VVicked 216. a. 14.
& 217. a. 26

VVhy VVickednesse prenayleth against
godlinesse and truth 229. a. 20. b

VVhy wickednesse raigneth in the world
209. b. 29 & 210. a

The teachers of VVickednesse and their
followers shall drinke all of one cup.
49. b. 29. & 50. a. b.

All wickednesse shalbe discouered & viter-
ly couided before the latter day 235. a. 4

VVicked. **Looke more in** Reprobates.

¶ VVildernesse.

VVhat is ment by VVildernesse 238. b. 26.

¶ VVilful stubbernesse.

The VVilful stubbernes & quarelouse-
nesse of Papistes 133. a. 8

¶ VVings.

VVhat is ment by VVinges 133. b. 8

¶ VVifedome.

VVifedome created in vs 110. a. 33

Christian VVifedome 63. a. 18.

wherin Christs wisdom appeareth 87. a. 1

¶ VVitnesse, and VVitnesing.

VVhat is ment by VVitnesing, and why
the Gospell is called a VVitnesing or

*****j. testi-

THE TABLE.

testimonie. 5. b. 21. & 9. b. 8. & 18. a. 20.
The word witnesse put for to publish. 5. b.
17.

VVhat is ment by two witnesses. 130. a. 4.
VVhat it is to haue the VVitnes of Iesus
Christ 182. b. 18.

VVhy Christ is said to be a faithfull VVit-
nesse and what he VVitnesseth. 9. a. 26.
& b. & 66. a. 18

¶ VVo.

VVhat is betokened by the three VVo-
ces 135. a. 14.

¶ VVoman.

what is betokened by the termes of VVo-
men and young Damzelles. 239. a. 4

The Church likened to a woman 107. b. 15
VVomen must not teach in the Churche.
48. b. 10

The VVomanishnes of the Pope and his
adherentes and why they be likened to
a VVoman 240. a. 10. b

¶ VVorld

what is ment by the whole world 176. a. 8
How the whole VVorld wondereth at An-
tichrist. 186. b. 20

The VVorld standeth more in awe of An-
tichrist than of God. 244. a. 34.

The end of the VVorld is at hand 233. b. 23

¶ VVord.

Gods word is ynough to rule the Church
by 207. a. 31.

Reuerence is dew to Gods VVord. 65. b. 10.
The soothfastnesse and effectualnesse of
Gods woord. 286. b. 16 & 287. a

The force and terribleness of Gods VVord
72. b. 25. & 73. a

The contrarie effect of Gods word in the
godly and in the vngodly 311. b. 5.

Gods word. *Looke moore* in Gospell and
in Scripture.

¶ VVoorkes, VVoorking, VVoorkers,
and VVoorker fellowes.

Both our VVoorking and willing com-
me of Gods free grace 312. b. 20

Of VVoorkes and how they iustify. 51. a.

25. b. & 52. a

How the VVoorkes of the Godly are
to be full 57. a. 1

The difference betwene the VVoorkes
the godly and the VVoorkes of the
godly 56. b. 24. & 57. a

VVhy God requireth that we should be
VVoorkfull 68. b. 6

The rewarding of good VVoorkes 215. a.

VVherto the considering of Gods woork
leadeth vs 88. a. 17

VVho be VVoorkers of abomination
305. a. 29

The diuels VVoorkes folke 92. b. 16
¶ VVoormwood.

VVhat is ment by VVoormwood 171. b. 10
¶ VVoorschip and VVorshipping

VVhat VVoorschip is 312. a. 17

The VVoorschip of Antichrist 183. b. 5
who worship the beast. 240. a. 27. & 241. a.

Against the VVorshipping of Sain-
tes deceased, and of Images 266. a. 18. & 267. a

Of discerning true worshippers of God
from hypocrites 148. a. 7

VVorship. *Looke moore* in Service, and
in feare of God, and Honoring.

¶ VVorthinge.

How VVorthinge is said to be in the
faithfull 59. a. 21.

¶ VVorath.

The VVorath of the Lamb 105. a. 25
The wynefat of Gods wrath 269. b. 9

¶ VVrite.

VVhy Gods Prophets are commanded
to write 19. a. 22

VVhat is ment by written within & with-
out 78. b. 29. & 79. a

¶ VVynd.

The preaching of the Gospell likened to
the winde 105. a. 25

Zelousnesse 69. b. 13.

¶ F I N I S.

Faultes escaped in the Printing.

Leaf. 2. Page. a. Line. 28. for desirousnesse read desirousnesse. 3. a. 21. for
him read them. 4. a. 9. for Iesus read of Iesus. 10. for anone read a-
non. 4. b. 12. for thing read things. 35. for most read must. 6. b. 9. for
wherof read wherefore. 7. a. 13. for thee read them. 8. a. 5. for do. reade
doth. 8. a. 33. for the read them. 10. a. 33. for I read I am. 15. b. 21. for note
read not. In the number of the viij. there is set 26. for 18. 20. b. 6. for
Christ is the, read Christ is in the. 21. d. 33. earth too much. 22. a. 25. for
Lord clothed, read Lord is clothed. 23. in the margent for the witnesse of
true Cristians reade the whitnesse, &c. In the number of the xxiiij. leafe
is set 32. for. 24. 26. b. 19. for set vp reade set me vp. 29. a. 2. as to much.
In the number of the liij. leafe, is set 63. for 56. 61. b. 18. for done read dow.
63. a. 19. for Iesus Christ, read Iesus is Christ. 66. b. in the margent, for im-
bracing of mens &c. read a imbracing of mens &c. 69. b. 56. for murdered
read nurtered. In the number of the lxxij. leafe, is set 162. for 72. 78. a. 19.
for miseries read misteries. 81. b. 27. for their read the. 83. b. 30. for sing
read sung. 89. b. 32. for clearlyer read cheerlyer. 101. a. 12. for overflow
read overflow. 104. a. 3. for hands read heads. 104. a. 22. for of all them
read all of them. 108. b. 14. for Pauls read Paulo. In the number of Cxiiij
is set 121. for 114. 120. a. 15. for kingdom read kingdomes. In the number
of the Cxxiiij. leafe, is set 116. for 124. 125. b. 1. for running reade running.
In the number of the Cxxvj. leafe, is set 118. for 126. 132. a. 28. for courteous
reade courteous. 151. a. 13. for touchied not reade not touched. 186. a. 21.
for an read as. 187. a. 4. for fond reade fond. In the number of the same
leafe there is set 163. for 187. In the number of the Clxxix. leafe, is set 165.
for 189. In the number of the CcCj. leafe, is set 190. for 191. 214. b. 6. for
alone read at one. 214. b. 35. & 215. a. 1. read thus, warrant that the Sain-
tes deceased, &c. 217. b. 28. & in the lines following are diuers soule errors
which can not be corrected but by conferring with the written copie. 221.
a. 13. for warneth reade warne. 222. b. 29. for what reade white. 227. a.
the last line for saue read salue. 229. a. 1. read thus, of heauen wha. &c.
230. a. 19. for in somuch read inso much as. 231. b. 29. for battle read bat-
tel. 237. b. 18. read thus, godlyest Cities are builded, &c. 240. b. 2. read thus
were not vnyke hir. &c. 242. b. 32. & 243. a. 8. & 14. & 24. & 33. & fol.
244. b. 23. for mother reade moother. 244. b. 19. for receyued reade reui-
ued. 245. a. 32. for receiue read reuyue. 246. a. 5. for received read reuy-
ued. 246. b. 32. for yeeldeth reade yeeld. In the number of the CCxlvij.
leafe is set 249. for 247. 250. b. 20. for euerruled reade ouerruled. 255. a.
27. for it read is. 255. b. 12. for mother, read moother. 256. b. 16. for courtly
reade couertly. 259. a. 9. for morning read moorning. In the number of
the CClix. leafe is set 268. for 260. In the number of the CCxxxix. leafe
is set 282. for 289. 297. b. 6. reade thus, Canons more than of. &c.

FINIS.

A Catholike and Eccle- siasticall Exposition vpon the *Apocalips of S. Iohn the apostle.*

The Argument.



I thoughe many haue
douted hertofore of the au-
thoritie and certayntie of
this Booke, yea and many
haue very stiffly reiected it:
yet notwithstanding soas
much as whatsoeuer is con-
teyned in it, dothe greatly
profit to the edifyinge & fur-
therace of Chyistes church,
and hath bene admitted by
most of the aunciēt fathers
with cōmon consent: it wer
nowe no reason to call in question the truthe and authoritie
therof by any means. Howbeit, euen at this day the expoun-
ders of the holie scriptures are scarcely agreed of the autho-
ry rather of the wyter of it. All of them doe graunt in deed,
(which thing also the text it selfe dothe manifestly auouche)
that he was called Iohn, whosoever he was, that was the
wyter of this Reuelation. But soasmuche as many men,
and those not of the meaneſt ſort, euen in the tyme of the A-
poſtles, did weare the name of Iohn: it is doubted among
learned men euen at this day, who this Iohn ſhould be. They
that denie him to haue bin the Apoſtle and Euangeliste, al-
though they be moued by likely coniectures: yet are not their
coniectures of ſufficient force to proue that whiche they goe
about. But to omit their reasons whiche are waſhed away
nowe
A.

Marlorats exposit. on the

nowe long agoe by menne of singular learning: we must assure our selues, that the coniecture of them is more probable, whiche haue fathered this holie Booke replenished with incredible comfort, eyther vpon John the Apostle, or vpon Marke, who also was surnamed John. Wherouer the thinges, that are sette forth in this propheticke darkly, and in manner riddlelike, muste not hinder the godlie from readyng of it. For John doth therefore vse figures, because the thing that he writeth is a Reuelation, which it pleaseth God to disclose vnto him vnder suche manner of figures: which thing euen the Prophets dyd: wherevpon also all this booke is called a Prophecie, Chap. 1. verse. 3. & 22. b. 7. d. 18. 19. Besides this, it was muche more wisdom to foretell the destruction of the Romane Empire (which at that time bare sway almost ouer the whole worlde) vnder the couerts of figures, than in open speche, least the Romane Princes should rage more cruelly agaynst the Christians euen in that respecte: and yet for all that, the godly mindes were to be quickened and comforted by this propheticke, agaynst their most cruell persecutions. So Paule. 2. Thessal. 2. 7. 8. &c. chose rather to poynt out the horrible fall of the Romishe Antichrist couertly, than by playne words. Notwithstanding, this booke shall be simple, playne, and cleare to the faythfull, so they reade it aduisedly and reuerently. I confesse in dede that the auncient Interpreters haue oftentimes bene graueled in the expounding of it, and that they coude not alwayes winde them selues out: but yet it is well knowne by the way, that euen they themselves haue more than once sayde, howe this booke should scarce be able to be understode, vntill it were fulfilled: and that then it should be easie to be understode of euery man without trouble. Likewise to the Fathers of olde tyme, Danieles vision seemed moste darke some, but when the things were come to passe whiche he had couered vnder figures: there were some that sayde he had written a storie of thyngs past, and not a propheticke of thyngs to come. So when we shall

Reuelation of S. Iohn.

2

shall haue read this booke of Reuelation aduisedly and diligently, and haue compared the thynges whiche it speaketh vnder couerte, with those things that stories do witness to be done: we shall saye, that euen this Booke also uttereth mere Histories. For it declareth (although vnder figures, yet more euidently than the Prophets) what is the state of Christs kingdome, what is the lotte of the Church, and to what persecutions they be subiecte, as manie as are earnestly bente to the Christian Religion. Furthermoze it peynteth out vnto vs a description of the diuell, and of all his malice and mischief, and setteth before our eyes the dreadfull torments of hell and damnation. Also it openeth Heauen vnto vs, and sheweth moste euidently what is the true hope of the faithfull. Againe, it auoucheth the true resurrection of all fleshe: Finally it sheweth (and that moste plenteously, what shall be the ende at length bothe of the chosen, and the reprobates, and of the faithfull and the vnfaithfull, what is the soueraine goodnesse, and what is the bittermoste miserie and unhappinesse: so as this booke (euen for the verie matter that it treateth of, and teacheth) commendeth it selfe to all the Goodlie, shewyng (yea and euen prouyng) it selfe to be written by the indytting of the holye Ghoste. In manye respectes therefore is it worthy to be redde wyth all diligence, and to be thoroughly weyed of all learned menne: specially in these laste and moste perillous tymes, the whiche this propheticke concerneth. For if (as meete is) we be willyng to byng wyth vs the reuerende mynde and desirousnesse to learne, which of right is due to the reading of the holy Scriptures, no man can easily expresse how much profit wyll rebounde vnto vs by this propheticke. Neyther neede we to passe for the babbling outcries of our aduersaries, who when they here vs call the bishop of Rome Antichriste, yell oute as if they were burned with a searing yron. But forasmuch as the ouerthwartnesse of the popish doctrine, and the corrupt manners of the whole

A. J. Popish

Marlorats exposit. on the

Popishe clergie, erie out that there is none other chief Antichrist to come, than he that is come already in the Romish Bishops, to be killed in the meane time by the sword of god's worde in the heartes of the faithfull, and within a while after, to be quite abolished by the glorious coming of Christ vnto iudgement: if we shoulde suppress and conceale this thing, the verie stones would crye out at it.

The first Chapter.

THE Reuelation of Iesu Christe, vvhiche God gaue vnto him, to open vnto his seruantes the things that must shortly come to passe, & [vvhiche] he betokened vwhen he sent the message by his Angell vnto his servant Iohn.



He reuelation of Iesu Christ. ^{A.} The fyrst verse of this propheticke, being as it were the title of the booke, sheweth briefly the kinde of doctrine that is treated of in it: and also by whose minister the frute of this doctrine is come vnto the whole Church. As touching the fyrst word, the olde interpreter hath in this place left the Greeke word, the which notwithstanding he translated oftentimes afore. ^{B.} The worde is *Apocalyps*, whiche many of the old writers haue thought to haue bin deuised by the threescore and twelue Interpreters, to expresse the propriety of the Hebrew speche withall. For the Hebrewes call it *Nalab*, when a thing is discovered that was hidden before. ^{A.} Lyke as when it is sayd in the Prophet, The Lord God doth not any thing, but he reuealeth the secretes thereof to his seruants the prophets, Amos. 3. b. 7. And againe, Deal with thy neyghbour thy selfe, and discouer not thy secretes to an other man, Prouer. 25. b. 8. ^{B.} Forasmuch then as many mysteries which were hidden heretofore are disclosed and opened in this booke: the autho^r of this work folowing the ma-
ner

The title of
this booke.

Apocalyps
or Reuelation

Nalab.

The manner
of the He-
brewes in en-
tailing theye
bookes.

Reuelation of S. Iohn.

3

ner of the Hebrewes, hath begonne his booke with the title of it. ^{S. G.} And this Reuelation is a Prophecicall seeing of thinges to come, yea and of thinges hidden, whiche are certainly knowne to God alone, and to whome it pleaseth him to reuele them. ^{A.} Forsooner this booke consisteth wholly of sundrie visions, wher vnto is added the worde, to the intent the prophesies may be of the more authoritie. We knowe that visions were one of the ordinarie means wherby God was wont to manifest himselfe in olde time to his prophetes, according as we read in Moyses: If there be a prophet among you, to him will I the Lord appeare in vision, and speake with him in dreames. Nu. 12. b. 6. Of both of them we haue an example in the Patriarke Abraham, Gen. 15. c. 12. For although these two kyndes of reuealing haue ben very rare since the tyme that Christ was reueled, bicause all the godly must content themselves with the only Gospell of Gods sonne: yet notwithstanding, it pleased God to discouer certayne thinges to his seruantes after this maner at the fyrste springing vp of the Gospell: of whiche thyng we may now attayne manifest knowledge by his worde. ^{B.} For the comon effect of all visions is, that God may by him reuele his will vnto others, or else giue men occasion to searche out his will by them. And God applieth himselfe not a little vnto our afflictions, in calling eche of vs by suche meanes as we be easiest moued withall. As for example, he called the Wyse men by a strange starre. Math. 2. b. 9. The Jewes by the authoritie of Scriptures, the Gentiles by the wonderfullnesse of Miracles, and Cornelius the Centurion by sendyng an Angell vnto him. Act. 10. a. 3. Lykelike Paule was warned by a vision in the night, that he should passe out of Asia into Macedonia. Act. 16. 9. ^{B.} Wherefore like as the worde and miracles doe teache men and admonishe them of Gods will, so also doe visions. And although no suche visions appere to men now adayes: yet will eche mans owne saythe, & Gods spirit in him teach him (yea though he be called by me) wher
A. iij. ther

Wherof this
booke consi-
steth.

visions.

Dreames.

God calleth
men by suche
meanes as
they be best
acquainted
withall.

Marlorats exposit. on the

Boasting of
of false reue-
lations.

The difference
betwene visi-
ons and reue-
lations.

The author
of this work.

The dignite
of this work.

ther he be called of God or no, & whether his vocation please
God or no.^B No doubt also but that the false Apostles haue
bin wont to boast of the Reuelations that haue bin made pe-
culiarly vnto them (as the deceyvers of our dayes are like-
wise commonly wont to do.) Which thing causeth Paule. 2.
Cor. 12. a. 1. 2. to glory of the Reuelations that had bin shewed
vnto him of a very troth, and not deceitfully.^C least he might
seeme inferior to the false Apostles in that behalfe.^B For we
know it was an ordinarie matter for God to reueale and dis-
couer himselfe by peculiar Reuelations to the better sorte of
men whome he had appointed to the greatest matters. So
reade we that the Lorde appeared to Abraham, Moses, Esai,
Ezechiel, and the rest of the Prophets, and specially to the
three disciples on the Mount, whome the Lorde had chosen
out for the same purpose, Math. 17. a. 5.^C Finally, betwene
visions and reuelations, there is this difference: That a Re-
uelation happeneth oftentimes either by dreame, or by an-
swer, wherein nothing appereth to the eye: But a vision is
in maner neuer giuen but with a Reuelation, that is to say,
but that the Lorde discloseth what his meaning is by it. Ther-
fore although the Lorde God could by his playne word haue
taught his seruant John what he had list: yet was it his
pleasure to do it by certain visions agreeable to the greatnesse
of the matter, for the common profit of all his seruants. Of
Iesus Christ.^B Here is shewed the Author of the Reuelation:
namely euen he that only knoweth the father aright, and in
whome are layd by all the treasures of wisdom and know-
ledge. Coloss. 2. a. 3. Afterward there is added, which God gaue
him.^B For asmuch as Christ is appointed to be the mediator
betwene God and men: it must not seeme strange though he
thinke himselfe beholden to God for al things which he hath
by taking mans flesh vpon him: according as it is to be seene
every where in the Gospell of John. Whereby also is to be
marked the distinction of persons.^B Here also is the authori-
tie of this prophetic commended, in that it is properly father-
red,

Reuelation of S. Iohn.

4

red, not vpon man but vpon God, ^A howbeit that the
knowledge thereof is come vnto vs by Christ who is
made manne. For this is he of whose fulnesse all of vs
haue receyued, Iohan. 1. b. 16. who also is giuen vnto vs
of God, to be the onely master and teacher of the Church, <sup>The intent of
this worke.</sup>
Math. 17. a. 5. To open vnto his seruantes. What is to saye,
to shewe or declare vnto his seruantes: and it is referred
to the thynges following, to the ende that by this Reuelati-
on Iesus, he myght shew or point out vnto his seruantes,
what was to come auone after. There bee that suppose the
latin translater to haue written it *Planum facere*, whiche is
to make playne, in stead of *Explanare*, whiche is to interpret,
expounde, or tell what is to come: whiche agreeth well to
darke matters. For although *Planum facere* be a good latin
phrase, being taken to publish, to blaze abroad, or to make
a thing open: yet is it not voyde of double meaning, in as
much as he dothe a thing openly whiche doth it in the
face of the worlde.^A But the playne meaning of this place
is, that God hath disclosed these thynges to his sonne
Christ, not to the ende that he shoulde shew them by agayne
in himselfe: but to the ende he shoulde also shewe them
for the too the goodye, that the whole Church myghte
fare the better by them. ^A And truly we knowe it to be
Christes office, to open vnto the faythfull, the thynges
that he hath receyued of his father: whiche thyng
also he auoucheth himselfe to haue perfourmed diligent-
ly, Iohn. 15. c. 15. The thynges that must shortly come to passe.
John (according as other Prophets also do) mencioneth
certaine thynges that pertaine to the former tymes, cer-
taine that pertaine to his owne tyme, and certaine that
pertaine to the tymes to come: (whiche thyng now and then
will be hard to discern: whereof I report me to so variable
expositions of them) but he maketh mention bothe of the
thynges past, and of the thynges present, in consideration of
the thynges to come. ^A Whereas he sayth that these thynges
must

The office of
the second per-
son in Trini-
tie.

The certai-
tie of Gods
ordynance, and
euertlasting
preuolence.

A. iij.

must come to passe, he doeth vs to vnderstande howe greate the stablenesse and assurednesse of Gods determination is.
^{3.} For loke what things are foreappointed by Gods determinate purpose, they are vtterly vnderchangeable. For I am God (sayth he) and am not chaunged Malach. 3. b. 6. Also, ^{A.} my determination shall stande, and all my will shall come to passe, Esai. 46. d. 10. And Christ confirmeth the same in these wordes, heauen and earthe shall passe, but my worde shall not passe, Math. 24. c. 35. Luke 21. f. 33. ^{A.} As ofte then as we see the intercourses of things and sundrie alterations of kyngdomes: lette vs lift vp our eyes vnto Gods prouidence, whereby the thing that hee hath foreordayned by his singular wysedome, are guyded to their end. The worldlings surmyse all thyngs to be done by Fortune, because they are not priuie to the reason why moste of them be done. But the Godlie consyder Gods iuste iudgemente, and reuerently confesse, that the onely one God who is singularly good, is bothe the moste wyse maker, and also the moste vpright gouerner of the whole worlde. ^{5.} The worde shortly, seemeth to be added for the comfort of the godlie, and also for the terror of the wicked: ^{A.} that like as there is large reward layde vp for all the godlie in heauen: ^{5.} even so Gods vengeance is in a redinesse for the reprobates: according as is sayd: whose iudgement is not far off, and their damnation sleepeth not, 2. Pet. 2. a. 3. For like as he sleepeth not which as faulteth vs, ^{A.} but goeth about seeking whom he may deuour. 1. Pet. 5. c. 8. eue so sleepeth not he nother y^e kepeth Israel. Psa. 121. a. 4. ^{5.} Where vpon Christ sayd: Shal not God auenge his elect which crie night and day vnto him, though he suffer for a while: I say vnto you, he wil auenge them, and that shortly. Luk. 18. b. 7. For when the vngodly shal saye, Peace, and all is safe: then commeth sodaine destruction vpon them, as throwes vpon a woman that trauaileth with chylde, and they shall not escape. 1. Thess. 5. a. 3. Yet must not we be hasty to aske vengeance vpon the vngodly: but we moste patiently,

Fortune.

Shortly.

Speedie punishment of the reprobates

Patient abiding of Gods curse.

ciently abyde till tyme conuenient come. Therefore if the long continuance of afflictions, and the long taryance of the righteous iudge, prouoke vs to impacience, or thruste any douting of Gods promise into vs, as though Gods promising to come quickly were in vayne: let vs beare in mynde that the length or shortnesse of tyme must not be measured in any wyse by our own reason. For with the Lord, one day is as a thousand yeres, & a thousand yeres are but as one day, 2. Pe. 3. b. 8. ^{A.} Here therfore is betokened all that tyme that continueth from Christes comming in the fleshe, vnto the ende of the worlde. For it is both the last houre 1. Iohn. 2. c. 18. and also the end of all things is at hande. 1. Pet. 4. b. 7. And whiche he betokened. ^{5.} That is to saye, he disclosed all these things howbeit wrapped in mysticall figures, and overshadowed with images: to the intent the studious soyt myght not sette lyght by them, nor Gods holy tokens be discovered to the vngodly: according to this text, Vnto you it is giuen to know the secretes of the kingdome of God, but vnto them it is not giuen. Mat. 13. b. 11. Also, vnto him that knocketh, it shall be opened, *ibidem*. 7. b. 8. VVhen he had sente the message ^{B.} Who this Angell was, who sent the message (for else when he sent the Angel, what was it that he sent by the Angell?) or else giving commandement by his Angell. ^{A.} Where be whiche thinke, that by this Angell was mente Christ: but more rightly doe others vnderstande him to haue bene some one of those heauenlye spirites, that are called ministring spirites, and are sente abroad aboute seruites, for their sakes that shall be heires of saluation, Heb. 1. d. 14. ^{5.} For by this meane is Christ proued to be Lord of y^e Angels, as by whose seruice in the wonderful administration of his kingdome, he both deliuereth the godly out of the hands of the vngodly, and also punisheth the wicked from time to time. ^{A.} Besides this, we shal see this Angell, more than once refuse the worship that Iohn was about to yeld vnto him, in this present booke. 19. b. 10. & 22. b. 7. which thing Christ would not haue done, in as much as he is.

that y^e scripture meaneth by shortly, speedily, hastily, or quickly.

why things be wrapped vp in figures.

who this Angell was.

A. b.

Marlorats exposit. on the

Gods good-
nesse in fore-
warning of
his Church.

is farre more excellent, not onely than men, but also than all the Angels. Vnto his seruant Iohn. ^{s.} After this manner is God of his mercifulnesse wont to vse foreordained witnesses familiarly, to the intent to prouide by a fewe, for the welfare of many. So prouided he, first by Moes, then by Abrahams, afterward by Moyses, and at length by a fewe fishermen: and so prouideth he here by Iohn, for the Churches of Asia, or rather for the whole world.

2. VVhich bare vvitness of the vvord of God, and of the vvitnessing of Iesus Christ, and of all things that he sawe.

The authori-
tie of thys
woorde.

VVhich bare witness of the word of God. ^{A.} Least any man might thinke that the things whiche are conteyned in this booke, be but mans dreames: or take them for fonde fables: the authoritie of the writer is commended in this respect, that he declareth Gods word in the Church, being called to that charge by God. ^{E.} For to beare witness is taken here to publishe openly, ^{A.} which word Luke vseth oftentimes in the Acts. 2. f. 40. & 8. e. 25. & 20. d. 21. & 26. e. 22. And Paules so. 1. Thes. 2. b. 10. & 2. Thes. 1. 10. And of the witnessing of Iesus Christ. It is a description of the Gospel, which is called a testimony of Christ or concerning Christ, because the effecte of it tendeth to open or to manifest Christ vnto vs. ^{M.} And therefore when Christ sent his Apostles abroad to preach him, he commaunded them to beare witness of him in Iewrie, Samaria, and vnto the uttermost boundes of the earth. Other some take the witnessing of Christ to concerne his death: and that perchance is by reason of Paules wordes, who sayth that Christ witnessed a faire witnessing vnder Pontius Pilate. 1. Tim. 6. c. 13. And also we finde written in Iohn that Christ himself said vnto Pilate, To this ende was I borne, and to this purpose am I come into the worlde, that I may beare witness to the truth. Iohn. 18. g. 37. Finally the death which the godly do suffer for maintaining the true Religion,

A description
of the gospell,
and what is
meant by wit-
nessing.

Reuelation of S. Iohn.

6

is commonly called a martirdom, that is to say a witnessing. And of all things that he sawe, ^{M.} The worde sawe must be referred to the visions which this booke conteyneth. For so do the Prophets vse it euery where. And hereupon they were called Seers. 1. Sam. 9. b. 9. 11.

3. Blessed is he that readeth and heareth the vvordes of this prophesie, and keepeth the things that are vvritten therein, for the time is at hand.

Blessed is he that readeth and heareth. ^{E.} In græke the number is shifted: blessed is he that readeth, and they that heare the words of the prophesie. For the word *Thi* (which is read in the olde translation) is added by some man of his owne head: peradventure of purpose to expresse the force of the Breake article. ^{A.} Again he sheweth the excellencie of this prophesie, auouching that man to be happie which occupieth himselfe in the reading and marking of it, ^{S.} that is to wit, by beleuing the things that he readeth and heareth. ^{A.} In this place we be put in mind of the profit that cometh by reading of holy things. For what can a man find in worldly writings to warrant himselfe saluation by: In dede they seeme to write many things that may after a sorte allure men to lue well and blessedly: howbeit for as muche as their displaying of vertue, is voyde of the holpe Ghost: they scarcely attaine to the shadowe of it. But the holpe men of God deale farre otherwise, for by the motion of the holy Ghost, they haue reuerentlye and diligently leste in writing to posteritie, the things that make to the glozie of God alone. and to the full and perfecte felicitie of man, that the lawfull service of God might alwayes flourish in the Church according as Paule witnesseth, saying: All scripture inspired by God, is profitable to teaching, to repprouing, to correcting, and to instructing in righteousness, that the man of God may be sound and prepared vnto all good workes. 2. Tim. 3. d. 16. And in another place he teacheth that the faithfull receiue

The excellen-
cie of this pro-
phesie.

The profite &
commeth of
the reading of
holy things.

Canst learn
how far
too be used.

How to read
holy scripture.

What is met
by keeping of
Gods word.

The outward
thing of
the word.

receiue hope by patience and comfort of the scriptures. Rom. 15. 4. which thing we speake not for that it is hurtful to be stowe some labour in ciuill learning, (for euen that also hath his profitableness, and openeth the way for the that mount vnto higher things) but because that too forbeare the reading of holy scriptures, & to spende a mans whole time in worldly writers, it is not only needlesse, but also bringeth much inconuenience to Christian religion, as it is easie to perceiue by dayly examples. Whereof not vnworthily doth Paule commend his sonne Timothie in this respect, that he was acquainted with holy scripture euen from his childhood, which was able to make him learned vnto saluation through the faith that is in Iesus Christ. 2. Tim. 3. d. 15. Nowe to the intent that the reading of holy scripture may be to our profite, we must apply our selues to it not onely thankfully and reuerently, but also with great sobernesse and pure affection, ioyning prayer therunto also. For God revealeth his mysteries out of heauen: Daniel. 2. e. 18. He giueth vnderstanding to the little ones. Psal. 119. 130. According also as Christ teacheth. Math. 11. d. 25. Notwithstanding forasmuch as it is not giuen to all menne to reade holie writ: there is expresse mention made of hearing, whiche ingendzeth faith by the effectuall working of the holie Ghoste, in mens heartes. For faith cometh by hearing, and hearing by the word of God. Rom. 10. e. 17. And keepeth the things that are written therein. In these wordes are required faith and perseuerance. For the keeping of the word is nothing else but the effectuall receiuing of it, when it taketh liuely rootes in our hartes, that it may bring forth fruite in his due time. Otherwise the single hearing of the worde, is utterly to no purpose: according as Christ teacheth, Math. 7. d. 26. & 11. d. 24. & James. 1. d. 23. By the way it is to be marked, that here is commended the outward preaching of the word: least any man bragging himself to be contented with the secret inspiration, and vnder colour thereof despising the ministerie of Gods worde, might say

doth himself in vaine, and for his disdaining of God, he worthily cast out of Gods kingdom. Also it is to be marked, that the hearing or reading of this booke is not ynough: but it must be fulfilled in worke and diligently kept, according as I said a little afore. They therefore that frame their life according to this booke, are happy: for they shall escape the displeasure of Antichrist, and also attaine eternall life, by abiding in the faith of Christ. For the time is at hand. John 1. d. 9. And this, because many things which are mentioned in this booke, began already to come to passe: and besides that, it maketh to the comfort of the good as hath been said already. For seeing that he intendeth to speake abundantly of their afflictions to come: to the end he may encourage the to patience, he telleth them first that destruction is ready at hand to light vpon the reprobates heades. After this maner doth James comfort the faithfull that be afflicted, saying, that the iudge standeth at the dore, Jacob. 5. b. 9. And Paule saith: let your modestie be known vnto all men: the Lord is nere at hand, Philip. 4. a. 5. Iohn therefore giueth an inckling, that his booke is profitable for all ages and all men.

The speedie
effect of gods
determina-
tions.

The profita-
blenesse of
this worke.

4. Iohn to the seuen Churches that are in Asia. Grace be vnto you, and peace from him that is, and that vvas, and that is to come: and from the seuen spiritues that are in the sight of his throne.

Iohn. M. Heretofore Iohn hath commended this prophesie and Reuelation. And now in this place (after his accustomed maner) he setteth downe his salutation, and purchaseth himself the fauour and attentiveness of his hearers in his owne person; for that they had already had experience of the great care that he toke for the welfare of the Churches. Wherefore for this salutation, first of all contenteth the name of the writer: Secondly it sheweth to whom this prophesie is directed. Thirdly what the writer wisheth vnto them: Fourthly from whom he wisheth it: and lastly he sheweth howe great the

The writer
of this work.

dignitie

Marlorats exposit. on the

John.

The generall
definition of a
Church.

The vniuer-
sal of catho-
like Church.

Seuerall or
particular
Churches.

The churches
of the letter
Asia, vnder
which are co-
prehended all
other chur-
ches.

dignitie & excellencie of Christ our sauour is. As concerning
the writers name, he is called John: of whō somewhat is said
alreadie in y^e argument of this booke. To the seuen Churches,
Church is properly a cōpanie or congregatiō of Christfolke
redeemed by y^e blood of Christ, which suffer themselves to be
ruled by gods word, and are alwayes in this world mingled
with the vngodly & vnbeleauers: & therfore being knowne on-
ly vnto God, ^A they be preserved vnder y^e protectiō of Christ
their shepheard, y^e they may not perish with this world: ther-
fore whersoeuer we see Gods worde sincerely preached and
heard, & the sacramēts ministred according to Christs institū-
tion: it is not to be doubted but there is some Church of God,
considering y^e his promise cannot deceiue: which is, whersoe-
uer two or thre be gathered together in my name, there am
I in the middes of the. Mat. 18. c. 20. And y^e vniuersal Church
is a multitude gathered of all maner of Nations: which be-
ing set asunder & dispersed by distance of places, doth neuer-
thelesse consent in the one truth of the heauenly doctrine, & is
knit together in one selfe same bond of Religion. But soz as
much as it is not possible for all Christs members to growe
together into one place: vnder the vniuersal Church, are co-
prehended the seuerall Churches, which are disposed in euery
towne & village, according as mans necessitie requireth: so
as eche one of the doth worthily beare the name & authoritie
of a Church. ^A In this respect John vsing the plurall nūber
sayth, he writeth to the seuen Churches: verely meaning the
particular Churches which are comprehēded vnder the vni-
uersal Church. In the same sense doth Paule say, that he
had a dayly care for all Churches. 2. Cor. 11. f. 28. That are in
Asia. ^S The Churches that were at that time in Asia, were
estēmed to excell almost all the Churches of y^e whole world
both in multitude of people, and in holinesse of life, according
as it is to be seene in the Actes of the Apostles, and in Pauls
Epistles. ^M Howe althoughe that by the name of Asia, he
ment the letter Asia wherein were the seuen Churches, & not

Reuelation of S. Iohn.

8

that great Asia which is the thirde part of this world: yet not-
withstanding, by those seuen Churches and by the seuen Bi-
shops of them, are easely vnderstood all other Churches, and
all the Curates of the whole world: GR. according as by the
number of seuen the scripture do commonly betoken a gene-
ralitie or vniuersalnesse. Like as in these textes where the
number of seuen is put indefinitely or vncertainly: vntil y^e bar-
ein woman haue borne seuen children, y^e is to say many chil-
dren. 1. Kings. 2. a. 5. Also, seuen women (y^e is to say many wo-
men) shal take hold vpon on mā. Esai. 4. a. 1. Grace be vnto you
& peace. R. It is a salutation or greeting full of vehement and
artie good wil. ^M First he wisheth vnto the Grace, that is to
say reconcilment & the gift of the holy Ghost (for nothing
more to be wished than to haue the fauor of God) ^M & se-
condly Peace, that is to say all other good things y^e they haue
need of. For the word Peace betokeneth generally (after the
fashion of y^e Hebrewes) all prosperitie and good successe. And
holly howsoeuer all the worlde seemeth to smile vpon vs, if
God be offended, euē our blessings turne into a curse. There-
fore the only foundatiō of our welfare is gods good wil, wher-
e it cometh to passe y^e we may enioy substantial and stedfast
prosperitie, & that our saluation is furthered euē by our ad-
uerities. Fro him that is, & that was. ^{S. B.} There be which think
by this diuersitie of times, are distinctly betokened the thre
persons in God: so as by him that is, should be ment God the
father, according as James calleth him the father of lyghtes,
in whom commeth euery good and perfect gifte. Chap. 1.
7. But by these wordes is simplie betokened his euer-
lingnesse, ^S lyke as sometime the same is betokened by a
word of the tyme passe, or of the tyme to come, or by a
word of the tyme presente, as in John. 8. g. 28. ^M And God
properly sayde to be of himselfe alone, because all other
things haue euery one of the their beginning of him. ^A which
ing Paule ment to shewe at Athens, when he sayde. In
all wee liue, moue, and bee, Act. 17. f. 28. ^S Notwithstanding
it

What is be-
tokened by the
number of se-
uen.

Grace.

Peace.

The euerlast-
ingnesse of
the Godhead.

Why God is
sayd to be of
himselle.
The marke of
this booke ac-
meth at.

Marlorat's exposit. on the

it may aptly be referred to the Godhead of Christ (against the heresies then springing up, whiche denied it) which is the marke that this booke sheweth at. ^A. And so the copulation and, which is set in the beginning of the next verse, should be put in way of exposition. For there is mentio made of Christ by name. And from the seven spirites. ^{S. 6}. That is to say, from

A description of the holpe Ghost, and of his gites and working.

the sevenfold spirit: that is to wit, the giuer of all heavenly graces wherewith he continually garnisheth his Church: whereof Paule speaketh in the. 1. Cor. 12. a. 4 & 13. a. 2. & 14. a. 1. This is the holy ghost by whom God the father worketh all things in his Sonne: by him he createth, maintaineth, moueth, quickeneth, cherisheth and preserueth all things. By him he calleth and draweth his faithfull ones vnto him, regenerating them into new life, iustifying them, sanctifying them, enriching them with diuers sortes of graces, & strengthening them with heavenly strength, vntill they attain to the vttermoost point of saluation. ^A. Of the Godhead of which spirit it is not lawfull to doubt, according as it is to be seen

Why the holy Ghost is called manyfold.

in Math. 28. d. 19. & John. 7. f. 39. & 14. c. 17. & 16. b. 13. & Acts. 1. a. 4. & 13. a. 2. and in many other places. And although he be most single in himselfe: yet in respect of the gites that he bestoweth vpon men, he is called manifold. Neither is mention made here of seven spirites, as though the gites of the holie Ghost ought to be restrained to the number of seven (as some vnskillful persons would gather vpon y. text of Gal. 3. a. 2.) but for as much as the number of seven is put in this place, for all the gites of the holy Ghost, which with God enricheth his Church. That are in the sight of

Why the holie Ghost is said to be be- fore God the throne.

Throne. ^S. That is to say, which sevenfold spirit he hath were laide vp in store, in a treasure, and in a readiness to deale him abundantly vnto those to whom he hath appointed him from euermaking by Christ the mediator. John. 34. f. 7. f. 39. The holy Ghost is said to be in the sight of God the throne, that is to say, before his Throne: questionlesse to

Reuelation of S. Iohn.

9

in gouernment with the father and the sonne. For the throne is oftentimes put for the kingdome. The holy Ghost then is Angels, with the God of glorie, power and maiestie. &c. Neuerthelesse this place might (not amisse) be expounded, of Angels. Not that Iohn should in any behalfe either match the with God, or compare them with Christ: but in such wise as Paule setteth God, and Christ and the Angells together for witnesses, 1. Tim. 5. d. 21. Christ therefore is described here as God, and these seven spirites are placed as seruants before y. throne, and so consequently before Christ, as who sitteth by God the father.

5. And from Iesu Christ, vvhich is a faithfull vvitnesse, the first begotte of the dead, and lord of the kings of the earth. Vnto him that hath loued vs, and vvasht vs from our sinnes by the blood of him.

And from Iesu Christ. ^A. Bicause Christ hath purchased our saluation by taking mans nature vpon him, and by accomplishing the misterie of our redemption in the same: here is expresse mention made of him. Besides this, in as much as he is ordeined to be the mediator betwene God and men: loke what gites so ever were necessarie for the Church, he hath receiued them of the father, to dispose them among men, that (as it were by his hand) ther might be delt vnto vs whatsoeuer is needfull for our welfare, according as Paule witnesseth, saying: when he went vp a loft, he led captiuitie captiue, and gaue gites vnto men. Ephe. 4. b. 8. Vvhich is a faithfull

Why mention is made of Christ by name.

Christe a faithfull witnesse, & what and to what ende he witnesseth.

witnesse, ^S. that is to say, sothfast and worthy to be beleued. Christ our sauour is called a faithfull witnesse aboue all others, bycause that beeing as it were in his fathers bosom, he hath vttered the fathers secrets vnto vs, John. 1. c. 18. and hath not learned y. things that he hath disclosed, at any other mans hand but onely at the fathers: namely how incredible good will the heavenly father beareth towards vs wretches, in so much as he hath pardoned our sin, and adopted vs to be

Marlorats exposit. on the

Gods worde
a witnessing.

his chilozen, yea and heires of his heauenly kyngdome (it is he that we beleue him:) and also other greate things which we heere him auouch of his fatherly god will towards vs, by the stozie of the gospel, to the intent we shoulde with singular affection worship & loue the heauenly father. Which thing the Lord had promised long agoe in the person of Dauid, saying: Behold he hath giuen him for a witnesse vnto nations, for a captain & scholemaster vnto y heathen. *Esa. 55. b. 4.* ^A Where, vpon also he himselfe calleth his owne worde a witnessing: We speake (sayth he) the thing that we knowe, and we witnesse the thing that we haue seene: and ye receiue not oure witnesse *John. 3. b. 11.* And vnto the president Hylate he sayd: To this intent am I bozne, and to this ende came I into the world, that I should beare witnesse vnto the truth. Everyone that is of the truth heareth my voyce. *John. 18. g. 37.* ^P Where vnto also pertaineth that which he said in that excellent prayer of his to his Father, I haue made thy name known vnto them, and wil make it known vnto them, that the loue wherewith thou hast loued mee may be in them, & I in them: *John. 17. d. 26.* ^A Happie are they as many as settle themselves in so faithfull a recozd: and contrarywise unhappie & forlozne are all they that discredit it. For lyke as the beleeuers doe set to their seales, that God is soothfaste (*John. 3. d. 33.*) so the other sorte (as muche as in them is) doe make God a lye. ^{1.} *John. 5. b. 10.* considering that the recozde of Chryste is none other than the recozde of God. The firste begotten of the dead. Chryst is therefore called the first begotten of the dead, *Col. 1. c. 18.* and the firstlings of them that ryse againe. *1. Cor. 15. c. 20.* bycause he hath begon the new life by his death, and perfected it by his resurrection: not that the dead came to lyfe againe immediatly at his death, but bycause hys death was the beginning and enterance into life. Wherefore it standeth with verie good reason, that wheras the breking vp of the graues at Chrystes death was a fozehandsell of the new lyfe: the frute or effecte thereof was not seene tyll the thirde daye after, bycause that then, Chryste at his rising agayne

Chryste the
first begotten
of the dead.

ledde

Reuelation of S. Iohn.

10

ledde other in his companie out of their graues. And by this miracle, it was shewed, that he neyther died nor rose againe priuately for himselfe, but to the ende to breathe the sent of lyfe into all beleuers. For his rising agayne, was to the end that being the conquerour of death and lord of lyfe, he should reigne for euer, and make his seruants partakers of his blessed immortallitie. And there is no cause why any man should obiect that dyuers were raysted from death before Chryste, as well in the olde Testamente as in the newe. For as well heere, as also in the *1. Cor. 15. c. 20.* and in *Colloss. 1. c. 18.* the textes concerne the full and perfect resurrection, wherby our bodie shall not only be set free from death, but also bee made immortall: whych thyng those menne obteyned not whiche were raysted from death before Chrystes rising, for they died afterward ageyne. ^{2.} In Chryst therfore began the Resurrection, and it shalbee finished in vs. And like as he came whole againe at the receyuing agein of his bodie: so shall we also bee wholly alpyne againe. For the head is not plucked away from the members. Wherefore in his rising againe, there was giuen a most certein pzoofe and assurance, that his other members and the rest of his poztions shall rye againe likewise. For the heauenly father hath set for the an example in his sonne, in what wyse he is mynded towards al flesh. ^{3.} Wherefore loke what we see come to passe in Chrysts flesh, that may euery one of vs beleue, shall come to passe in our owne flesh. For we are Chrysts, and Chryst is ours, and Chrysts flesh is the syfter of our flesh. We neuer toke vpon him the seede of the Angels, but the seede of Abraham, and is become like vnto his brothers in all things, sauing sinne. *Heb. 2. d. 17. & 4. d. 15.* Wherefore the life and resurrection of Chryst is the life and resurrection of all the faithfull. ^{4.} And all these thinges ought to procure exceeding greate comfozte in oure myndes. And I Lorde of the Kynges of the earthe. ^{5.} This stile of Chrystes is matched agaynst the slaunder of death, least any man hearing hym to be deade, myghte thinke he were

The ende of
Chrystes res-
urrection.

Chryste is the
lord of all lord-
des, and king
of all kinglys.

25. y.

quite

Marlorats exposi. on the

quite dispatched. For Christ is in such wise dead, as by dy-
ing he vanquished death, and brought life abroad into the
world, which thing was made manifest in his Resurrec-
tion. Whereupon Paule sayeth that he was exalted from death,
and a name was giue him above all names, that in the name
of Jesus, all knees shall shoulde bowe. *Ec.* Philip. 2. b. 9. 10.
And in an other place, To this ende (sayth he) did Christ dye
and rise againe, that he might haue dominion ouer quick and
deade. *Rom.* 14. b. 9. ^{M.} And inasmuch as he is the verie wise
dome of the ffather: kings reigne by him, and lawmakers
determine righte by him. *Proverb.* 8. b. 15. ^{A.} But concer-
ning Christs kingdome, lordship, and power, see the psalme
2. b. 6. & 45. a. 4. and 72. b. 8. and 110. a. 2. & *Esai.* 9. b. 6. and 45.
d. 23. and 43. d. *Math.* 11. d. 27. and 28. d. 18. and *John.* 13. a. 3.
and 17. b. 2. 7. and *Act.* 5. f. 31. & *Heb.* 2. c. 10. All whiche places
doe bothe minister ryght singular grounde of comfort to all
the Godly: and also muste needs strike verie greates terroz
into the wicked persecuters of the Church. For they cannot
escape his hande, but muste feele him to be the soueraine
iudge of the world whome they carelesly despysed. In the
meane whyle it is to be considered, that althoughe Christe
be termed Lorde of the kyngs of the earth: yet is not his
kingdome other than spirituall: leaste a man myghte by
this pretence in any wise fauour the Popishe tyrannie, as
thoughe Christe woulde haue the ministers of his worde,
(whiche teache the people in his name) to be sette in supe-
rioritie ouer kyngs and Princes. ^{M.} For the hyghest honour
that can be, is for a man to be a seruaunte in Christs
Church. He then that is called in the Church to be a ru-
ler or Shephearde in the Church, muste knowe that he
hathe taken in hande a seruice, and not a souerayntie. Peter
therefore when he prescribeth what Shepheardes ought to
do, sayth: behaue not your selues lordlike ouer the Clergie,
but be ye patternes to the flocke. *1. Pet.* 5. a. 3. Paule also
sayth, Let men so esteeme vs as Christs seruants, and
dealers

Christs king
dome, lordship
and power.

Christs king
dome altoge-
ther spirituall.

Ca. 1. vers. 5.
iterum.
Rulers in
Christs
Church.

Reuelation of S. Iohn.

II

dealers forth of gods mysteries. *1. Cor.* 4. a. 1. Those then that
be chosen vnto Bishoprikes, haue allotted to them, not a so-
ueraintie, but a seruice, not a supremacie or princehod, but o-
bedience. And therfore when Peter spake of Judas the tray-
tour, He was admitted (saith he) into our number, & had ligh-
ted vpon a lot of this piece of seruice. *Act.* 1. c. 17. Wherefore it
appereith manifestly, that the lordlynesse of the Popishe Bi-
shops ^{B.V.} is not of Christ, but of the world, and of the diuell. The lordly-
the Prince of this world, and that the lowynesse which the
chief of them pretendeth, is but fayned and counterfait, when
he calleth himselfe the seruant of Gods seruants. nesse of the
Dope and his
clergie.

And wheras the Pope hath proudly aduanced himselfe
aboue kings and princes vnder pretence of Christs king-
dome, whose war he will be counted: it is to be counted no
better than traytrous tyrannie, according as we shal see moze
plentuously in this booke. Vnto him that hath loued vs. This
is referred vnto the father in this sense: that Christe was a
faythfull wyfnesse to the father, who loued vs and washed vs
from our sinnes by the blood of him. For if it had had respect
vnto Christ, it must haue bin translated his or his own blood,
and not the blood of him. ^{S.} John therefore imputeth this lo-
uing vnto the ffather, lyke as Christ himselfe also doth, say-
ing: God so loued the world that he gaue his only begotten
son, *John.* 3. b. 16. And Paule sayth: God setteth out his loue
towards vs, in that whē we were as yet sinners, Christ died
for vs. *Rom.* 5. b. 8. And in an other place it is sayd, Herein
appeared the loue of God towards vs, that God sent his on-
ly begotten sonne into the world, that we might liue by
hym. *Ec.* 1. *John.* 4. b. 9. And washed vs from our sinnes. On-
ly God was able to clenize vs from oure synnes: Whiche
thing was not vnknewe to the verie Phariseys, according
as the Euangelist reporteth, saying: Who can release sin-
ners but onely God? *Marke.* 2. a. 7. And he himself speaketh
thus by the Prophete: I euen I, am he that wyppeth oute
thyne iniquities for myne owne sake. *Esai.* 43. d. 25. He ad-
beth

Gods loue to-
wards man-
kynde.

Onely God
clenseth and
releaseth sinne

B. iij.

By the blood of Christ By the blood of him, that is to wit, which gaue his lyfe for the raunsome of many, Math. 22. d. 28. for euen so saith he of his owne blood whereof he gaue the Sacrament to his Disciples. It shall be shed for you and for many. Math. 26. c. 28. And the Apostle Paule sayth: Whom God hath set to be an attonementmaker throught fayth in his blood. Rom. 3. d. 25. ^A Also, by whom we haue redemption, throught his blood and forgiveness of sinnes, Colos. 1. b. 14. Like also in the Acts. 20. f. 28. and Ephe. 1. b. 7. & 2. c. 13. & 5. f. 25. and Heb. 9. d. 12. & 1. Petr. 1. a. 2. d. 19. & 1. John 1. c. 7. ^S By Baptisme wherewith we be washed outwardly, is signified y we be washed inwardly by the blood of Christ, the remembrance wherof all the Apostles induced to worke in the myndes of the faythfull. ^A And yet Sathan hath streyned himselfe to the uttermost to bring in such things as might eyther suppress, or at leastwise greatly deface the worthinesse of so excellent a Jewell. Of which sort of things are merites, satisfactions, workes of ouerplus or supererogation as they terme the, free will, purgatorie, and such other gewaues wherby the blood of gods sonne is troden under fote, and made of none effecte, whyle men sather the most part of their saluation vpon such forgeries as these.

6. And made vs kings and priests to God and to his father, Too him bee glorie and (*) dominion for euer and euer. Amen.

And made vs Kings and Priestes. ^S Wonderfull and incredible surely is the mercie of God the father towarde vs, who hath so loued vs sinners (yea and Childzen of death) as no man coulde loue eyther his friendes or his benefactors moze. It had bene somewhat, if hee had but chosen vs to be his seruauntes, but he hath made vs Kings and Priestes: than which there can be no greater honour. And that not by water, after the manner of Aaron and his sonnes when they shoulde execute the office of their Priesthood: but hee hath

bath purged vs by the blood of his onely begotten and deere beloued Sonne, to the intente he myghte make vs mete ministers for suche a charge. Christ our Lorde was alone King and Priest to God the father: but he right courteously hath taken, vs into copartnerhip of his office. Whose kingdome and Priesthood are treated of in the Psalmes. 2. b. 6. and. 45. a. 4. & 100. a. 2. And of our reynng and Priesthood (whereof the olde ones represented a figure, according as it is sayde, y^e shall be vnto mee a Priestly kingdome, Exodus. 19. a. 6.) Saint Peter speaketh, 1. Epistle. 2. a. 5. b. 9. ^A Wherof the faythfull are called Christians, because they be partakers of that anoynting wherewith God anoynted Christ King and Priest aboue all his fellowes. Psalm. 45. b. 8. and. Heb. 1. c. 9. As concerning the kingdome, Christ himselfe witnesseth the same to be within vs, Luke. 17. e. 21. that is to witte when God reyneth in vs, namely by his word and holy spirit, by the power wherof we also do reigne ouer sin, Satan, death, and Hell. And that cometh to passe by only faith, which is said to be the victorie that ouercometh the worlde, 1. John. 5. a. 4. Also we be called Priestes, ^S not that we offer him any passing sacrifice as the Papistes doe, ^A but to yeld our bodies a liuing sacrifice, holy, and acceptable vnto God. Rom. 12. a. 1. And to offer spirituall sacrifices acceptable vnto God by Iesus Christ. 1. Petr. 2. a. 5. The oblations and sacrifices of the faythfull be all the duties of charitie: wherewith when we embrace our brethren, we honour the Lorde himselfe in his members: and secondly al our prayers, praises and thanksgiuings, and whatsoener else is done of vs to the honour and seruice of God. And this kynde of sacrifice perteyneth not any thing to the appeasing of Gods wrath, nor any thing to the obteyning of forgiveness of synnes, nor any thing to the purchasing of rightuousnesse: but consisteth onely in magnifying and exalting God: for truly nothing can be acceptable vnto God sayng at the hande of those whome (hauing alreadye

23. iiij.

received

Why wee be called Christians.

How we reigne.

How wee be called Priestes and of our sacrifice.

The ende of Christian sacrifice.

Marlorats exposit. on the

Howe and
why God is
Christs fa-
ther, & God.

receiued forgiveness of their sinnes) he hath reconciled to him-
selfe by some other meanes, and therfore hath set them clere
from all guiltinesse. Of these sacrifices of the faithfull which
must be done in the Church continually, see Malachie. 1. d. 11.
Psalm. 50. b. 14. & 51. d. 19. & 141. a. 2. & Psal. 14. a. 2. & Heb. 13. c. 15.
& 1. Petr. 2. b. 9. & Phil. 4. d. 18. Too God and to his father. ^{M.} God
is Christs father in respect of his Godhead, and his God in re-
spect of his manhood. Hereupon he said vnto Marie, go to my
brothers and say vnto them, I ascend to my father and your
father, to my God and your God. John. 20. d. 17. Too him bee
glorie and dominion for euer & euer. So be it. ^{M.} After that John
hath rehearsed the unspeakable benefite of God purchased for
vs by Christ: he worthily bursteth forth into praises and
thanksgiuing. The same things welmore are written in. 2.
Petr. 3. d. 18.

*Some also read,
they that haue
pulled or stri-
ken him tho-
rough, and all
Tribes shall
wring theyr
hands before
him.

Christs com-
ing to iud-
gement.

7. Behold, he commeth vwith cloudes, and all eyes
shall see him, and they that (*) pricked him, and all
reds of the earth shall vvaile ouer him. yea. Amen.

Beholde he commeth with cloudes. ^{A.} To the intent that
John may comfort all godly folke the more, and put the vici-
ked in feare: he setteth forth, Christ comming to iudge the
whole world, for his mentioning of Gods iudgement serueth
to this purpose, that suche as grone vnder the crosse, shoulde
waite patiently for the day of redemption: and that suche as
are enemies to the good and persecute them, shoulde either a-
mende, or else knowe for a certentie, that the righteous iudge
will lay such punishment vpon them, as their sinnes haue de-
serued. For Christ shall render vnto euery man according to
his doings, that is to wit, life euerlasting to such as seeke glo-
rie and hono: and immortallitie by doing good, and as for them
that are full of strife and obey not the truth, but follow vnright-
eousnesse, vpon them shall come indignation and wrath. &c.
Rom. 2. a. 8. And Enoch the seuenth from Adam, is reported
to haue prophesied in this wise: Behold the Lord commeth
with

Reuelation of S. Iohn.

13

with his thousands of Sainets, to do iustice vpon all men,
and to rebuke al such as are vngodly for al the works which
they haue done wickedly, and for all the hard things that
the wicked sinners haue spoken agaynst him. Jude. c. 14. 15.
VWith cloudes. ^{S.} Certain Psalmes and Prophets make God
to ride vpon the Cloudes, and to be caried vpon the wynges
of the winds: whereby they seeme to meane that the venge-
ance of Gods iudgements shall be both terrible and also so-
daine. So also did Christ answer the high Priest: I say vnto
you, from henceforth ye shall see the sonne of man sitting at
the right hand of power, and comming in the Cloudes of the
aire. Math. 26. f. 64. g. d. When ye see him comming so, then
as certainly as certaine may be, ye shall see the power of
the sonne of man by experiance: and whome ye now take to
be but the sonne of man, then ye shall see him to be euen the
same of God also. Payrat et at such time as the keepers of
his Sepulcher published the glory of his resurrection: when
signes and wonders were wrought in his name by the ser-
uice of his Apostles: the folke came running to him by heaps
at the preaching of the Gospel, and despising the riches and
pleasures of the world, did set their mindes vpon the hea-
uently life. ^{A.} When so great a multitude of people left the la-
wyers and Pharisees, and flocked about the Apostles & the
other company of the faithfull, when the reuengement of
innocent blood was executed vpon the Jewish nation by the
destruction of Jerusalem: then euen in spight of their harts
they saw Christ sitting at the right hand of God, and wor-
king all these things with incredible power. Therfore John
in this place maketh the Cloudes an auouchment of the di-
uine maiestie and heauenly power in Christ: according to
that saying of the Psalm, Cloudes and darknesse are round
about him. &c. Psalm. 97. a. 2. ^{M.} Moreover, like as Christ went
vp in a Cloude, so shall he come downe to iudgement in a
Cloude: ^{A.} according as he hath told his seruants aforehand,
saying: They shall see the sonne of man comming in the
Cloudes

The terrible-
nesse and so-
deynesse of
Gods iudge-
mentes.

What it is to
sit at the right
hand of power.

Christ shall
come to iudge-
ment in the
cloudes.

13. b.

Cloudes of the aire, with power and much glory. And he shall send his Angells, &c. Math. 24. c. 30. Also when the men of Galile gazed after Christ as he ascended into heauen, the Angelles said vnto them, This Jesus which is taken vp from you into heauen, shall come in the same wise as you haue seene him going vp into heauen, Act. 1. b. 11. But in their sight (as it is said in the ninth verse) was he taken vp aloft, and a cloude conueyed him from their eyes. No doubt therefore but he shall come againe in a cloude. Which thing Paule also knowing for a certentie should come to passe, writeth in this wise: Then shall we that shall be alieue and which shall be remaining, be caught vp with them in the Cloudes, to meete the Lord in the aire, and so shall we be with the Lord for ever. 1. Thessa. 4. d. 17. ^o. Furthermore, that which is spoken here of the Cloudes, is referred to the manifest comming of him that shall be iudge, ^p for he that came first priuily to be iudged, shall then come openly to iudge. ^s Wherefore it is for the godly to wish every houre for the comming of their iudge: and contrariwise for the wicked and skozners to wishe that he may tarie away a long while, according as it is saide in Math. 24. d. 48. & 2. Peter. 3. a. 4. ^a. Howsoever then that the wicked runne rogot, and carelessly reiect the day of the Lord: let vs alwayes beare in mind this saying of the Prophet, The Lord will come to iudgement with the elders of his people and with the princes of them. Esay. 3. c. 14. And all eyes shall see him: ^o that is to say as many as are endewed with reason, both Angelles, men, and sents. ^a. This thing hath Christ betokened moze at large, saying: When the sonne of man shall come in his glory and all the holy Angelles with him: then shall he sit vpon the seate of his glory, and all nations shall be gathered together before him Math. 25. c. 31. For God hath appointed him iudge of the quicke and the dead. Act. 10. g. 42. And as well the vngodly as the godly shall rise agayne, as it is easy to gather by Daniell. 12. a. 2. & John. 5. c. 28. Math. 25. c. 32. & Act. 24. d. 15. ^p. The vnbelaers shall see him in his flesh in which

The generall
and vniuersall
resurrection.

which it was his will to suffer, and not in his Godhead, which continued vnable to suffer and inuisible. And therefore Iohn addeth immediatly, And they that pricked him. ^a. This seemeth to be taken out of the prophesie of Zacharie. 12. c. 10. and it agreeth with that of Deut. 32. e. 35. Vengeance is mine and I will requite it. In which places for as much as the punishment of the vngodly is put off to a long day to come: the holy Ghost doth vs to wit that the wicked preuaile and get the vpper hand in this world: howbeit in suche wise, as they cut their owne throtles with their owne swords. For the moze they prosper in their attempts, so much the iuster do they take their case to be, by reason whereof they be vtterly blinded and runn into Gods soze vengeance. They therefore that go about to expound this place concerning Christ, according to the letter: do wrest it too violently. Neyther doth the Apostle cite it to that end, but rather to shew that Christe is the same God, which complained long ago by Zacharie, y his hart was thrust through by the Jewes. And in that place God speaketh after the maner of men, doing vs to wit that he is as soze greued at the wickednesse of his people, (& specially at their wilfull despising of his word) as a mortall man is that hath his hart stricken through with a deadly wounde: Like as in another place he sayth, y his hart is nipped with heavynesse. Now the forasmuch as Christ is God manifested in y flesh: Iohn saith, that the thing which his diuine maiestie had suffered at the Jewes hands in such wise as he could suffer, was openly accomplished in his visibill flesh. Not that God can take harme at mans hand, or that the reproches which they offer hym can reach vnto him from the earth: but by cause that by suche manner of speech he ment to expresse, of howe high treason wicked men be guiltie when they stubboznlly aduance themselves vp to heauen. And worthily dothe Iohn ascribe that thyng to the Jewes, which was done by the hand of a Romaine souldiar: like as in another place they be reported to haue crucified the sonne of God, Actes. 2. f. 36. and 3. e. 15. although

How the reprobates shall see Christ.

Of the prick-
king of Christ
and howe the
Jewes see
him.

Marlorats exposit. on the

although they put not one finger to his body.^M As concerning this seeing, some take it to be meent of the conversion of the Jewes, wherof there is a certaine example set downe in Act. 2. f. 37. ^R For then began they to looke vnto Christ, (yea and that with mourning and repentance,) whome they had striken through afore. Othersome expound it of the vengeance that was too light vpon the wicked, as it hath bin sayde already. But if the place be weyed thoroughly, it seemeth to comprehend both: that is to wit, that at length God will gather together the remnantes of that folye and desperate nation, vnto soulehealth: and also by his horrible vengeance make those despisers see with whome they haue to deale. For we knowe they were wont to scoffe as boldly at the Prophets, as if they had told them but tales and not any message from God. God telleth them they shall not scape unpunished with their sodoing, for he will at length take in hande the maintenance of his owne case. And ouer him shall wayle.^B To the end he may strengthen the godly against the great stubbornesse of the world, he sayth, that the wayling and lamenting of them^C whiche despised Gods healthfull counsell, and heaped sinne vpon sinne, when the Apostles and other ministers of Christ preached repentance and forgiveness of sinnes by his name, shal be great. ^A They shal waile indeede: but this ouerlate repentance shall nothing auayle them, no more than it did the traytoz Judas. Math. 27. a. 3. Or than the teares of Clau booted him. Heb. 12. d. 17. Contrariwise, the iust man shall feele exceeding ioy, and he shall be glad: yea and when he seeth the vengeance, he shall washe his hands in the bloud of the sinner. Psal. 58. b. 9. for the faithfull shall also be iudges of the worlde, according as Paule teacheth. 1. Cor. 6. a. 2. Whereas he sayth, All the kindreds of the earth, it is the figure Synecdoche, wherby a part is take for the whole: as if he should say, some of all sorts, are the more part of men.^M For lyke as out of all kindreds is gathered the number of the elect: even so also out of all kindreds shall be gathered

The angul-
thes of the re-
probates.

The damned
of all sortes.

Reuelation of S. Iohn. 15

gathered the number of the damned. ^M As for this, in as much as many be called and few chosen. (Math. 22. b. 14. & 32. b. 14.) the children of God are scarce counted any number at all.^C although the names of them be written in the booke of life. ^M Yea, Amen.^S Amen among the Hebrewes betokeneth common. ^M What is meent by the worde Amen. ^M It is an affirming or allowing of a thing, like as when both among the Latins, and as ^M Yes, or so be it both among the English men. By which terme, they meane that they agree to the opinion of other men, and subscribe their sayings, and also that they wish the same thing with their hart, whiche some forspaker hath prayed in wordes set together for the purpose. So is that terme used in psalmes and prayers. ^A according as it is to be seene in. 1. Cor. 14. c. 16. Howbeit among the Hebrewes, their Amen importeth an assuring or oth, according as we see the same tearme used in the Gospell.^M Therefore loke what Iohn sayth here, the same is the common voyce of all the elect, who desire nothing more in their harts, than the coming of the Judge. ^A Because they be sure that then their redemption is at hand. Luke. 21. f. 28. Where vpon Paule sayth, that all the godly do loue the coming of Christ. 2. Tim. 4. b. 8. And in the end of this Prophecie we shall heare that common voyce of the Church Yea or So be it, come Lord Iesu: hereafter chapter 22. d. 20. ^C Also the doubling of the affirmation betokeneth the earnestnesse, wherethrough the children of God do long for the perfect redemption, whereof Paule treateth largely Rom. 8. d. 23.

8. I am Alpha and Omega, the beginning and the ending sayth the Lorde, vvhiche is, vvhiche was, and vvhich is to come, the almightie.

I am Alpha and Omega. He that is first in any thing, is also by a proverbe called among the Greekes, Alpha: as for example in Partiall, the Alpha of clockemen. And Omega is the last of the Greeke letters: and therefore in way of exposition there is added, The beginning and the ending or the first and the last. ^A So

The godlie
doe long for
Christs com-
ming.

Gods earnestnesse &
euerbecing.

Marlorats exposit. on the

^A So sayth the Lord by his prophet, I the Lord am the first, and euen I the selfsame am also with the last. Esay. 41. a. 4. And in another place, Thus sayth the King of Israell, and the redeemer of him, the Lord of hosts: I am the first, and I am the last, and besides me there is no God. Esa. 44. a. 6. Ther is in manner the same thing in Esay. 48. c. 12. And John will repeate the same sentence againe in this present Chapter the 11. verse, and also hereafter in the Chapter. 21. b. 6. & 22. c. 13. And God is called so, bycause that of him, by him, and in him are al things. Rom. 11. d. 36. Sayth the Lord. ^{M. 9. d.} These words (sayth John) are not mine, but his that is the beginning and the ending, the first and the last. VVhich is, and which was, and which is to come. This same is writte here syllable for syllable in Greke as it was written afore in the fourth verse, see the exposition of it there. The almighty. ^{A.} This title agreeth to god only, according as he blazeth himselfe by it saying: I am God almighty, Gen. 17. a. 1. & 35. a. 11. The knowing whereof will stand vs in small stedde, if we make it not a matter of confidence for vs, so as we not only beleue simply that God is almighty, but also that he preseructh and maintaineth vs by his might. For we must note feoffe such an almightines vpo him as is surmised by sophisters: that is to wit, an emptie, sleeping, and idle one: but a waking, effectuell, and workfull one. For God is therefore almighty, not bycause he is able to do, and yet in the meane while sits still and doth nothing: but bycause all things are coneyned in his hand, heauen & earth are gouerned by his prouidence, and all things are done and disposed by his determination and appoyntment. For if he do all things which he listeth, (Psal. 115. a. 3.) and nothing can escape his care and soverayntie: it followeth that nothing is done but by his will and working. The faithfull therefore are armed with double comfort by Gods almightinesse both in that they perceiue there is sufficient abilitie of benefyting to further the welfare of the godly, in the hand of him whose arme is stretched out to rule, worke, and dispose al things: in whose

The excellē-
nesse of this
prophetic.

Gods almightinesse,
& the
use thereof.

Reuelation of S. John. 16

possession is both heauen and earth: and whose commaundement all creatures haue an eye vnto: and also bycause they see there is sufficient safetie in his protection, to whose will al annoyances that may be feared fro elsewhere are subiect, and by whose commaundement (as it were by a bydle) Satan with all his practises, yea and whatsoener else is against the welfare of y godly, is restrayned. ^{A.} This is it that made Dauid to say with such boldnesse, The Lord is my sauegard, whome shall I feare? If armies were incamped against me, yet shall not my hart be afraid: if battell rise vp against me, in him will I put my trust. Psalm. 27. a. 1. 3. And againe, although I should walke in the valley of the shadow of death, yet wil I feare no harme: bycause thou art with me. Thy staffe and thy shepheard are they that haue comforted me, Psal. 23. a. 3. Also here is confirmed the authoritie of this booke, in as much as the euerlasting God is the author thereof.

9. I Iohn your brother, and partaker in tribulation, and in the kingdom, and (*) in patience in Iesu Christ, ^{(*) or sufferance.} was in the ile vvhich is called Pathmos, for the vvorde of God, and for the vvitnessing of Iesu Christ.

I Iohn. ^{9. 6.} Vnto his holy greeting, now he addeth his declaration wher first of al he giueth an incling of y person to whom the reuelation was made, & so maketh y booke the more commendable. ^{M.} And afterward setteth downe the place, y cause of the place, & the time of this prophesie, that it may be of the more authoritie among al the godly. Your brother. ^{N.} He acknowledgeth y vnitie which he hath with all the rest of the faithfull in respect of christe religiō. ^{9. d.} I Iohn your brother, whome ye know to be most streitly linked vnto you by brotherly loue, yea & possessed with thoughtful care of your welfare. ^{A.} Great (I assure you) was y modesty of this mā, who though he had y knowledge of great misteries reueled vnto him by Christ, yea and was far more excellent & earnest in maynteyning y truth, than they to whom he writeth: doth notwithstanding not prefer himselfe

A commendation of this
worke by the
person of the
wyter.

A brother.

Iohns modestie or
meeknesse.

himselfe proudly afore them, but imputing all things to
Gods grace; calleth them his brethren: knowing how it was
said of Christ, will not you yourselves to be called maister, for
there is one that is your maister, euen Christ, and all you be
brothers, Math. 23. a. 8. By whiche name the faithfull must
exhort one another to vnitie of sayth and earnestnesse of loue.
Hereupon sayth Peter, Loue one another earnestly from a
pure hart, being borne anew, not of mortall seede, but of
mortall seede by the word of God which liueth and dureth for
euer. 1. Peter. 1. d. 22. Also there be many texts making to this
purpose, in Rom. 12. c. 10. & 1. Thessa. 4. b. 9. & Heb. 13. a. 1. & 1.
Pet. 4. b. 8. & 1. John. 2. b. 10. And partaker in tribulation. Wherfore
the tribulation which they to whome John wrote, did suffer
at the hands of heretikes and false Apostles, did also increase
his tribulation: now he hath compassion of them as of a flocke
set vpon by wolues, that is to say, by persecutors and false
teachers whiche peruered them. For the members of one
body be glad together and sad together, both with their heade,
and one with another, according as the Apostle writeth. 1.
Cor. 12. d. 26. And in another place it is said, Remember them
that are in bonds, as if ye were in bondes with them: and of
those that be in tribulation, as ye which are also in the body.
Heb. 13. a. 3. Like also in Rom. 12. c. 15. & 2. Cor. 11. g. 29. This
louing affection of Johns therefore, auayleth greatly to win
him credite. For who would not giue diligent eare to his doc-
trine, and be ruled by his counsell, whome he is perswaded
or rather of whome he is assured to be so well minded to-
wards him: Also all the words that be set here, are as farre
off as may be from the statelynesse which the Prelats of the
Churches of our times pretend: and they saue of a certayne
singular vnderwarning. Your brother (sayth he) and partaker
in tribulation. Neuer thelesse by these words he meaneth,
not only the affliction which they suffered, but also the afflic-
tion that was layd vpon himselfe for confessing the name of
Christ, according as we shall see anon. And in the kingdome.

The brother-
ly compassion
of Christ.

Christ's low-
lynesse.

How the god
lie be parta-

Least

Least the faithfull myght cast downe their heartes by reason
of persecution: to comfort them withall, Iohn addeth, not
onely that he is a partaker of their tribulations, but also of
the kingdome, that is to say of the glozie that is layde vpon
all the godly. According as James teacheth saying, blessed is
the man that beareth out temptation, because that when he
is tryed, he shall receyue a Crowne of glozie, which the Lord
hath promised to them that loue hym. James. 1. b. 12. This
glozie of the heauenly kingdome falleth not to the Children
of God, till after this lyfe. Notwithstanding for as muche
as the hope of it cannot disappoynte them: they are iustly
sayde to be partakers of that benefyte, euen whyle they be
still conuersant vpon earth. In respecte hereof Paule sayth,
it is a sure saying: for if we be deade with hym, we shall
also lyue with him: and if we suffer wyth him, we shall
also raygne with him. 2. Timothi. 2. b. 11. Also, if we be
Honnes, we are also heires, I meane the heires of God,
and coheires with Christ, if so be that we suffer with him
that we may also be glorified with hym. Rom. 8. c. 17. And
Peter sheweth expressely, that this glozy is not yet playne-
ly shewed vpon the saythfull, but they muste wayte for it
wyth most assured hope. The Elders (sayth he) which are
among you, I exhorte whiche am also an Elder and a wit-
nesse of Christes afflictions, and also a partaker of the glo-
rie whiche shall be shewed openly. 1. Peter. 5. a. 1. See also
2. Timo. 4. b. 8. and. Ephes. 2. b. 6. And patience, for as much
as the saythfull can not stande in tribulations without paci-
ence: Iohn auoucheth himselfe to be theyr partaker in af-
fliction and patience, which suffereth all thyngs, and is
not displeased nor grudgeth not agaynst God: but beareth
quietly whatsoeuer he sendeth. Neuer thelesse it is to be
noted, that not euerie manner of tribulation ingendereth
patience, for we see the wicked to ware harber and har-
der at Gods squozging. But the saythfull who are endued
with the holye Ghost: (knowing that nothing happeneth
C.

kers of reig-
ning, or of the
heauenly
kingdome in
this lyfe.

Of the true
patience.

by

by casualtie,) consider Gods will, acknowledge his iustice and byrightnesse, and being certainly perswaded that God hath a care of them, do with quyet mynde beare whatsoever affliction befallerh them: ^A nay rather, they conceyue the more boldnesse to pray and hope well, in that they knowe themselves to rest only vpon Gods will. Therefore whither it be pouertie, or banishment, or imprisonment, or slaunde, or sicknesse, or losse of kinsfolke and frends, or any such lyke thing that vexerh them: they consider that none of these things happeneth without the apointment and prouidence of God: and therewithall also they remember, that God doth nothing but in most rightfull order. Here vpon springeth patience, here vpon springeth hope, here vpon springeth spirituall ioy, according as a man may see in the Apostles, who being whipped went reioycing from the presence of the counsell, for that they had bin counted worthy to suffer reproche for the name of Iesus. Act. 5. 41. In Chryst Iesu. ^A Thys parcell betokeneth in thys place, that that only tribulation is holy and good vnto vs, whiche is layd vpon vs for Chrystes name: and also that patience is not of our selues but of God, like as all other good thyngs be. I was in the Ile which is called Pathmos. ^A The circumstance of the place maketh not a little to the auouchment of the truth. * Pathmos signifyeth as much as deadly or deathfull. It is a little Ile in the Aegean Sea, wherinto it is reported that John the Apostle was banished by the Emperoure Domitian, and wrote the Apocalyps there. Of which matter Eusebius writeth in the thirde booke and eighteenth Chapter of his history of the Church. For the word of God. It is knowen what the Apostle sayeth, all that wyll lyue godlyly in Chryste Iesu must suffer persecution. 2. Timo. 3. 12. But if this be incident to all the godly: much more shall the preachers of Gods worde and the faithfull witnesses of Chryste be in daunger of persecution, according as Chryste hath told his Apostles afore hand, If they haue persecuted me (saythe he) they shall persecute you also: and

What troubles
make our pa-
tience accep-
table to God

It is now
called
Pathmos.

Persecution
followeth
Gods word.

and if they haue kept my sayings, they shall keepe yours also. Iohn. 15. c. 20. ^M This sharpe persecution of the Chryistians in which Iohn suffered many things for the Gospels sake; is thought to haue bene begonne vnder the Emperour Domitian, of whom Dositius in the seuenth booke of his worke intituled the Dynest of the worlde, reporteth thus: In the five hundred and thirtie yeeres from the burying of the Citie of Rome, Domitian the brother of Titus, being the nyntieth from Augustus, succeeded his brother in the Kingdome: who by the space of fiftene yeeres, grew leysurely throughte all degrees of wickednesse, vnto thys poynt, that by gyuing out euery where commissions of most cruell persecution, he durst plucke downe Chrystes Church which was become verie strong throught all the whole worlde. He fell to so great pride, that he proclaymed himselfe Lord, and commaunded men to call him, wyte him, and honour him as God. Of the noblest of the Senate (partly for enuie & partly for lucre sake) some he put openly to death, and some he sent away into exile, and there commaunded them to be murdered, &c. And for the witnessings of Iesu Chryst. ^A That is to say, for the Gospel, which is worthily called a witnessing, according as is said afore in the second verse.

The persecu-
tion of the
Church vnder
Domitian.

10. I was in the Spirit vpon a Sunday, and I herde at my backe a great voyce as it had bene of a Trumpet.

I was in the spirite. ^A Here foloweth the first vision, where, in Iohn saythe he was in the Spirit. ^A Like as Luke reporteth of the Apostles Peter and Paule. Acts. 10. b. 10. & 22. d. 17. ^A And Iohn declareth expressely the happening of this thing vnto him, to the end that we may vnderstand how this Reuelation surmounteth the vnderstanding of the fleshe. Vpon a Sunday. ^A This was a meete tyme for a heauenly vision. For the same day that Chryst returned from death with victorie, began

Of being in
the spirit.

The use of
the Sunday.

C. y.

began

began to bee had in estimation among the Christians : as wherein the congregation was wont to meete together to heere Gods worde, to pray, and to greete one another with peace. Therefore when John could not bee bodily present in the holy assemblies : yet notwithstanding (after the example of David) he was present with them all the while in spirit, and powred out his prayers for the Church, in that waste wyldernesse as it had bene in a temple. Euen then therefore when he was wholly occupied in holie communication with God, and was wholly rauished out of himselfe, he was most meete for heauenly Reuelations. Wee reade that the lyke thing befell vnto Daniell when he was prisoner in Babilon. Dani. 7. a. 1. And the Sunday putteth vs in mind of the christian libertie, in as much as it was the day of Christs resurrection which made an end of the shadowes of the law. ^{M.} for like as by the appoyntment of the lawe, the Sabbath was solemnized to keepe in minde the creation of the world: euen so now we vse the Sunday to renew the remembrance of Christs resurrection, and thereby to confirme the hope of our resurrection to come. But when this putting in of the Sunday in sted of the Sabbath day was first done, we haue it not expessed in holy Scripture. ^{C.} Neuerthelesse we gather hereby, that the faythfull had alwayes a certeyne day to repose themselves in. Not for that the seruice of God consisteth in ydlenesse, but bicause it is to the maintenance of common conuoyde, to haue some certeyne day appoynted for holie assemblies, saying that they cannot bee had dayly. ^{M.} Neither are we therefore to be blamed as obseruers of dayes and times, (as the Galathians were) as who should say we esteemed one day holier than another : for our meeting vpon that day rather than vpon any other, is onely for orders sake, and for a certeyne discipline in the Church. But Paule findeth faulte with those that eyther called againe the Jewishe feastes, or which (after the heathenish fashio) obserued the Egyptian or Mathematicall dayes. And I heard at my back a great

The vse of
the Jewishe
Sabbath.

voyce.

voyce. ^{C.} It is no maruell thought this voyce bee called Why Gods greate, for it is the voyce of the great and almyghtie God. ^{Why Gods voyce is sayd to be greate.} And it is sayde to bee lyke the noyse of a Trumpette, because it was the messenger of warre betwene the Kingdome of Christ and Antichrist, betwene the sheepe & the wolues, betwene the chosen & the castawayes, & betwene y godly & the vngodly. Besides this, forasmuch as mens wits be dul to perceiue Gods mysteries : they had neede of a liuely and effectuall voyce to quicken them vp. Considering also that this Reuelation ought to bee highly esteemed, and that the thing which was to be declared, was of very great importance : to the intent it mighte bee of the more authoritie, it was to bee published by the sounde of a Trumpet, like as the Proclamations of Princes bee.

II. Saying, I am Alpha and Omega, the first and the last. And vvhathou seest vwrite in a booke, and sende it too the seuen Churches that are in Asia : to Ephesus, and Smirna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicea.

Saying, I am Alpha and Omega. ^{A.} Thou hast the beginning of this verse expounded already in the eight verse heretofore. That which thou seest wryte in a booke. Whereas John is warned by the voyce to giue heed to the vision, and to wryte it in a booke : thereby is betokened the dulnesse and weaknesse of mans wit to conceiue Gods secretes : and that we cannot so much as once thinke of them, (and muche lesse vnderstande them) till we be put in mind of them. ^{A.} Also John is commanded to wryte these things in a booke : to the end that the things which he saw, myght do some good to those that come after, and that the faithfull might take matter of comfort thereat : like as in old time the Prophets were commaunded to put certeyne things in wryting to the continuall comforte of the faithfull. Of which matter see Esai. 8. a. 1. and Ieremie. 30. a. 2.

Wherefore
Gods Prophets are
commaunded to
wryte.

C. iij.

And

Marlorats exposit.on the

Whatsoever And sende them too the seuen Churches that are in Asia. **Which**
God speaketh haue tolde you alreadie, that although John were commaun-
to anye one ded by the Lord, to send this prophesie to the seue Churches
Churche in of Asia: Yet was it witten for the common edifying & com-
common to al fort of y whole Church vniuersall. Whereby also it came to
 passe through Gods prouidence, that y noble monument is
 come euen vnto vs, when notwithstanding it is wel ynough
 knowen, that manie of the writings of the Prophets and A-
 postles are perished from vs by Gods iust iudgement. To E-
 phesus. &c. ^A These bee the names of the seuen Churches of
 Asia, the lesse. Ephesus was the Mother citie of y lesser Asia,
 and a famous mart-town, builded by the Amazones, the no-
 blest of all the Cities of Ionia, taking that name of a woman
 of Amazonie, and befoze that time termed by manye other
 names, as Urichia, Dytigia, Istelea, and Arsinoc after the
 name of Arsinoc the wyfe of King Lyfimachus. In this Ci-
 tie was that right renoumed temple of Diana, full two hun-
 dred yeares in building by all Asia. In that Citie did Paule
 preache the Gospel of Christ, Act. 18. 2. 19. And he wrote a be-
 rie goodly Epistle to the faithfull of that place. And Smyrna,
 This was the famourest Citie of all Ionia by the recorde of
 Plinie in his fifth booke and nine & twentie Chapter, and of
 Strabo in his fourteenth booke. This worde Smyrna soun-
 deth as muche as Myrthe. And Pergamus, which signifyeth
 highnesse or haultinesse. It was the noblest Citie of al Asia,
 yea and of Troade it selfe, thzough which runneth the ryuer
 Sileus, and by it runneth the riuer Cetius, whiche issueth
 out of the mountayne Pindarus, as Plinie wyrteth in his
 fifth booke & thirtie chapter. Of this Citie wyrteth also Stra-
 bo in his thirteenth booke of Geographie. And Thyatira. It
 is a Citie of Lydia which is a thyze of Asia the lesse, the ha-
 bitation of the Macedones, and called of some the last Citie
 of the Myrians. This worde Thyatir betokeneth the strong
 fume or Sacrifice of labour or paynfulnesse. Loke Acts. 16.
 c. 14. And Sardis. This Sardis (which is as much to saye as

Revelation of S. John.

20

a Prince of pleasantnesse, or a song of myrth, or that which is the remnant or leauings of a thing, or in the Syzian language, a Caulozon) ^A was also another Citie, whose situation is notwithstanding vnknown. And Philadelphia. *Philadelphia.* That is to saye, brotherly loue, or the loue of brotherhood. It is a Citie of Decapolis, accordyng to Plinie in his fifth booke and eyghteenth Chapter, and accordyng to Strabo in hys sixteenth booke. It is called in Hebrwe Kabbath, that is to saye, Great, and the Citie of waters, bycause the head of the ryuer Iabok springeth there. And Laodicea. *Laodicea.* Thys Citie standeth in the lesser Asia not farre from Hierapolis and Colossus. Of this Citie were the Laodiceans, of whome Paule hath spoken somewhat Coloss. 4. d. 13. d. 16. And thys worde Laodicea signifyeth by interpretation a righteous people. Thus muche concerning the names of the seven Churches of Asia, vnto which, Iohn did wryte.

12. And I turned backe to see the voyce that spake
vwith mee: And vvhen I vvasturned backe, I sawe se-
uen golden candlestickes.

And I turned backe too see the voyce that spake wyth mee. **What is ment**
 5 After the Hebrewse phrase, To see is put for too vnderstande **by seeing,**
 or too heere, For a voyce is not sene, but herde. So reade
 we in Moses, The people sawe the voyces, Exodus. 20. c.
 18. onlesse anye man had leauer to referre thys saying vnto
 hym that vttered the voyce : as if Iohn shoulde saye, I
 turned mee aboute to see him that vttered this great voyce,
 so as the effecte shoulde bee put for the cause. And when I
 was turned backe, I sawe seuen golden Candlestickes. **What**
is ment by the seuen Candlestickes, Christ hymselfe appea- **Golden**
 ring in the Angell, wyl expound in the twentieth verse of **Candlestickes.**
 this Chapter.

C.iii.

13. And

13. And in the middes of the seven golden Candlesticks, one like the sonne of man, clothed vwith a long garment dovvne to the feete, and girded at the pappes vwith a golden girdle.

And in the middes of the seven golden candlesticks. ⁹ That **Chyist** is the middes of the seven golden Candlesticks, that is to saye, of the Churches, betokeneth nothing else but that he sancteth them, mainteineth them, instructeth the, ruleth them, & watcheth over them: according as he hath promised that he will be in the middes of the Godlie, euen unto the ende of the worlde. *Math. 18. c. 20. & 28. d. 20.* And therefore of all things that are done in the Church, **Chyist** is not only a beholder but also the iudge: to whom onely it belongeth to rule and gouerne the Church which he hath purchased with his own blud. For he hath in such wyse committed the charge thereof to the Apostles and other ministers of his word, as in the meane while hee him selfe continueth the onely Redemer, and shephearde of oure soules. *1. Peter. 2. d. 25.* What is to saye (as it is sayde in *Heb. 13. d. 20.*) the greatesheperde of all, and the prince of shepherdes. *1. Peter. 5. b. 4.* And therfore he did put Peter in mynde of his charge, saying: feed my lambes, feed my sheepe. *John. 21. c. 15.* Which thing Peter did so beare in mynde, that he called the Church, not his owne flocke, but **Chyist's** flock. *1. Peter. 5. a. 2.* This charge of the Church which **Chyist** taketh vpon him, was shadowed in olde tyme in the law, when the charge of the candlesticke and of the seven lampes was committed to the high priest. *Exo. 35. b. 14.* ^A Wherby we lerne, that the gouernment of the Church pertaineth only to **Chyist**: so that as many as are ministers in the same, muste be at his becke, and beware that they of their owne head enioyne not the Churches any thing which **Chyist** hath not allowed. Wherevpon come these speeches of the Apostles: let a man so esteeme vs as the ministers of **Chyist**, and disposers of the secretes of God, *1. Cor. 4.*

Chyistes presence and operation in his church, wherof he is head.

The duetie of ministers.

a. 1. And, That which I deliuered vnto you, I receiued of the *Lord. 1. Cor. 11. c. 23.* Also, We are not lordes of your faith, *2. Cor. 1. d. 24.* Ageyne, ye knowe what commaundmentes I gaue you by our Lord **Iesus. 1. Thess. 4. a. 2. Also, there is but one lawgiuer, who is able to saue & to destroy. *James 4. c. 12.* Also, if any man speake, let him speake as the wordes of God. *1. Pet. 4. c. 11.* Also, not as executing lordship over the Clergie. *1. Pet. 5. a. 3.* and suche other things lyke these. Whereby it appeareth manifestly, by howe cruell and traitterous tyrannie the Pope hath chalenged to himselfe the gouernement of the Church, boasting that he maye determine what he listeth at his owne pleasure. And euen yet at this day, some maruell still that wee call him Antichyist, and the sonne of perdition, though he not only haue made himselfe equall with **Chyist** the sonne of God, but also proudey preferred himselfe afoze him. For to desire to sit in the middes of the Church as iudge, ruler, and commander of it: what else is it, than to thrust **Chyist** from oute of the middes of the seven Golden Candlesticks? But of these matters wee will speake moze at large hereafter. Like to the sonne of man. This is **Chyist** the onely mediatour between God and men. *1. Tim. 2. b. 5.* and our aduocate or spokesman to the father. *1. John. 2. a. 1.* ^{s. 6.} He is sayde to be lyke the sonne of man, to be token the truencesse or verynesse of humane nature in him, with the same figure of speache that *Paule* vsed, saying: He became lyke vnto men, and was found in apparel as a man, whiche shawe truly he tooke vpon him, abasing himself, wher as he was God. *Philip. 2. a. 7.* ⁶ for he was made of the seede of *Dauid*, as touching the fleshe. *Rom. 1. a. 3.* and became like his bzythers in all things, sauing sinne. *Heb. 2. d. 17 & 4. d. 15.* ^A In respect wherof he is called the sonne of man, that is to say, verie man, lyke as he is called the sonne of God, that is to saye, verie God, least any man might imagine that he had an heauenly bodie, as some heretikes do, which ground them selues vpon this text of *Saint Pauls. 1. Cor. 15. f. 17.* the first**

The Popes traitterousnes in usurping supremacie ouer the Church.

Why Chyiste is sayd to be lyke the sonne of man.

The error of them that deeme Chyiste to man

Marlorats exposit. on the

hanc taken
Ache of the
virgin Mary

man is of the earth, earthie, the seconde man is the Lorde from heauen. ^{M.} for to the end to make the matching of contraries fully perfect: they hold opinion, that the same sentence must be layd forth in this wise: like as the first man had his bodie made of the earth: so the second man (I meane Christ) brought his bodie with him from heauen. Her vppon Valentin, Marcion, ^{C.} Maniche, and ^{M.} in our dayes Swinkfeld, with their hangers on, agree not that Christ took flesh of the Virgin Marie, but say that he brought his bodie from heuen. ^{C.} But they mystake Paul to speake of Christs body, where as he rather treateth of the indowment or qualitie of his body. Although then that the first man hadde an immortall soule whiche was not taken of the earth: yet did hee sauer of the earth, wherout of his bodie was taken, and wherin hee was placed to liue. But Christ hath brought vs the quickening spirite from heauen, to beget vs agayne to a better lyfe, and to a lyfe that is farre aboue the earth. Finally by Adam we haue to line in this worlde, as byaunches from the roote: but Christ is the beginning & autho^r of a heauenly lyfe. ^{M.} The Apostles meaning therefore is nothing else, but y^t Adam was the resemblance of this our present lyfe: & that the latter maⁿ (I meane Christ) is the representation of the lyfe to come, whiche we looke for. Neither doth Paule make mention of a bodie in the sayd text: but rather when hee had sayde, that the first man was of the earth, earthie, hee added, And the seconde man is the Lorde from heauen. The Godlie deny not but Christ is from heauen, in as muche as they acknowledge his Godhead: but yet it followeth not therefore, that whatsoeuer the Lorde that came from heauen had, the same should eyther be of heauenly Nature, or else brought from heauen. For if we will reason after the same maner concerning the first Adam: we shall not say he is altogether of the earth, earth, earthily: considering that besydes his bodie, hee had also a soule, which is a diuine thing, and was not taken out of the clime of the earth. So then, we must thinke, that

lyke

Reuelation of S. Iohn.

22

lyke as Adam not only had a bodie made of claye, but also a heauenly soule: Euen so Christ not only compriseth the nature of the godhead which came fro heauen, but also the fleshy bodie which he toke of earth in the womb of the Virgin. Clothed with a long garment down to the feet. The old Inter-^{A garment}preter hath kept still the Greek worde ^{berpe like the} *podere*, which must be pronounced long in the last sillable sauing one, & it signifyeth a Bulb of our late Mas-^{multes.} long garment down to the foot, of the word *αἶμα*, which betokeneth to put iust or close to a thing, because it meteth iust with What is be-^{okened by the} the foete. ^{M.} And properly it is a Priestes garment, ^{where} by is betokened the priestly purencie and innocencie, and the victoriously of our king Christ. Of bothe these dignities we haue recordes in the Psalm. 2. b. 6. and. 110. a. 4. Concerning his singular innocencie, yee haue, in Heb. 7. d. 27. and 1. Pet. 2. d. 22. ^{M.} and of his victoriously in the Psalm. 2. b. 9. & 110. b. 6. ^A & Esai. 11. a. 4. & Heb. 10. c. 13. And girded at the pappes. ^{S.} A swordgirdle decked with golde is a souldierye What is met by a golden swordgirdle, and by weying girded, furniture, wherby is wont to be betokened stoutnesse in eye, cutting ones charge, so as he doth nothing coldly & slouthfully. So Christ also in many places of the Scripture is aunched to be a stout champion in reskuing his people out of the handes of his aduersarie power. Lyke as when it is sayd, Circe thy sword vppon thy thyghe, & thou moste myghtie. Psalmc 45. a. 4. Also, The Lorde reigneth and is clothed with maiestie, the Lorde clothed and girded with power. Psal. 93. a. 1. Also, And Justice shall be the girole of his loynes, and faithfulness the buckle of his reynes. Esai. 11. a. 5. For by his Justice he deliuereth suche as are oppressed with violence, from the myghtyer sorte: accordyng as it is sayde, He shall deliuer the poore that cryeth, and the poore that hath no helper. Psalmc. 72. c. 12. And by thys saythfulnesse and truth, hee persourmeth the benefites that he hath promised to the faithful. ^{A.} For he is faithfull of his promise. After the same maner also clotheth he his disciples from aboue with power, that is to wit, with heauenly armour. Luke. 24. g. 49. & 50. b. 8.

Marlorats exposit. on the

b.8. Also he wylleth them to be gyrded, that is to saye, to go throught lustily with their charge of preaching the Gospel. Let your loynes (sayth he) be gyrded, and your lampes burning in your hands. &c. Luke. 12. e. 35. by which wordes he meaneth that the champions of the Gospel should be, not onely stout & courageous, but also forecasting and circumspect, that they maye espie in due tyme, on what side the enemye is to be striken. So also dothe Paule furnishe a Christian Souler with a swordgirdle. Stande ye (sayth he) with your loynes girded in truth. Eph. 6. c. 14. that is to say, do nothing fearefully and to the eye: but do all things truly and from the hart, yea and stoutly too.

14. And his head and his heare was as white as white VVooll, and as Snow: and his eyes [were] as a flame of fire.

Christe is the
everlastyng
wisdomme of
the father.

And his heade. ^{A.} He proceedeth in describing the shape of him that talked with him: and he sayth his heare was as white as ^Wool. ^{S.} Holy and reuerend Hotheadednesse pretendeth wisdomme gotten by long experience of things. It seemeth therefore that hereby is betokened the everlastyngnesse of Christ our saviour, by reason of the Godhead annexed vnto him. For he is the everlastyng fathers purpose, wisdomme, and power, in the beginning with God, John. 1. a. 2. which he possessed in the beginning of his wayes. by which he made all things. Proverb. 8. c. 22. In respect whereof Christ is called the auncient of dayes in the Prophet Daniel. 7. c. 9. who being in the fathers bosome, hath uttered him vnto vs: John. 1. c. 18. and he himselfe beareth witness of himselfe, saying: before Abraham was made, I am, John. 8. g. 58. And Paule termeth him the first begotten of all creatures. Colos. 1. b. 15. Rightly therefore, as wel bycause of the Heretikes that denie Christ to haue bene before Marie was: as also bycause the father hath giuen all power to the Sonne, whom he hath ordeined iudge of the quicke and the dead: John describeth him

reuerend

Reuelation of S. Iohn.

23

reuerend for his holy hotheadnesse & much wisdomme: that is to say, excelling in long experience of things according as it is sayd, In auncientnesse there is wisdomme, and skilfulnesse in long time. Job. 12. b. 12. ^{G.} Christ then is not subiect to the deceiuablenesse of men, according as some light and vnconstant iudges of this world be, who for want of experience may easily be deceiued, yea and also corrupted. ^{A.} Whereby ^{The witness} of true Christians. on the scepter also that is attributed to this our King, is called the scepter of rightnesse, Psal. 45. b. 6. As white VVooll. ^{P.M.} Ther be that in this place refer Christes white heare to such as are whited by baptisime, whiche come like sheepe out of a washing place. ^{M.} And also bycause that like as white wooll is apt to receiue what coloures a man will: so the Saintes are apt to receiue any manner of tribulations. But like as the first exposition is the simpler, so agreeth it the better with the text. And as Snow. ^{G.} For asmuch as all men haue not the like measure of saythe: here is added, not only the similitude of wooll, but also of snow. For like as the word of the Lord is to some men milke, and to other some substantiall meate: even so vnto some it is as sayre and white as wooll, and to other some as snow: for otherwise, to the vnbelievers and vngodly it seemeth utterly blacke, according as it is the sent of death vnto death. 2. Cor. 2. d. 16. And his eyes were as a flame of fyre. ^{S.} The resemblance of an angry iudge is wont to be diuersly described in the Psalmes and Prophets, and most commonly by fyre, both for the fiercenesse of fire, which he is said to haue vsed oftentimes in executing his iudgements against the reprobates: and also bycause we see as it were certayne sparkes of fire flashing from the eyes of such as be enraged, whither it be of men or of beasts. Hereupon Dauid sayth: Ther went vp a smoke in his anger, and fyre burned at his face, Psal. 18. a. 7. Also the countenance of the Lord is vpon them that do euill, to rote out the remembrance of them from the earth, Psal. 34. c. 16. Euen so is Christe described in this place as it were kindled on fire with anger, against the persecutors of his Church,

The descrip-
tion of Christ
in the person
of an angry
iudge.

Marlorats exposit. on the

Church, with his eyes glaring out in flames of fyre for his pleasure: after which sort also he is brought in by the prophet. His eyes (sayth he) are as burning Cressets. Dani. 10. a. 6. And nothing ought to encourage all godly folke more vnto patience, than when they perceiue themselves to haue so notable a iudge, that he will take horrible vengeance of their enemies.

15. And his feete vvere like vnto fyne brasse, as it vvere burning in a furnace: and his voyce [vvas] as the noyse of many vvaters.

Golden brasse. And his feete were lyke fyne brasse. ^{A.} The old translater hath translated it, like to Golden brasse. ^{B.} But the greke word that John hath vsed, is compounded of Incense and brasse, as if a man should terme it Incensebrasse. Suidas reporteth it to be a kind of Amber more precious than Gold, and he sayth it is made of Glasse and stone, auouching the table of the great Church (as he termeth it) to haue bin made of the same stuffe. Plinie in the four and thirtieth booke and second chapter of his story of the world, auoucheth it to be a kinde of brasse, digged out of the veynes of the earth, which was had in estimation in old time. ^{C.} And these feete seeme to betoken Chyestes workes, which being in all respects pure and vncorruptable, might rauish all men to haue them in wonderfull admiration. As it were burning in a furnace. ^{A.} Other some read as it were in a burning furnace. But the word burning is more rightly applyed to the feete, so as we may vnderstand that his feete burned or were on fire: that is to say, that Chyestes workes proceeded of singular heate of charitie. For we learne by the holy story of the Gospell, with how great cheerefulnesse and earnestnesse of mynd, he perfourmed the thynges that perteyned to our saluation. For when Peter counseled him from going vp to suffer at Jerusalem, he sayde vnto him: Come behynd me Sathan, thou art a hindrance to me,

What is betokened here by feete of Incensebrasse or Amberbrasse.

The grete Charitable-nesse of Chyestes workes.

Reuelation of S. Iohn.

32

me, for thou carest not the thyngs that are of God, but the thyngs that are of men. Math. 16. d. 23. And, I haue a baptisme to be baptised withall, and how am I distressed, till it be ouer: Luke. 12. g. 50. Also, the zeale of thy house hath eaten me vp. John. 2. c. 17. Besides this, he went about with greatesse earnestnesse of mynd, from Citie to Citie, and from towne to towne, teaching in theyr Synagogs, and preaching the glad tydings of the kingdome, and healing all sicknesses and diseases among the people, Math. 9. d. 35. ^{C.} John seemeth to allude to the vision which is reported in Ezechiel. 1. b. 4. And his voyce was as the noyse of many waters. ^{B.} Gods voyce is nowe and then lykened to vehement and dreadfull thunde, rings, like as in the Psalm. 18. b. 14. and. 29. a. 3. to set forth the maiestie of so great a king. According also as the power and operation of preaching the Gospell, whiche should take effect with all the nations and languages of the whole world, is described in this place: so as it is compared to the noyse of many waters rushing togyther with violence: whereof Chyest himselfe sayth in John: He that beleueth in me as the Scripture sayth, & reames of water shall flowe out of his belly. John. 7. f. 38. And this thyng he hath vttered more openly and without metapho^r in another place. I (sayth he) will geue you mouth and wisdom which all your aduersaries shall not be able to withstand. Luke. 21. c. 15. whiche thyng we reade to haue bin fulfilled vnder the Apostles. For with great power did they beare record of the resurrection of our Lord Iesus, and greatesse grace was vpon them all. Actes. 4. g. 33. Suche truly was the voyce, that threw downe Paule to the ground, (euen when he was busiest in persecuting, and when he breathed out manaces and slaughter against the Lordes disciples,) by saying to him, Saule Saule why persecutest thou me. Act. 9. a. 4.

The voyce of the Gospell, and the mighty power thereof.

* Without borrowed or figuratiue speech.

16. And

Marlorats exposit. on the

16. And he had in his right hand seven Starres; and out of his mouth went a sharpe two edged sword, and his face shone even as the Sunne in his strength.

Godly teachers.

Gods ryghte hande.

The safenesse and suretie of Gods ministers.

And he had in his ryght hande. ^{A.} By these seven Starres, are betokened the ministers of the Church, according as shall be sayd in expresse wordes hereafter in the twentie verse, whych thing is easie to be gathered by the prophesie of Daniell, for thus saythe he. They that vnderstande shall shine as the brightnesse of the firmament: and they that instructe many vnto righteousness, shall shine as the starres for ever and ever. Dan. 12. a. 3. Moreover, the Right hand is wont in the scripture, to betoken the strength and power whereby God worketh all things effectually: as, The righte hande of the Lord hath done mightily. Psal. 118. c. 16. Wherefore, concerning the ministers of the Church whiche Christ our Lord sendeth to enlighten the same with the brightnesse of his heavenly light, (that is to say, to endue it with the doctrine of faith vnto saluation,) He holdeth them in his right hand: that is to say, he guideth them himselfe, he speaketh and worketh all things in them himselfe, and he shalldeth and defendeth them by himselfe: according as it is said, Be not afrayd of their looke, least I happen to breake thee in peeces before their faces: for behold, I have set thee this day as a fortified Citie, and as a pillar of yron, and as a brazen wall agaynst all the land of Iuda, agaynst the kings, the princes, the preestes, and the people of the Realme. And truly they shal fyght agaynst thee, but they shall not preuaile agaynst thee, because I am with thee to deliuer thee sayth the Lord. Jer. 1. d. 18. And the Lord sayd in a vision vnto Paule: Feare not: but speake, and holde not thy peace: for I am with thee, and no man shall lay hande on thee to do thee harme. Act. 18. c. 9. Seeing then that Christ hath the ministers of the Church in his owne hand, to send them whither soeuer he listeth: faithfull shepherds must be sought for and looked for at his hand, and not at mans wisdom

Reuelation of S. Iohn.

25

done. ^{A.} Desire the Lord of the harvest (saith he) to thrust out harvest folke into his harvest. Math. 9. d. 38. ^{M.} Furthermore the ministers of the word are warned here, that seeing they be adorned with so notable a title of commendation, they should giue themselves to purenesse of lyfe, & lyke as starres are seene a farre off vpon the earth: euen so their life should be not sauour of the earth, but of heauen: wherevnto also they must bring others that are committed to their charge. And herevnto belong those exhortations of Paule to Timothie and Titus: Let no man despise thy youth, but be thou a pattern to the faithful, in word, in conuersation, in louingnesse, in spirit, in sayth, and in chastitie. 1. Timo. 4. d. 12. And in all things shew thy selfe a pattern of good works, with soundnes of doctrine, sobernesse, wholsome talke, which is vnblamable &c. Tit. 2. b. 7. Peter also chargeth the elders of the Church that they should be patternes of the flocke. 1. Pet. 5. a. 3. But what the lyfe and conuersation of those is, whiche in these dayes vaunt themselves for byshops of the Church, it is needlesse to say: considering that euen children are able to beare witnesse, howe their fylthyngnesse hath stayned the whole world. In dede they snatch to themselves these goodly titles whych the scripture attributeth vnto faithfull shepherds: they boast themselves to be the starres of heauen, the lyght of the world, the salt of the earth, the successors of Christ and his Apostles, the pillars of the Church, the maisters of the world, and all that may be: in somuch as they challenge the name of the Church to themselves only and to their shauelings. But when they come to the proue: a man shall finde them to be, not starres of heauen, but staynes: not light, but darknesse: not salt, but sand: not shepherds, but shepchyters & wolues which spare not the Lords flocke, but cloth themselves wyth the wolle of his sheepe, and afterwarde destroy the sheepe themselves with their wicked forgeries. For they be blinde, and guydes of the blind. Math. 15. b. 14. And out of his mouth went a sharpe two edged sword. ^{C.} Christs mouth are the prophets,

The conuersation of godly ministers.

The conuersation of the Popish ministers.

Christs mouth.

Marlokats exposition the

Christ's
sword.

Propheets, Apostles, & all ministers of Gods word, in whome he speaketh by his spirit, according as it is to be read in 2^o Cor. 13. a. 3. & 2. Peter. 1. d. 21. And by the word sword, the scriptures are wont to betoken the power whereby his enemies are put to flight. Nothing is more commendable and praiseworthy in a prince, than the sword, if he vse it lawfully: like as it is said in the Psalm. 45. a. 4. & Rom. 13. b. 4. But here, by the tearme sword, is meant the pure word of God: wherof Paule writeth thus: Take vnto you the helmet of salvation and the sword of the spirit, which is the word of God. Ephe. 6. s. 17. Like as by this sword all the godly are defended, so as no man can hurt them, so by the same the vngodly be destroyed. Which thing is easy to be gathered by Esay. 54. a. 4. & 2. Thess. 2. b. 8. This is the sword whiche Christ auoucheth himselfe to haue sent into the earth, to set diuision betwixt the father and the sonne, the mother and the daughter, and the daughter in law and the mother in law. Math. 10. d. 34. 35.

Twoedged.

Christ's face
& countenance.

And it is sayd to be twoedged, because the word of God must (without any respect of persons) be preached vnto all men, kings, princes, and commons, that it may deuide the spirite from the soule, and discouer euen the very thoughts of them, according as the Apostle sheweth notably. Heb. 4. c. 12. And his face shone euen as the sonne in his strength. Like as men be known by their faces, so is Christ known by his word: namely that he is our true aduocate and attouementmaker with God, the shepeherd and bishop of our soules, the light of the world, the bread of lyfe, the way, truth, and lyfe, and to be short, the only he that can saue vs for euer. This face of his is not unfitly likened to the pleasantnesse of the mone. For euen such a one doth he shew himselfe to his seruants when he resketh them from the power of darkness, redeth them out of the bande of their oppressors, and maintaineth their welfare. For then is the blacke fogge chased away, and the weather shyneth faire, and then is the darke night turned into the clere light of the day. Suche a countenance

Reuelation of S. Iohn.

26

countenance of Christ did his disciples behold vpon the mountain path. 17. a. 2. Such a one did Dauid wishe to shine vpon him when he sayd, Lift vp the light of thy countenance vpon vs O Lord. Psal. 4. b. 6. & 31. c. 16. But he appeareth contrariwise to the vngodly, as I haue sayd already in the fourtenth verse. Wherevpon it is sayd in the Propheet, His face was as lightning. Dan. 10. a. 6. For although lightning be bright: yet is it not cherefull, but rather abasheth men. Euen so when the Lord had made an end of the captiuitie of the Jewes, and brought them home agayne into the land of promise: the light of the Sonne seemed seuen folde greater and pleasanter than before. Esay. 30. f. 26. For when men doope in sorrowe and anguish of harte, not euen the sunne seemeth for to shyne.

17. And vwhen I sawe him, I fell dovvne at his feete as dead. Then he layde his right hand vpon me, saying vnto me. Be not afrayde, I am the first and the last.

And when I saw him. Whereby it appeareth howe great the weaknesse of man is, whyche is not able to abyde Gods presence any whyle at all, vnlesse it bee stayed and vphilde by the power of God. And herevpon cometh the shuddering and amazednesse wherewith the Scripture euery where auoucheth the holy men to haue bin stricken and abashed, as oft as they perceyued God to be present. Now when we see those which in Gods absence were carelesse and steadfast, to be so shaken and abashed at the discouering of his glory, as they be swallowed vp with the terrore of death, and in a maner quite fordone: it is to be gathered thereby, that man is neuer thoroughly touched and tamed with the acknowledgement of his owne basenesse, til he haue matched himselfe with the maiestie of God. And of this abashment we haue rise examples both in the Judges and in the Propheets:

D. g.

in somuch

mans weaknesse in the presence of God.

Marlorats exposit. on the

Insomuche as it was taken vp for a common worde among the people of God, We shall die because we haue sene the Lorde. Iudg. 13. d. 22. ^A For howe should a man be able to stande before the maiestie of him, that holdeth and ruleth heauen and earth in his hand? What should rottenesse and wormes meate doe, with the very Cherubins are sayn to hide their faces for feare? Esai. 6. a. 2. ^A So maruell then though John be afrayd at the presence of Gods maiestie, & fall down at his fete for dead. ^B We reade the same thing to haue be-
^C faine to Esaye, Ezechiel, and Daniell. Es. 6. b. 5. Ezech. 1. g. 28. & Dan. 10. c. 15. And so the disciples vpon the Mounte. Math. 17. a. 6. ^S Howe if the goodlie bee not able to alwaye with his gentle countenance: howe shall the wicked bee withoute feare at the syghte of him, when hee is an angrie iudge. Then he layd his ryght hande vpon mee. ^{G.M.} Here his
^C ryght hande is taken for helpe, as it is in Job. 14. c. 15. and in the Psalmes. 138. b. 8. and. 139. b. 10. ^S As if John should say, the ryght hande of his power restored mee my strength whiche was appalled with feare, and set vp vpon my fete: and he did rid me of the fearefulnesse wherewith I was stricken, speaking gently vnto mee. Saying to mee. Except the Lorde speake vnto vs, and chare vs vp with his word, we shal neuer be ridde from feare and terrour. Be not afrayde. ^C Be not abashed, lette not thy bearte shrinke, plucke vp a good courage, and take good hede to the things that I shall say. ^A So also when Chyistes Apostles lay flatte vpon the grounde, hee sayd to them: Arise, and bee not afrayde. Math. 17. b. 7. I am the first and the last. ^B Here again thou hast an assured re-
^C corde of Chyists godhead. ^S And truly our Lord Chyist is coe-ternall with the heauenly father: and like as he is the begin-
^C ning of being vnto all things, so doth he finish & chaunge all things, himselfe continuing utterly vnbchangeable, according as the Apostle doth trimly conuey it in expounding this place to be mente of Chyiste. And thou Lorde haste founded the earth in the beginning. &c. Psal. 102. d. 22. & Hebues. 1. c. 10.

Gods right
hand, helpe, or
cheerfulnesse.

P. The

Reuelation of S. Iohn.

27

^S The first then is Chyist: for by him were all things made, and without him was nothing made that was made. Iohn. 1. a. 3. And he is the last, because all things are repayed agayne in him. Ephe. 1. b. 10. & Coloss. 1. c. 20. Iohn hath borrowed thys spech out of Esay. 41. b. 4. & 44. a. 6. & 48. b. 12.

18. And vvhich am aliue, And I vvas dead, and behold I am aliue for euermore. Amen. And I haue the keyes of Hell and of death.

And whiche am aliue. ^A This place sheweth that although Chyiste were dead, yet was he not quite dispatched by death, as the Iewes hoped. In respect whereof he sayd, when ye shal haue lifted vp the sonne of man, then shall ye know that I am, Iohn. 8. d. 28. And agayne: when I am lifted vp from the earth, I wyll draw all thynges vnto me. Iohn. 12. e. 32. ^C And he is sayd to lyue now: not only because he hath lyfe in hym, but also because he gyueth lyfe to all things. In consideration whereof he is sayd not only to be aliue, but also to be the lyfe it selfe. Iohn. 1. a. 4. and. 14. a. 6. And I was dead. ^A Whys can-
^C not be veresped of the Angelles, because they be inuisible
^C and immortall spirites. ^S But Chyist, to obey hys father, and to wath away the sinnes of mankynde, was contented to yelde hymselfe to death for a tyme, ^A to the intent he myghte at length by death destroy hym that had the power of death, (that is to wit the Diuell) and set them at li-
^C bertie, which for feare of death were subiect to bondage
^C all theyr lyfe long. Heb. 2. d. 14. 15. For euen from the be-
^C ginning ^C D D purposed vpon thys sacrifice, wherein Chyiste the true shepheard of all men gaue hys lyfe for hys shepe. Iohn. 10. c. 15. 17. ^C And lyke as Chyiste the heade of the Church entered into hys gloze by death, Luke. 24. d. 26. so becommeth it all the goodly to dye with hym, that they may bee glorified together with hym, according as Paule teacheth, Rom. 8. d. 17. and. 2. Timo. 2. b. 11. 12. and. Acts. 14. d. 22. And beholde I am aliue for euermore. ^S 9. d. 4. Howe haue
^C I haue all afflictions.

D. iij.

A comfort
against feare
of death and
all afflictions.

I vanquished death, and am come agayne to everlasting life. Death hath no more power ouer me, no man can henceforth take my life from me.^A And thys manner of knyttynge the wordes together, is to be marked. Euen now when John was abashed at this heauenly vision, he sayd vnto him, be not afraid: and now as it were rendyng a cause why he should lay aside feare, he addeth, behold I am alieue for euermore. For it is all one as if he shoulde say, there is no cause why any of mine should be afraid at all: bycause that lyke as I am risen againe and shall neuer die any more, euen so as many as shall be afflicted by Antichrist and the wicked persecuters for my names sake, or punished by sword, famin, imprisonment, or any other tribulation, yet shall they also rise agayne from death, and liue with me world without end.^A So sayd he to his Apostles, ye shall haue oppression in the world, but be of good cheere, for I haue overcome the world. John. 16. d. 33.^P For in as much as Christ is the head of the body, he promyseth assuredly like hope of rising agayne and of life, vnto all hys members: bycause he cannot be seuered from the Church.

The releasing
of sinne belon-
geth only vnto
Christ.

Amen.^A This parcell is added for confirmation of the thyngs that he spokē already. And I haue the keyes of hell and of death.^P That is to say, I haue the power of forgiuing sin: which being taken away, both death and hell haue no strength at all. So paule sayth with the Prophet: death is swallowed vp into victory. &c. The sting of death is sin, and the strength of sin is the Lawe. Deee. 13. d. 14. and. 1. Cor. 15. g. 56. When dyed he for our offences, and is risen agayne to make vs righteous, Rom. 4. d. 25. What is to say, that we whiche beleue may be let free from our sinnes, so as they may not hurt vs at all. Therefore we gather by this place, that to release sinnes belongeth only vnto Christ. In bayne then goes the Pope about to wrest these keyes out of Christs hande, who appeared to the ende to vndo the diuels workes. 1. John. 3. a. 8. Wherefore it is he only that hath destroyed death and brought life into the worlde, 2. Tim. 1. c. 10.^A And therefore it is sayd,

sayd, Awake thou that sleepest and rise vp from the dead, and Christ shall enlighten thee. Ephes. 5. c. 14. Also, I am the resurrection and the lyfe: he that beleueth in me, although he be dead, yet shall he lyue, and euery one that lyueth and beleueth in me, shall not dye for euer. John. 11. c. 25. 26.

19 VVrite the thynges that thou hast seene, and the thynges vvhych are, and the thynges vvhich shall be hereafter.

VVrite.^A To the intent these thynges myght neuer weare out of minde: John is commaunded to write the thynges whych the Lorde hath disclosed vnto him. The thynges that thou hast seene.^A That is to wit, whiche are already past: namely my passion and resurrection. And the thynges that are. That is to say, the present troubles and my present ayde. For persecutions raged in the Church, and there were many Antichristes in the worlde. 1. John. 2. c. 18. And the thynges that shall be hereafter.^A That is to wit in the latter times when Antichristes shall raygne openly. Concerning which last tymes, loke. 1. Tim. 4. a. 1. & 2. Tim. 3. a. 1. 2. & 2. Peter. 2. a. 1. & 3. a. 3. & 1. John. 2. c. 18. & Jude. a. 4.

20. The misterie of the seuen starres vvhiche thou savvest in my right hande, and the seuen golden Candlestickes. The seuen starres are the Angelles of the seuen Churches: and the seuen Candlestickes vvhiche thou savvest are the seuen Churches.

The mysterie of the seuen starres.^M To the intent to make John the redyer to execute the worke enioyned vnto hym: Christe in hys owne person expoundeth vnto hym the vision aforesayde. ^A The olde Interpreter translated the worde Mysterge, Sacramente. The seuen starres are the Angelles of the seuen Churches. In this place

D. iij.

Why the mi-
nisters of the
Church be
called Starres
and Angelles.

place there be but two mysteries of the said reuelation op-
ned vnto John, as an introduction to the knowledge of the
rest: for this reuelation pertaineth chiefly to the Churches,
and to the ministers of them. Moreover the euersers of
Churches are in the scriptures called both starres and An-
gelles. Starres in respect of the brightnesse, both of theyr
heauenly doctrine and of their heauenly conuersation, accor-
ding as we haue sayd already in the .16. verse: and Angelles,
because they reporte vnto vs the wyll of God the fa-
ther: according also as in the same respecte Christe is
called the Angell of the Testament. Malachie .3. a. 1. And
John Baptist is called an Angell. Malachie .3. a. 1. and Math.
.11. b. 10. So also in this place, the rulers of the Churches
are called Angelles: whyche thing appeereth cheefly
hereby, that hereafter in the seconde Chapter and the fifth
verse they be willed to repaite, whiche thing coude in no
wyse agree to the heauenly spirites. Therefore lyke as the
Starres shyne in the skye, so must the mynisters of Gods
worde shyne in the Church, and go before others in pure-
nesse of doctrine and Christen conuersation. But a greate
sorte of them (alas for sorow) walke as enemies of Chri-
stes Crosse, whose ende is damnation, whose God is
theyr bellye, and theyr glozve in shame, whyche seeke
after earthlye thynges, when as notwithstanding, theyr
conuersation ought to be heauenly. Philip .3. d. 18. 19. 20. And
the seven Candlestickes whyche thou sawest are the seven
Churches. The Church is lykened to a Candlesticke,
because the true lyght shyneth in it, whereof all the godly
are partakers. And therefore Paule calleth the Church
the Pillar and groundworke of truthe. 1. Tim. 3. d. 15.
Else Christes Church is called a Candlesticke, by-
cause there are in it Prophets, Apostles, Euangelistes,
Pastoures, and teachers (Ephesians .4. b. 11.) to geue
lyght vnto others by the moste wholesome doctrine of
Christe together with the holynesse of their owne lyfe,
therby

The Church
is lykened to
a candlestick.

thereby to guide them in their trauelling through the darke-
nesse of this life vnto the heauenly heritage, as as it is sayde,
2. Petr. 1. d. 19. The Church then is as a cresset set vp in a ha-
uen, to shew the hauen a far of to such as wander vpon the
doepe sea in the night season. Euen so both our Saviour saye
of John Baptist, that he was a burning and blasing Cresset,
John .5. c. 35. and vnto his Disciples, you are the lyght of the
worlde. Math. 5. b. 14. By the way it is alwayes to be mar-
ked, that the faithfull haue not their lyght from else where
than at the light of him which sayeth, I am the light of the
worlde. John .8. b. 12. Therefore Christ is sayde to be in the
midde of the seven Candlestickes: that is to say, of the Chur-
ches: herby to enlighten, preserue, and defend them, accor-
ding as hath been saide in the .xiiij. verse. And they be called
golden Candlestickes, because that they themselves doe hold
and (by the power and working of the holy Ghost) do dripe
into mens hartes, the most pure, plaine, and naturall under-
standing of faith, (that is to wit concerning God, concerning
the true Godhead and the true manhood of Christ, concerning
true Religion, concerning true rightousnesse, & consequent-
ly concerning the attinment of endlesse saluation) out of
the wordes both of Christ and the Prophetes, purged from
all deuices and inuentions of men, as if were golde tryed in
the fire and burning with the heate of charitie. The wordes
of the Lord (sayth Dauid) are pure wordes, euen as siluer try-
ed in the fyre, seven tymes purged of the Lord of the earth,
Psalm .12. b. 7. In the midde of this will and firme go-
neration, shyne you like lampes in the worlde, holding fast
the worde of lyfe. Philip .2. b. 15. 16. Besides this, the Church
is compared with Golde, which is the precioussest of all me-
tals, to the ende we may knowe, that although she be de-
spysed in the syght of the worlde, yet is she most dore vnto
God. For, for loue of hir, he spared not hys only begotten
Sonne, who also hath giuen himselfe for hir, to sanctifie
and cleanse hir by his worde in the lauer of water, that he
might

Why the
Churches
be likened to
golden candle-
sticks.

D. v.

The manner of
the scripture
in terming of
signes or sac-
raments by
the names of
the things &
they signifie
or represent.

myght make hir a glorious Church to himselfe, without spot or wrinkle or any such thing, so as shee myght bee holpe and vnreprouable. Ephe. 5. 26. 27. Lastly it is to bee marked that when the Scripture treateth of things that represent or resemble other things, it speaketh in such wyse, as it termeth the things that represent, by the names of the things that be represented. For he sayeth that the Starres are the Angels, and the Candlestickes the Churches. ^A What wonder is it then, if wee followe the same forme of speeche, when wee treat of Sacraments? For sayng that Baptisme is called the Lauer of newe birth, Titus. 3. b. 5. sayng that the Rocke whereout of water flowed for the fathers in the wilderness, is called Christ, 1. Cor. 10. a. 4. sayng that the Dove is called the Holie Ghost, John. 1. f. 32. no man can geynsaye but that the names of the things that are represented, be giuen to the things that represent them. Howe cometh it to passe then, that suche as make a conscience in sticking to the Lordes wordes, cannot abyde to haue that thing applyed to the Lordes Supper, whiche is common to all Sacramentes? Are they in loue wyth the simple and litterall sense? And why then shall not the same rule take place in all Sacramentes? Truly vnlesse they graunte that the Rocke was Christ in bodily substance: it is but a psonall flander wherewith they charge vs. For this rule of speakeing is not forged a late by oure owne selues: but lyke as Austin hath deliuered it ouer by authoritie of the auncient fathers, so doe all of vs imbrace it at hys hande: namely that the names of spirituall things are vnproperly giuen vnto the signes that betoken them, and that all places of Scripture where mention is made of Sacramentes ought to be so expounded.

The

The second Chapter.

Write to the Angell of the Church of Ephesus. Thus saith he that holdeth the seven Stars in his ryght hand, vvhich vvalketh in the middes of the seven golden Candlestickes.



Write to the Angell of the Church of Ephesus. ^{The contents of the seven Epistles} Now after the sayd former vision, Iohn is commaunded to write the things which the Lord knewe to be profitable and needefull for the Churches. And here be set downe seven Epistles, written to the Ministers of seven Churches. Of which Epistles, the firste, thirde, and fourth belong to the saythfull that are as yet blame worthe in some poynt: the seconde and sixth belong to such as were blamelesse before the worlde and lyued boldly: but the fifth and seventh are directed to the counterfeites and hypocrites. An Angell (that is to say, a Messenger) is one that is sent of an errand. ^{The definitio} Whereby wee learne that no man can giue forth of the worde, Gods worde purely and profitably, excepte he be sent of the Lord. ^{of the worde,} Rom. 10. c. 15. ^{The definitio} John had sayd afoze in the fourth verse of the former Chapter, that he woulde write to the seven Churches. That beginneth he now to performe, by writing to their Sheepe. For the pastors must not be seuerall parties from their Churches, sayng that all of them make but one bodie. ^{The definitio} We haue spoken of Ephesus heretofore. ^{of the worde,} With this Church of Ephesus both Iohn begin, because it was esteemed as chiefe, bothe for the multitude of belouers, and for the renoume of the place. And it was behoufull to make hys beginning at that, to the ende that when that was once amended, he myghte the easier prouide for the amendement and welfare of the reste. And althoughe there were some thyngs amysse both in the Laytie and in the clergie, as they now terme them: yet steppeth he not to blame, <sup>and refozma-
tion must be
ginne at the
chiefest head
of the Church.</sup> laitie,

Marlorats exposit. on the

laitye, but to the Clergie. Neyther speaketh he to enery one of the clergie by name, but to the chiefe of the Clergie, namely the Bishop, and that not without good cause. For the Shep-herd shall render an account befoze the soueraigne Judge, not onely for his owne sinnes, but also for the sinnes of those that be vnder him, if any of them happen to perishe through his negligence or lacke of discretion, according as it is writte in Ezechiel. 3. e. 20. Againe, like as it is in wayne to seeke for helth, for the other membes, as long as the stomacke is diseased, and therfore first care muste be had for that: even so the medicine of reformation muste be ministred to the Shep-herdes, ere it be ministred to the people. For lyke as the diseased stomacke infecteth the nourishment, wherewith the reste of the membes are releued: so is the lyfe of the people marred by the euill and noysome example of the Shepherdes. ⁵ Wherebeit, by all lykelyhode, it is not any one of the gouernours of the Church that is betokened in this place, and in the places folowing: but rather here is to be accom-panied the whole succession of the Bishops and Elders of that Church, togyther in order one after an other, albeit that the minister of the place oughte alwayes to be reckened as for most in the ranke. Thus sayeth he that holdeth the seuen starres in his ryght hande. ⁵ It is a description of Chyzt, as it appeareth by the premisses. For he hath the Angels of the churches in his ryght hande: that is to saye, he ruleth, maynteyneth, and vpholbeth all Pastors, and ministers of hys word by his power. For vlesse he hilde them vp, when others fall, they shoulde fall too: and if he ruled them not, they shoulde straye wth the wanderyng starres, of whome mention is made in Jude. c. 13. Loke befoze in the fyrste Chap-ter and syxtenth verse. VVhyche walketh in the myddes of the seauen Golden Candelstickes. ⁵ He meaneth by these wordes, that from tyme to tyme he hath a care and re-garde of all thyngs that are sayde and done in the Church: according to this saying, I will walke amongst you, and I

The minis-
ters of the
Church are
raied in an-
teped and
byld by
Chyzt.

Chyzt's care
ouer his
Church.

Revelation of S. Iohn.

31

will be your God. Genit. 26. b. 12. And I will dwel among you for ever. Ezech. 43. b. 7. c. 9. So also say the Chyzt him selfe, wheresoeuer two or thre be gathered togyther in my name, there am I in the myddes of them; Math. 18. c. 20. Also, I am the Lord that searcheth mens hartes and tryeth their reynes. Iere. 17. b. 10. ⁵ For if a householder, which is but a mortall man, haue a care of his house, and looketh narrowly to the things that be done in it by his household meynie, amending where aught is to be amended, and putting enery of them in mind of his duettie: how shoulde Chyzt cast of the care of his household, that is to say of the Church, for which he shedded his blood? Wherefore he walketh in the myddes of his church, both a witnesse and a iudge of all things that are done in it, least any man contenting himselfe with coloured holinesse, mighte haue no further desire, but to please men. For we know what was said to Abraham. Walks thou befoze me, and be sound. Genes. 17. a. 1.

2. I know thy vworkes, and thy labour, and thy pa-
cience, and howe thou canst not beare vvith them that
bee euill, and [howe] thou (*) examineddest suche as (*) or tryedst.
say they are Apostles and are not, and hast founde them
lyers.

I knowe thy workes, and thy labour. ⁵ The Church of Ephe-
sus and the Rulers therof had in them some things worthie
praise, and some things also worthie dispraise. Wherefore loke
what things were worthie praise, he purposeth to aduance
them with commendation: and loke what were worthie of
blame, he will haue them reformed by repentance & amend-
ment of lyfe. ⁵ To knowe, in this place signifieth to allow
or like of. And by the word workes is ment the charitie and
good doyng whereby they serued their neighbour's turnes. ⁵
Whereunto he annexeth labour, to the ende we shoulde know
that charitie is full of paines taking. According as Paule
saith, God is not vnrighteous that he shoulde forget your
working, paynfullnesse.

To knowe.

Chyzt's end
charitable
working.

Marlorats exposit. on the

working, & your labor indured for charities sake. For he meaneth that no labour or paines must be spared if we will do our duetie toward our neighbours. For we must not onely relieue them with money, but also with counsell, counsel, and sundry other things. Much diligence therefore must be vsed, many troubles are to be swallowed up, and many dangers are oftentimes to be aduertured. And so, he that will exercise himselfe in the duties of charitie, (which thing every man ought to do) must buckle himselfe to a painfull kind of life. For it is found by experience, how painfull charitie is, which coueteth to win vnto it any man, yea though he be an enemy, by plentifull deedes of friendship and courtesie. Finally this charitable paines taking is matched against counterfeit loue, which is without faith and without the stirring and motion of the holy Ghost, pretending a certain outward countenance, but labouring nothing at all in mind. Heb. 6. c. 10. And thy patience. Patience is a spirituall and inward vertue in deede, where throughte the godly doe with vpright mind beare out whatsoeuer aduersities God layeth vpon them, assuring themselves that God is faithfull, and that he wil not suffer his seruants to be tempted aboue their power, but wil make them way out in the middes of temptatiō, to the intent they maye be able to endure it. 1. Cor. 10. c. 13. Concerning this vertue, looke afoze. 1. b. 9. And howe thou canst not beare with them that bee euill. There is to be marked the discretnesse of the Minister, who must in no wise flatter euill folk, but set himselfe stoutly against them, and banquish and put them to flight with the sword of Gods word, & specially such as vaunt themselves vnder the name of brothers, & by that colour deceiue men vnwares, and lead them away into error. Whereupon Moses said, put away the euill from among yourselves. Deut. 13. b. 5. And Christ saith, Beware of false prophets, which come vnto you in shepes clothing. ec. Math. 7. b. 15. And Paule, If any man that beareth the name of a brother, be a whozemonger, or a couetous person, or a worker

Patience.

The discreete stoutnesse of ministers.

Reuelation of St. Iohn.

32

of outward things, as a raiot. 1. Cor. 5. b. 1. Iohn also, 1. Tim. 6. c. 3. & Tit. 3. c. 10. And therefore the Apostle requireth that a Bishop should be able to exhort in sound doctrine, and to rebroue such as speake against it. Tit. 1. c. 9. Suche as say they are Apostles. That is to say, such as brag that they be sent of God: to the end they may the easlyer beguile the rechelesse and simple sorte. And are not, that is to wit, not true Apostles, but false teachers, sent of themselves and not of God, according as the Lord complaineth of the false Prophetes by his Prophet Iere. 14. c. 14. Here we see how Satan is wont to take vpon him the shape of an Angel of light, according as Paule saith. 2. Cor. 11. d. 14. After the same maner do his Ministers also when they vaunt themselves of the name of Apostles, of which sorte there were many already in the times of the Apostles, as for example Dimineus & Alexander. 1. Tim. 1. d. 20. & also Whigelus and Hermogenes. 2. Tim. 1. d. 15. And therefore both Paule & Apostle also commend the faith and conscience of the Ephesians, in that they gaue no place, but rather stoutly withstood the doctrine of the false Apostles. Ephe. 1. c. 15. By the word examine, he meaneth, the doctrine must be throughly tried before we giue our consent vnto it: according whereunto Paule also saith, Quenche not the Spirit, despise not prophesying, trie all things. 1. Thes. 5. c. 19. And Iohn saith, Beloue not euery spirit, but trie the spirites whether they be of God. 1. Iohn. 4. a. 1. Which thing is worth the marking in these dayes, when the worlde is fraughted with so many varlettes, that it will be a long time ere a man shall discern the faithful from the Hypocrites. Therefore let the ministers beware, & they be not too hasty in laying their hands vpon euery man, least in stead of faithful shepherds, they set byelings or rather wolues over the flocke of Christ. And haue found them liars. That is to wit in lyfe & doctrine. For in as much as Satan is their sire, who is a most egre enemy of the truth: it cannot be but they muste at length betray themselves, and be found to be liars, but (as the Apostle sayde

False Prophets & false Apostles.

Triall of doctrine.

Hypocrite be- trayeth it self at length.

sayd of some) they shall preuaile no longer, for the mouth of such persons shall bee laide open to all men, like as then was. 2. Tim. 3. c. 9. And concerning such deceiuers Christ sayeth: We shall know them by their fruites. Math. 7. d. 16.

3. And hast suffered, and hast pacience, and hast hazarded thy selfe for my names sake, and hast not fainted.

Constance
and pacience
required in the
faithfull.

And hast suffered, & hast pacience. * It is an ordinarie matter with the false Prophets, to be alwayes rising vp against the children of God and the faithfull ministers of his word. And therefore the faithfull had neede of inuincible constancy and incredible pacience, that they may know them to be squozges, and the instrumentes of his wrath, wherewith he not only keepeth his Church in vze, but also by his iust iudgment moze and moze blindeth the world the enemy of truth. * Therefore whatsoeuer the wicked ministers of Satan and the other enemies of the Church practise: the faithfull must repress their assaults, & go forward in the way of the Lord with a constant mynd and faith: least Satan who worketh effectually in the vngodly, may seeme to get the vpper hand of Christ. John auoucheth the Bishop of Ephesus to haue done this thing stoutly, to the intent that being armed with the power of Christ, he might afterward also courageously resist the enemies of the truth. And hast hazarded thy selfe for my names sake. What is to say, thou hast been in daunger of persecution and afflictions for solowing the truth earnestly, and for preaching it vnto others faithfully, without regarding at all, the manaces, strength and power of men. The same thing doth Paule exhort Tymothie to do: endure thine affliction (saith he) as a good souldyer of Iesus Christ. 2. Tim. 2. d. 3.

Sufferance of
afflictions.

Perseuerance
in
Gods case.

And hast not fainted. * In dede it is the duetie of a stout souldyer, not to fayne in the encounter, but to beare it out to the uttermost: according as Christ sayth, He that holdeth out to the ende shall be safe, Math. 24. b. 13. And surely it is a child

nesse or rather a wickednesse to embrace the word of truth for a time, and afterwarde eyther for loue of this world, or for feare of persecution, to fall away in the ende: according as we haue many examples at these dayes, whiche ought to holde vs in the feare of God alone. For some be so lyght and sonde, that (as the Apostle sayeth, Ephes. 4. c. 14.) they be carped aboute like babes at euery blast of doctrine, and forsake the pure word of God for euery lyght occasion, or rather (whiche is horrible to be spoken) they shamefully renounce the truth whiche they had professed in tyme past. Suche folke were neuer earnestly endewd with the feare of God, but are tryflers, and by al meanes abominable, like as Christ sheweth by a double similitude. Luke. 14. f. 28. 31. & Math. 13. c. 21. * Contrarywise, the faithfull which haue bid den the world farewell long agoe, and settled themselves only vpon Christ, are so farre off from denying the truth, that for the mayntenance thereof they yelde not to any terrours or practizes of Satan, but beare out couragiously whatsoeuer berideth, assuring themselves for a certaintie, that neither death, nor lyfe, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature can separate them from the loue which God beareth the in Christ Iesu, Ro. 8. g. 38. 39. Happie ar they therefore, to whom it is giuen to continue in Christs flocke.

4. But I haue somevwhat against thee, because thou hast left thy first charitie.

But I haue somewhat ageynst thee. * His meaning is, that the heate of Faith was somewhat abated among them, and that thereby they became somewhat slacker in the deedes of Charitie: like as Paule also had foretolde them at Miletum, Act. 20. f. 28. And hereby it is certein, that the false Apostles tooke occasion to thrust in false opinions among them because they perceyued them to be cooler than they were wont to be. * whereby we lerne how forward we be to decline

E.

decline

Marlorats exposit. on the

A verie good
Lesson.

He that goeth
not full for-
ward in god-
linesse, bydeth
backe intoo
ungodlinesse.

Charitie the
nourisher
of faith.

declayne vnto euill, when wee bee loth too amend our former
misdoings, or when wee like too well of our owne byces.
Surely as oft as wee haue done any thing that is woorthye
to bee reformed, wee should out of hand bring it to the looking-
glasse of Gods worde, and take it away, least wee bee beguyl-
led by Satans deceytes, and at length bring Gods iust ven-
geance vpon our heades. This also is a thing to bee marked,
that wee stande gyltie of sinne, not onely when wee commit
any euill, but also when wee cease from doing good. For hee
that knoweth too well and dothe it not, is bound with sin.
James. 4. d. 17. Therefore it is not inough not to shrink from
the sayth, not too renounce the worde of the Gospell, or not too
forsake Chyristes flocke, but wee must also therewithall make
dayly some steppes forwarde in the grace and knowledge of
Chyrist, that by putting off the olde man by little and little,
wee may allwayes put on the newe man, and keepe on our
iourney right forth too the heauenly heritage in mortifying
the deedes of the fleshe by the spirite: accordyng as the Apo-
stle reporteth of himselfe, saying: This one thing do I, for-
getting that which is behynd, and indeuering my selfe to that
which is afore, I folowe hard after the appoynted standarde,
to the rewarde wherunto God calleth vs from aboue through
Jesus Chyrist. Phil. 3. c. 13. Bicause thou hast left thy fyrste chari-
tie. ^A Lyke as Paule in the beginnyng of his Epistles, is
wont to praysse the charitie of the Godlie matched with per-
seuerance: so dooth John blame the Church of Ephesus
for their contempt and coldnesse in that vertue, to the intent
he may make them ashamed for suffering that excellent gift
to waxe colde, and too bee quenched in them. ^C Charitie is
lyke fyre, whyche is easly put oute if it be abated. Euen
so if oure saythe bee not exercised by contynuall addyng of
the workes of Charitie, suche is the frowardnesse of our
nature, that all the goodnesse whyche was bestowed vpon
vs thorough Gods free fauoure, perissheth in vs out
of hande. Therefore wee muste praye vnto God, that hee

with

Reuelation of S. Iohn.

34

with the seruentnesse of his spirite, will increase the faith
that is sowne in our heartes, create a new hart or mynde in
vs, and make vs to walke earnestly in his commaundemen-
tes: least we suffer Gods grace to slip from vs through vn-
myndfulnesse of so great benefites.

5. Remember therefore from whence thou art false,
and (*) repent, and do thy former vworks: If not, I vvill (*) or amend.
come vnto thee shortely, and remoue thy candlesticke
out of his place, except thou (*) repent. (*) or amende.

Remember therefore from whence thou art false. ^S He war-
neth them to returne to their former seruentnesse with all
spede befoze they be wared starke colde, and libertie bee gi-
uen to the false Apostles to beare sway. ^C Wee see here how
swete the Loyde is, and howe gently hee calleth back his ser-
uauntes to the acknowledging of their sinne, too the intende
they may at length returne againe vnto lyfe. ^A For the fyrst
step vnto true repentance, is the acknowledgement of sinne,
conceyued through the earnest feare of God at the hearyng
of hys worde: lyke as contrarywyse Græuelnesse is
thoughte too bee a signe of Desperatenesse. And repente.
True Repentance is the conversion or turning of our lyfe
vnto God, proceeding from a pure and earnest feare of God,
and consistyng of the mortification of oure fleshe, and of the
olde man, and of the quickenyng of the spirite. Therefore
it is not ynough to acknowledge a mannes synne after a
softe: but Faith also muste matche with it, if wee mynde to
haue our amendement accepted of God. For when the vn-
godlie haue acknowledged the græuousnesse of their synne,
they are in dede afrayde of Gods wrath: howbeit so, as much
as they thynke no further of God, but onely that hee is an a-
uenger and iudge, they saynte awaye in that opinion, ac-
cordyng as wee reade of Cayn, Genesis. 4. b. 13. of Saule
1. Samuel. 15. c. 20. a. and of Judas the traytour Math. 27.
a. 4: the Repentance of whome was nothyng else but a
C. y. certain

True repen-
tance.

The repen-
tance of the
ungodly.

Marlorats exposit. on the

Of crying
again by re-
pentance and
amendment
of lyfe.

Gods com-
ing in two
kindes wises.

God warneth
before he str-
icketh.

certain entrie into hell, whereinto they stepped aforehande in this life, and began the sufferance of their punishment, at the present sighte of the wrath of Gods maiestie. But when the faithfull be cozzyed in themselves with the King of sinne, they are also therewithall cheered and refreshed with trust of Gods mercie. And therfore their repentance is a true retur-
ning vnto God. Whereof we haue examples in Dauid, 2. Sam. 24. b. 10. In king Ezechias, 2. kings. 20. a. 2. and in the Miniuits Jonas. 3. b. 5. And doo thy former woorks. ^G That is to wit, which procede of faith that woorketh by loue. Here it is to be marked howe great diligence of woorking well, is required in the faithfull: for they must neuer cease from god woorkes euen to the laste gaspe. ^B Also this place fighteth against the Quatians, whiche denyed forgiveness to such as were once salne. ^A Lastely it is to be noted, that there is no true repentance, without amendment of life: wherof the Apostle speaketh Rom. 6. a. 4. & Ephes. 4. f. 23. 24. If not, I will come vnto thee shortly. ^G After the exhortation here foloweth a threatning, which is necessarie, to the intent the stubboynharted may vnderstand, that by theyr heaping of sinne vpon sinne, they doe nothing else but procure Gods horrible vengeance against themselves: according as it is witten. Rom. 2. a. 5. And God is sayde to come, when by his spirite he rescueth and comforteth his seruantes, whome he seemed ere-
whyle to haue forgotten: or when he beatech downe the boldnesse of the wicked, and punisheth them at whose naughtynesse he seemed to haue winked. Then dothe Gods presence touch the godly after one sort, and the vngodly after another. For lyke as the godlie receyue thereby great matter of comfort: so the other endure thereby the sorer damnation. In respect hereof the day of the Lorde is described in the Scriptures one whyle gladsome, and another whyle sorrowful and bitter. ^S Also it is to be marked, that the sinner is not condemned but after often warning, & when he despiseth them that warne him: according as it is sayd, I called ye, and ye refused,

Reuelation of S. Iohn.

35

refused, I stretched oute my handes, and there was not. ^{Ec.} Proverb. 1. c. 24. and again, And he sent vnto you all his seruantes my prophets, rising vpearly day by day, and sending to you: and they hearkened not nor gave not eare, but hardened their necke, and did worse than their fathers did. Jerem. 7. f. 26. And in another place, all day long haue I stretched out my handes. ^{Ec.} Esai. 65. a. 2. Rom. 10. d. 21. Neuerthelesse the word Shortly, doth vs to vnderstand, that vengeance hangeth ouer the reprobates vnloked for. For when they thinke of nothing lesse, and beleue themselves to be in safetie: then be they ouerwhelmed with sodaine mischief, ^A as a man may see in Math. 24. d. 50. & 1. Thess. 5. a. 3. & 2. Pet. 2. a. 1. And remoue thy Candlestick out of his place. If we take this to be spoken of any peculiar person: the meaning will be that hee shall shortly be put from his office for disdainning to repent: (for so do we reade, that the posteritie of Helie was reiectd from executing the office of Priesthod. 1. Sam. 2. g. 31. and Dauids house succeeded lyke wyse in the roome of Saules.) But if it be ment of the Church it self: the sense will be, that those men shall for their vnthankfulnesse at length be quite bereft of the benefite of Gods worde which they despised. ^G For the place of the Candlestick is wheresoeuer the pure worde of God is preached, loued, and kepte, although there want not some to be against it with all that they can make. And the Candlestick is taken away, when Gods worde is no more heard nor loued, but euerywhere hated, so as the falling away from it appereth manifestly: whiche thing you muste take good heed of, that it happen not among you. Therefore alway with Ambition from among vs, away with couetousnesse, away with nigardship, pryde, strife, & swelling, least the Lord take away that thing from vs, without the which we cannot attayne saluation. Let the Jewes be an example to vs, who were no whit inferior to vs, and yet the kingdome of God is taken from them, and they in the meane whyle are stricken with horrible blindness. Math. 21. d. 43. & Act. 13. g. 46. & 28. C. 11. g. 28.

Punishment
of vnrepent-
tannesse by
taking away
the Gospell.

God threat-
neth with
condicion.

g. 28. Moreover what hath happened to Ephesus and the East countries, for despising the healthfull admonishment of our Saviour Christ and his Apostles: we ourselues see. For whome notwithstanding we must pray and make continual intercession to God, that he will one day deliuer them from their pestilent errors, and bring them agayne into his shepefold. Except thou repent. ^A The Scripture vseth oftentimes threatnings with condicion, to the end it may offer hope of saluation to such as be curable. After the same maner Christ sayth, except ye amend ye shall perish likewise. Luke. 13. a. 3. And again. Except ye beleue that I am he, ye shall dye in your sinnes. John. 8. c. 24.

6. But this thou hast, That thou hatest the doings of the Nicolaites, the which I also do hate.

The heresie of
the Nicolai-
tes, and mis-
chief ensue-
ing the same.

But this thou hast, That thou hatest the doings of the Nicolaites. ^B Of the heresie of the Nicolaites and of their first founder, Ireneus Bishop of Lyons in the. 28. Chapter of his first booke writeth in this wise. The Nicolaites which liue disorderly haue for their founder, Nicolas one of the seven that were first ordeyned deacons by the Apostles, Acts. 6. b. 5. And Johns Apocalips sheweth fully what they be, namely how they teach that there is no difference betwene whoredome and chastitie, and also to eate of meate offered vnto Idoles. Wherefore the word of God hath said of them, But this thou hast, that thou hatest the doings of the Nicolaites, whiche I hate also. ^B Thus farre Ireneus. Of which heresie we reade in Eusebius also in the nine and twentieth Chapter of the third booke of his ecclesiasticall history in this wise: Nicolas had a very faire wife. ^{M. G.} And after the ascencion of our Lord and Sauio, when the Apostles rebuked him for offending in lealosse: he brought forth his wife among them, and gave leaue to abuse hir who would. Upon whiche occasion, these haue thought it of consequence, that according to this orde of saying of Nicolaitis every man might play the naughty packe
forth

with hir whome he lyked. And so, those that vnder his name haue set by the sect of their owne lecherie, seeke after common and unlawfull copulations without regard of honestie. And there bypon, suche as haue sayd that women ought to be vsed in common, are commonly called Nicolaites. Whose heresie is most detestable. For it both ouerthroweth all the order which ought to be kept among men, and also is most reprochfull against God the first founder of holy marriage. For the holynesse of Matrimonie requireth, that the wyfe should not haue power ouer hir owne body, but the husband: and lyke wyse that the husbände should not haue power ouer his owne body, but the wyfe. 1. Corin. 7. a. 4. Also we see by this example, how it is an olde policie of Satans, to abuse the names of suche as are of estimation and credit among the people, thereby to sow abroad errors and to rayse vp sectes. For to the intent these horrible whoremongers myght haue the more libertie to followe theyr unlawfull lecherie: they coloured theyr cursed filthy uncleannesse with the name of Nicolas the Deacon. And at this day no man is so ignorant, but he knoweth howe wicked sectes haue bin brought into the worlde vnder the names of Austin, Bernard, Francis, Dominik and others. Wherefore it standeth vs greatly in hande to beware, that we sticke not too muche vnto men, so as we should by anye meanes abuse theyr names to the hurt of Gods doctrine, or of our owne conuersation. Whyche I also do hate. ^A God is not an ouerthrower of the law whyche he hath ordeyned: and therefore he cannot but abhorre the euill whyche he hathe forbydden. Wherefore this sentence standeth still in force, honorable among all men is marriage, and the vndefyled bed, but God wyll iudge whoremongers and aduouterers. Heb. 13. a. 4. Loke also in Gen. 1. d. 27. 28. & 2. c. 18, 22, 24. & Math. 19. a. 4. & Rom. 7. a. 1. & 1. 2. Cor. 7. b. 10.

The names
of auncient fa-
thers abused
to cloke sectes
and heresies.

God is not
contrari too
himselfe.

Ye may see
howe the
lawe is
not
broken

Marlorats exposit. on the

7. He that hath an eare, let him heare vvhath the Spirite sayeth to the Churches. To him that ouercometh I vwill giue to eate of the tree of life vvhiche is in the middes of the Paradise of my God.

Obiecting & Deafnesse.

He that hath an eare, let him heare. ^{A.} It is vncertaine whether this be referred to the p^remisses, or to the sequelle. It seemeth that it maye be applyed to eyther of them. Notwithstanding, it is so repeted after ward, as that nothing is added further vnto it: wherby it is manifest, that as then it muste haue respect but only to the things that went afore. ^{S.} But by this parcell, both Ch^rist himselfe, and also John are wont to quicken by the myn^des of the slouthfull, to the consideration of the mysteries that are vttered by to them. And partly by these wordes hee giueth an incklyng, that all men are not indelued wyth true vnderstandyng to conceyue that whyche hee hathe to saye. Yea truly hee putteth suche a differreⁿce betwixte his hearers: that some he maketh lyght of hearing, and other some deafe. Now if it be demaunded howe those former sorte become so lyghte of hearing, the Scripture witnesseth in an other place, that menties eares are not made fitte and handsome by theyr owne trauell, but are boared thorough by the Lorde. Psalme. 40. b. 7.

^{The author of holi scripture.} VVhat the Spirite sayeth to the Churches. ^{M.} Then are not the holi wyrters properly the autho^rs of the thinges that they wryte, but the holie Ghoste, who is God. In respecte whereof, their wryting is sayd to be inspired by God, 2. Tim. 3. d. 16. because they both spake and wryte by the mouyng of the holie Ghost. 2. Pet. 1. d. 21. Also we gather by this place,

^{The scriptures pertain too all folkes in common.} that the thinges whyche are wrytten here are not to be restrayned onely to the Pastours of Churches, but pertaine to the verie bodie of the Church, which is compacted of dyuers membes: accordyng as we haue sayde already in the fyrste verse of this chapter. To him that ouercometh, I wyl giue to eate. To overcome signifieth here, to gette the

Reuelation of S. Iohn.

37

the opper hande of deathe, Hell, Sinne, and the wo^rlde, by the power of faythe, and neuer to forsake the trethe for any afflictions that are sent. For that is the true victorie of the godly, whereof Iohn maketh mention, 1. Epistle. 5. a. 4. And too eate, to Eate signifieth not in this place to beleue (as at doth in Iohn. 6. e. 50. 51.) but to be refreshed and satisfied, to receyue comfort, and to be quickened vnto euerylastyng lyfe. Of the tree of life which is in the middes of the Paradise. ^{The reward of perseuerance} To him that obeyeth Gods commandement and manfully withstandeth the temptation of Satan, here is promised the eating of the tree of life which is in the middes of Paradise, from whence the firste Father of vs all was cast out, and by Gods iust iudgement condemned to suffer the sundrie mysteries of this lyfe, for yielding to the temptation of the diuell, and for being comyng disobedient vnto Gods commandement, Gene. 3. d. 23. Whereby we maye consider that as the myn^d of man, which is revolted from God, is miserable or wretched: so also is his state accordyng therevnto. The fruite of that tree is Ch^rist himselfe, who is the Apple wherewith the chosen ^{Ch^rist the fruite of the tree of lyfe.} faithfull are deyntely fed for euermore. For loke what was loste in Adam: the same is restoyed ageyn in Ch^rist, to all such as beleue in him wyth their whole hart. Rom. 5. e. 15. 16. 17. 18. 19. And (as it is sayde in another place) we be made partakers of the nature of the Godhead, 2. Petr. 1. a. 4. & haue felowship with the father and the sonne, 1. Iohn. 1. b. 3. whiche thing he speaketh here vnder a borrowed speche by eating of the tree of life. And he alludeth to the thinges that Moses wryteth of the tree of lyfe, Gene. 2. b. 9. whereof ye shall see more hereafter Chap. 22. e. 14. And Ch^rist (vnder the resemblance of a feast) sayth, We shall make them sit downe, and he hymselfe shall goe vp and downe and serue them. Luke. 12. e. 37. And againe, you are they that haue abidden by me in al my temptations, and acceddyng as my father hath ordeyned for me, so haue I ordeyned a Kingdome for you, that you maye eate and drynke at myne owne table in my Kingdome, &c. Luke. C. v.

Marlorats exposit. on the

Luke. 22. c. 28. 29. 30. To be short, this is a renewing of the promise wherby he hath beghotted vs everlasting life, 1. John. 1. D. 25. ^{s. 6.} Now then, so euident an assurance of rewarde (if he be of credite that hath promised it) must needs make vs the more cherefull and corageous too the encounter, that we suffer not our selues too be outfaced by our enemies. ^{A. Con.} Concerning Paradise, ^{B.} properly it is called that place in the garden of Eden Eastward, which the Lord had planted, and placed mā in it too take his delight and pleasure there. Gen. 2. b. 8. And it was called a Garden by reason of the fineness of it, bicause Gardens are wont too be more fine and pleasant than other places, accorpyng also as this place of Paradise was better furnished and trimmer than other places. Now, we know that Gods glozie is described vnto vs vnder figures of most excellent things, bycause we cannot conceyue them otherwise: like as the paines of the vngodly are set out vnto vs by the name of fire. ^{C.} For as much then as in the Scriptures euery happie and fruitefull countrie is termed the garden of God, Esai. 51. a. 3. therevpon it fell too be a custome among the Grekes, (yea euen before the comming of Christ) that Paradise should signifie the heauenly gloze, as it appeareth in Ecclesiasticus. 40. c. 7. & 44. c. 15. And in this sence is it taken in Luke. 23. f. 43. where Christ answereth the theefe. This day shalt thou be with me in Paradise: that is too say, this day shalt thou inioy the presence of God, in the state and life of the blissett. ^{B.} Therefore some of the auncient writers haue erred in making much talk about the Paradise which the Sainctes should inhabite after the iudgement day. For what hath a soule or spirit, yea or what hath a heauenly and glorified bodie too do with an earthly Paradise: Of my God. In respect that Christ is very man, he calleth the father his God, like as in John, 20. d. 17. ^{B.} And this parcell is added too put a difference betwixt the fruite of the earthly Paradise and the fruite of the heauenly Paradise.

8. And

Reuelation of S. Iohn. 36

8. And too the Angell of the Church of Smyrna, vwrite. Thus saith the first and the laste, vvhiche vvas dead and is aliue.

And too the Angell of the Church of Smyrna, wryte. ^{A. Con.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} ^{R.} ^{S.} ^{T.} ^{U.} ^{V.} ^{W.} ^{X.} ^{Y.} ^{Z.} ^{A.} ^{B.} ^{C.} ^{D.} ^{E.} ^{F.} ^{G.} ^{H.} ^{I.} ^{K.} ^{L.} ^{M.} ^{N.} ^{O.} ^{P.} ^{Q.} 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Hypocrisie
must bee
eschewed.

Comfort of
affliction.

Two kinds
of tribulation
or affliction.

Outward
tribulation or
persecution.

Example of
patience in
aduersitie.

I know thy works. ⁶ All good works are enermore appa-
rant in Gods sight: and therefore they must be free from all hypo-
crisie. Look Math. 6. a. 1, 2, 3, 4, 5, 6, & c. 16, 17, 18. And thine af-
fliction. ⁷ He commendeth them for the bearing out of their af-
flictions and the spoyle of their goods, which they had indured
with a stout courage for the fayth of Christ. And whereas he
sayth he knoweth their tribulation: he sheweth how he is not
ignorant of the troubles which the godly abide, although he
make countenance to the contrary for a time. Whereby the
faithfull conceiue great matter of comfort. ⁸ For what mo-
ueth them more to despaire in aduersitie, than when they
thinke themselves neglected of God? But when they are
thoroughly perswaded that God hath a care of them: they yare
to no assaults of Satan, they force not for the manaces of
their enemies. Neyther feare they those that can but kill the
body only: but hanging wholly vpon Gods prouidence, they
beare out whatsoever misfortune befallerh them, with a pa-
tient and stout mind. ⁹ And there be two sorts of tribulation.
The one breedeth of the greafe which the faithful conceyne of
the skornings, leawdnesse, blasphemies, and scoffings wher-
with the vngodly mocke at the Gospel and promises of God.
Of which matter looke Gal. 4. d. 29. & Philip. 3. d. 18. & 2. Pet.
3. a. 3 and also of the pitie whiche they haue of those that be
blinded. Whereof Paule speaketh Rom. 9. a. 1. And this kind
of persecution may be called inward. The other proceedeth of
such things as are laid vpon them outwardly, as of hunger,
imprisonment, exile, losse of goods, sword, and death. This is
the outward persecution wherewith Tyrants and other ene-
mies of the Church rage agaynst the children of God, but so
it that the one can scarce happen without the other, inso-
much as this saying of the Apostle is most true, that all
they whiche will lyue godlyly in Christ Iesu shall suffer
persecution. 2. Timo. 3. c. 12. And thy pouertie. He addeth this
because their Church suffered these thynges not only at the
handes of Heretikes, Schismatikes, and Warlets: but also at the

the handes of the open enemies of the truth, which spoyled
the godly of all theyr goods, and broughte them to greate
pouertie. ¹⁰ Like as we reade, that it happened to the Jewes,
vnto whome the Apostle writeth in this wyse: Call
to your remembrance the former times, wherein you be-
ing enlyghtened, endured a greate encounter of afflictions,
partly in being a gazingstocke to all men for the reproche
and opppressions wherewith you were touched, and partly
in being companions of suche as were in that cace: for you
haue bin partakers of the afflictions that happened by rea-
son of my bondes, and haue suffered the spoyling of youre
goods wyth gladnesse. Heb. 2. 10. c. 32, 33, 34. Certesse pouer-
tie is a spice of true lowlinesse: eyther wherethrough the
Godly challenge nothyng at all to themselves, but thynke
themselves beholden to God for all thynges: (according as
James teacheth that God is the gyuer of all good thynges
James. 1. c. 17.) or wherethrough the faythfull being tamed
and subdued by aduersitie, do submit themselves wholly
vnto God, and being humbled inwardly, do yelde them-
selves vp into his tuicion. And this pouertie is properly cal-
led the pozenesse of spirite, according as it is sayde in
Math. 5. a. 3. There is another pouertie, whiche is a
certayne holy and inward renouncing of the thynges of
this worlde: wherethrough the godly (although sometyme
they be riche) possesse theyr owne goods as though they
possessed them not: lyke as Abraham, Ioseph, Dauid, and
others dyd. The poze of these two sortes being contented
wyth theyr lot, grudge not agaynst God, but rather re-
ioyce exceedingly in the God of Heauen and earth. And
so being the chyldren of God they possesse the carthe: and
being made heires of the worlde wyth Abraham, they sur-
mount euen kings and princes in welthinesse. And there-
fore by and by there is added, But thou art rich. ¹¹ That is to
wit in spirituall goods, although poze in temporall goods:
rich in heauen, though poze in the worlde: riche in conscience,
though

Of Paradise.
The pouertie
or pozenesse
of spirite.

The pouertie
of riche Chris-
tians.

Christen rich-
nesse.

Blasphemies
and slanders.

Hypocrites &
misprofessors
of religion.

False Chri-
stians anoye
the Church
more.

though poore in money: rich in faith, though poore in flouting
coyne. Of whiche matter looke Math. 6. c. 19. 20. & 19. c. 21.
& Mark. 10. d. 29. 30. & Rom. 4. c. 13. & 8. f. 32. & 2. Cor. 6. c. 10. &
James. 2. a. 5. And the blasphemie of them. ^s It is an ordinarie
matter among the children of darknesse, to charge the pur-
wozshippers of God with sundry slanders and reproches,
to the end they may make their profession be hated and out of
credit with all men. And though they pzenaple little that way,
yet go they about still with their false reports to ouerthrowe
the things that the other haue rightly and godlyly ordeined,
which say they be Iewes. ^M What is to say, whiche boast them-
selues to be professors of the true saythe, and misreport the
to folow a false doctrine. The hypocritly Iewes mainteyning
most stiffely the Ceremonies of the law agaynst the Christi-
an libertie, stirred vp trouble on all sides agaynst the prea-
chers of the same, and so went about to make the beleefe in
Christ to be of none effect, as it may easily be gathered by the
story that Luke hath wrytten, Act. 13. g. 45. 50. & 14. a. 5. And are
not. ^{G. S.} 7. d. Although they seeme to be pure worzshippers of
God & folowers of the religion of their forefathers: although
they be circumcised and descended lineally from the Patriark
Abraham as touching the flesh: Yet are they not Iewes in
very dede, seeing they wilfully reiect the saluation promised
and offered to the Iewes. In respect whereof, the Apostle dis-
featech them of the sayd boasting, wherethrough they glory-
ed, as well of their auncitrie, as of the law. Rom. 7. a. 1. 2. 3. &
9. a. 4. 31. & Galat. 3. b. 10. Wherewithall agree also those
things, both which John baptist. Math. 3. b. 9. and also whiche
Christ himselfe John 8. e. 39. haue boldly vttered agaynst their
vayne bragging. And there be no enemies more noysome and
fierce agaynst the Church, than such as pzetend to be saythfull
and frendly, and are not. Wherefore the Tyrants and open
enemies of the godly are not so muche to be feared, as the
false brethren and hypocrites that are intermedled with
the faithfull seruantes of Christ, according as dayly expery-
ence

ence teacheth. For many at this day beuoy themselves to
be Antichrists, and most bitter enemies of the truth, whych
seemed heretofore, to be not only vnfeyned professors, but al-
so stout maintainers of the Christian religion. But in so do-
ing it appeareth, that they neuer were of the number of the
godly in very dede. For had they bin godly indeede, doubtlesse
they had continued in Christs flocke, and neuer fledde from
the companie of the Godly. 1. John. 2. c. 19 But are the Synagog
of Satan. As if he should say, Let them brag as much as they
list, of the seede of Abraham, of the couenant, of the law, of
circumcision, of their forefathers, and of the Lords Temple:
yet are they so farre off from being of the true Church, that
they be rather the seruantes of Satan, who workech effectual-
ly in them and persecuteth the true Church by them, like as
Ismael, who was counted the first begotten, persecuted the
true and only heire Isaac. Gen. 21. a. 9. & Rom. 9. b. 7. & Galat.
4. d. 29. Let those men wey these things aduisedly, whiche
being puffed vp in vaine with the title of the Apostolik Church
and the right Catholike sayth, go about to oppresse the true
Church of Christ with their manaces, terriblenesse, slau-
ders, sundrie kyndes of tormentes, yea and euen with sword
and fire.

A ryght re-
semblance of
the papistes.

10. Feare none of those things vwhyche thou shalt
suffer. Behold, the Diuell shall cast some of you into
prison, that you may be(*)tempted: & ye shal haue tribu-
lation for ten dayes. Be faithfull vnto the death, and I
will giue thee a Crowne of life.

(*) The latine
signifieth bothe
to trye and to
tempt.

Feare none of those things which thou shalt suffer. ^P He exhorts
teth the Church to endure patiently the troubles at hande,
that in any wise it yeld not to the diuell and his ministers.
^{M. 9. d.} Thou must not faint, neyther for the troubles past, nor
yet for greater, suche as thou must endure hereafter for de-
fense of the truth of the Gospel. ^O This exhortation is agre-
able with that of Christs, feare not them that kill but the

Marlorats exposit. on the

the body. *Eccl. 10. c. 28.* ^A Not that the godly can be free of all feare: (for their patience differeth far from the hardnesse of the Philophers and of the Stoikes) but bytyme must overmatche the terroz whiche is offered to the flesh. ^B For otherwise even Christ our Lord was (according to the weakenesse of the flesh) stricken with feare and heavynesse when he drew nere his passion, and prayed that he myght have eschewed it: howbeit in suche wise as therewithall he prayed also, that his fathers wyll might be fulfilled. *Mat. 26. d. 39.* and *Luke. 22. e. 42.* ^A Notwithstanding there is very great oddes betwixt the pure affections of him, who was alwayes separated from the number of sinners (*Heb. 7. d. 26.*) and the sinfull affections of vs. For the cause why our affections are faultie, is for that they runne headlong, and have no stay of themselves: but in Christ, for as muche as they were quiet and settled to the obeying of God, they were wholly faultlesse. For if ye confer the passions of his mind with ours, they shall differ as muche from ours, as the clere and vnmuddie water that glydeth with a quiet streame, differeth from troubled and myrie froth. In dede Christ troubled himselfe and was soze moued: howbeit in such wise, as he kept himselfe still vnder his fathers obedience. And Christs example alone ought to be ynough to make vs put away the steele sturdynesse of the Stoikes: for from whence should we fetch the rule of absolute perfection but from him? Nay rather we must indeuer to correct & to tame the sturdynesse wherewith our affections are bewrapped throughe the sin of Adam, and to followe Christ for our capteine, that he may bring us in order. Cuen so Paule would not haue vs to be stonie harted, but to measure our sorow, so as we giue not our selues ouer to it, like the vnbeleuers which haue no hope. *1. Thim. 3. b. 13.* For Christ hath therfore taken our affections vpon him, to the ende that by his power we might subdue whatsoeuer is amysse in them. ^B To be short, wheras John the Evangelist sayth that Christ groined at such time as he was about

The differēce
betwene Christi
affections
and ours.

Affections
must be ruled,
and not root-
ted out.

Reuelation of S. Iohn.

41

to raise by Lazarus, *John. 11. g. 33.* he meaneth that Christe was so moued and shaken euen all his bowells throughe, as he could not speake any word for a time. For so reade we also of Ioseph, that he fasted away bycause his bowels irned vpon his brother, and sought a place to wepe in *Gene. 43. f. 3.* Beholde, the diuell shall caste some of you in prison. ^B After John hath declared that the godly haue neede of patience, by reason of the troubles that were at hand: now he addeth in what wise that Church should be persecuted. He sayeth howe some shall be cast in prison, that thereby the worde of God may be herde no more, and that they which haue heard it, may be put in feare as much as might be. ^A And the holy Ghost ment to fozetell thys thing by the mouth of Iohn, to the ende that the godly myght buckle themselves the better vnto patience: accordyng as Christ sayde to his Apostles, I haue tolde you these things, that you myght not be offended. *John. 16. a. 1.* But the persecutions of the Church are farthered here vpon the diuell, that the faythfull may vnderstand, how they haue not to deale with flesh and bloud, but with the Prince of darkenesse: against whome when they shall encounter, they must take themselves, not to fleshely, but to ghostly weapons, & not set flesh, but God alone to be their arme. Of which matter ye may see more in *Eph. 6. c. 13. 14. 15. 16. 17. 18.* A wonder it is how muche it maketh to meeknesse, when we be perswaded that we be assaulted, not by men, but by Satan. ^A Where vpon Paule sayde: least I might be aunanced aboue measure throughe the prerogative of Reuelations, there was gyuen vnto me a sting by the flesh, the Messenger of Satan to buffet me, least I myght be exalted oute of measure. *2. Cor. 12. b. 17.* For by the Messenger of Satan, he betokeneth all manner of temptations wherewithall he hymselfe beeyng a holy man and the faythfull seruant of Christ was exercised. ^B It is a fondnesse therefore to hate men, whiche are forced by Satan to do they wote not what. We should rather pray for them, that they might be

Christians
must alwayes
be in readinesse
to suffer
persecution.

An effectfull
perswasion
too patience
in all trubles
& temptations.

¶

bee made our brethren by knowyng the truth, and bee exercised wyth vs. ⁶ Then if the faythfull purpose to overcome their chiefe enemye, that is to wit, Satan: they neede not to beate backe rayling wyth rayling, wrong wyth wrong, and violence wyth violence: (for one Satan shall neuer put another Satan to flight) but they muste vanquish the outrage of this enemye wyth mekenesse, and by endeuering to render good for euill, to suche men as are dyuyn by the spirite of Satan: accordyng. as Chryst teacheth his Disciples to possesse theyr Soules in patience, Luke. 21. d. 19. By the waye, this place teacheth vs, that all persecutors of Gods worde (what zeale so euer they pretende) are ledde by the spirite of Satan, who is bothe a murtherer from the beginning, and also the father of all lying, John. 8. f. 44. That you maye bee tempted. ^{3. g. m.} That is to say, that there maye bee made a tryall of you and of your saythe before men: for as in respecte of God, you bee well ynoughe known vnto hym. Nay rather he seeth your thoughtes much more cleerely than your owne selues doe: for he is a searcher of mennes reynes and hartes. Psalm. 7. c. 9. and Jere. 17. b. 10. The word Temptation is often times taken generally for any manner of tryall: in which signification God is sayde to haue tempted Abraham when he tryed his faith, Gene. 22. a. 1. So also we bee tempted (that is to say tryed) as well by aduersitie as by prosperitie, because that throught occasion thereof the affections that lay hyd afoze, come forth into the light. Sure we are, that euery man is tempted of his owne lust and not of God, accordyng as James declareth in his first Chapter the. xiiij. and. xiiij. verses. Notwithstanding, for as much as God not only yeldeth vs vp to the lust of Satan to kinde in vs the fire of concupiscence, but also doeth the same Satan as bys hand seruante as ofte as it pleaseth him, to driue men headlong into destruction: he also dooth after a sorte tempte men or leade them into temptation. In which sense it is sayde that the euill spirit of God

Temptation
and how God
is sayde too
tempte.

came vpon Saule. 1. Kings. 16. c. 14. To the same purpose also tend manie other places of the Scripture. And yet shall we not for all that, call God the authour of any euill: because that in casting men into a wicked mynde, he exerciseth not a confused tyrannie, but executeth his rightfull iudgements though he to vs secrete. ^{6. s.} Also it is to bee noted, that afflictions are not sent to destroy the godly, but to exercise them, to the ende that when their sayth is tryed, it may bee the surer to truste vnto, accordyng as is sayde. 1. Petr. 1. b. 7. ^{8.} But the intent why the enemye killeth not oute of hande, but casteth men into prison and tempteth them a long tyme is that being utterly discouraged wyth the long continuance of their myseries, they shoulde at length forsake theyr saythe. And yee shall haue tribulation for ten dayes. ^{9.} That is to saye, manye dayes. ^{10.} For it betokeneth, that the Church shall be in continuall warfare vnder the Crosse of persecution. ^{11.} For the number of tenne is the number of fulnesse: and therfore it is not to bee obserued too nycely. So sayd Jacob to his father in lawe: beholde thou haste chaunged my wages tenne tymes. Gene. 31. a. 7. f. 41. ^{12.} And in another place it is sayd, They haue tempted me nowe tenne tymes. Rumb. 14. d. 22. Also, beholde, ye haue offered me reproche tenne tymes, Job. 19. a. 3. that is to say oftentimes and sundry wayes. As sone then as the faithfull bee dispatched oute of one affliction: let them buckle themselves to the bearing of another: for y^e diuell will scarce giue them so much as a truce. And truly the cruel persecutions of the Emperors & Princes of this world, and of the Heretikes, may bee witnesses vnto vs of the continuall warfare of y^e Christians. There is no end of our warfare til we be out of this worlde. Ageine, like as we bee infected with sundry diseases: so is it no maruel though God vse sundry & diuers medicines to cure the. Diuers wayes therfore doth y^e lord chastize vs, because Ambitiō, conetousnesse, enuie, gluttony, vnrulinesse, y^e loue of the world, & the innumerable lustes y^e swarme in vs, cannot be healed al with one medicine.

The end why
God afflicteth
the faithfull.

The ende of
the diuels
tempting and
afflicting.

The number
of tenne.

There is no
truce betwene
the diuell and
the faithfull.

Marlorats exposit. on the

Exhortation to perseuerance Bee faythfull vnto the death. ^{A.} He exhorteth to perseuerance holding out. ^{S.} Whereby it appereth what he ment by the ten dayes, for he biddeth vs keepe the faith during all tyme of our life, as the which is also all our life long assaulted by the aduersarie power. He therfore that holdeth not the faith vnto the ende, was neuer indued with true faith. For loke whom God hath predestinated, them hath he called, & whom he hath called, the hath he iustified, and whom he hath iustified, them also hath he glorified. Rom. 8. f. 30. He that is faythlesse is not iustified: and he that is not iustified, neuer had fayth. And I wyll giue thee a Crowne of lyfe. ^{C.} Those that be iustified by fayth, are at length also glorified, that is to say, crowned. But none shall be crowned sauing he that wagereth lawfully. 2. Tim. 2. a. 5. By the word Crowne, John meaneth the immortallitie and euerlasting lyfe which is prepared for all the godly: ^{C.} lyke as when James sayeth, Blessed is the man that endureth temptation, for when he is tryed he shall receyue the crowne of life, which the Lord hath promised to all that loue him, James. 1. b. 12. This did Paule loke for with a quiet mynd and an assured fayth, when he wrote thus: I haue foughte a good feight, and fulfilled my course, and kept the faith, from henceforth is laid by for me a Crowne of rightuousnesse which the Lord shall gyue me at that day. 2. Tim. 4. b. 7. 8. ^{B.} By the way, least any man might stablish mens merites vpon this and such like places) it is to be considered, that God crowneth his owne gyftes and workes which he worketh in vs by his Spirit, yea and that, of his owne free fauor, to the intent it may openly appeare, how much the soundnesse of our life pleaseth him.

11. He that hath an eare, let him heere vwhat the Spirit saith too the Churches. He that overcometh shall not be hurt of the second death.

He

Reuelation of S. Iohn.

43

He that hath an eare, &c. ^{C.} Whatsoever is conteyned in this Reuelation, it is the voyce of the Holy Ghost, which it behoueth vs to wyshe aboue all things, and to saye. **Speake** **Lord,** for thy seruauent heareth thee. 1. Sam. 3. b. 9. 10. ^{A.} See the senenth verse of this present Chapter. He that overcometh shall not be hurte of the seconde death. ^{S.} Whereby it appereth what that Crowne of lyfe is, whereof John hath spoken: that is to wit, to be compassed about on all sides both in soule and bodie, wyth the euerlasting pleasantnesse of life, as with a Crowne or garland. And here wee see how there are two kinds of death, & one of the body, & other of the soule. ^{C.} Both the which, Christ hath comprehended in fewe wordes, saying: Be not afrayde of them that kill the bodie, & cannot kill the soule: but rather feare him which can cast both soule and bodie into hell fyre. Math. 10. c. 28. ^{A.} And when as Paul saith I desire to be loosed and to be with Christ, Phil. 1. b. 23. He defineth most manifestly what bodily life is, and what bodily death is, and what happeneth after death to such as be leue in Christ. For whē he saith loosed, he meaneth that this bodily life is nothing else but a prison, wherein a man is kept tied & bound, so as he cannot haue the true felicitie, and so as he may not liue with his lord Christ. For although Christ be alwaies with vs in this life: yet notwithstanding, we be not able to reape in this flesh the fruite of y^e happinesse y^e we haue in Christ, by reason of the burthe of this bodie & the filthinesse of our soule, wherewith we be overwelmed through original sin. And therfore this bodily life is but a prison, wherein who so setteth his only desire to abide, is in cace as if a prisoner that might be let loose, had leuer to tarie still fast bound & fettered in his prison. ^{A.} Agein by the worde loose, it is manifest what bodily death is. ^{C.} Heathenish men take death to be a cleane dispatch of a man, as though he wholly perished, & to be y^e last ende of all miseries. ^{S.} But the scripture telleth vs y^e death is but a loosening of y^e soule from y^e body. ^{R.} Which Christ hath made most pleasant vnto al godly folke, wheras it is y^e worst thing

ff. iij.

thing

Marlorats exposition the

The death
of the soule.

thing that can be to the wicked. And therefore we must consider death, not such as it seemeth to be, but such as Christ hath made it to be. But the death of the soule, (which is called the second death) is an utter estranging of the soule from God. For like as the soule is the life of the body, so is God the life of the soule. Therefore although it be decreed that all men must dye once, Heb. 9. g. yet notwithstanding whosoever persisteth in Gods truth to the ende, there is no cause why he should feare the everlasting death, because he is already passed from death unto life. John. 5. d. 24.

12. And too the Angell of the Church of Pergamus, vrric: Thus sayth he that hath the sharpe sword vwith two edges.

Christes iudiciall power.

And to the Angell. &c. The things that are written here, pertaine chiefly to those Churches wherein is a stedfast maintenance of the truth, and sharp persecution for the same, and yet some fauourers of false opinions also. Concerning Pergamus looke afoze, 1. c. 11. Thus sayth he that hath the sharpe sword with two edges. In these wordes is described the iudiciall power of our sauour Christ. And for as much as in this exhortation John treateth of the difference between the good and the bad, and of the sholing of the one from the other by the rigor of Justice: therfore he writeth howe such a one shall come, as hath both skill and abilitie to do it. Concerning the two edged sword we haue spoken afoze, 1. d. 16.

13. I knowe thy vvorkes and vvherethou dvvellest, euen vvhere as is the seate of Satan, and that thou holdest fast my name, and hast not denyed my faith: yea euen in the dayes in vvhicke Antipas my faithfull vvitnessesse vvvas put too deathe among you vvhere Satan dvvelleth.

I knowe thy vvorkes. Concerning the knowing of vvorkes looke in the 9. verse, And vvhere thou dvwelkest. Merely euen

Reuelation of S. Iohn.

44

in the middes of a wicked and frovvard nation. For these godly folke of Pergamus were intrenched round about by their enemies & persecuters: & so, the hardlier that they could escape the greater was their persecution. Eue where as is the seate of Satan. Whersoever vngodlinesse reigneth, whersoever iniquitie rageth, whersoever wickednes is not only unpunished but also allowed & rewarded: there is the seate of Satan. Such were the Cities and countries wherein the Giants bare sway before the flood. Gen. 6. a. 4. Also in Sodom, Gen. 19. a. 4. Likewise such was it that David describeth, Psal. 55. b. 10. & finally such as the Prophets describe Ierusalem to haue been in their time, and such as Iohn describeth Babilon to be in this time. Such also in these dayes are the Cities wherein the rakehells of the papistricall faction beare sway, where godlinesse is made high treason, & al honest behauior banished. There dareth no man to speake openly of Christ or of his kingdome, or to sing Psalmes, or to reade the holy Gospell, except he wil be sacked of all his goods, or be throwe into prison, or be burned or hanged for his labors. And it appereth that the citie of Pergamus was in the like case at those dayes. Therefore it is no maruel though such as dwelt there & serued Christ, be commended in this place. Now let the Popes flatterers go & make as great brags as they list of Peters chaire: yet shal not the holy Ghost be reproued of lying, who telleth vs flatly, that whersoever the truth hath no rōme, there is not the seate of Christ, nor of Peter, nor of any Apostle, but of Satan. And that thou holdest fast my name. That is to say, the faith that is preached in the power of my name, against heretikes, false Apostles, & misseachers. And hast not denyed my faith. That is to say, hast persisted in the confession of my name, from which the enemies of the truth haue endeavored to vvithdraw thee. Here thou seest manifestly how faith is the gift of God: for in expresse termes Christ calleth it his owne. Yea euen in the dayes in which Antipas. &c. Some following the faultie Printed Coppes wherein it is written in Greeke *ἐμῶν* (that is to saye My) *ἔστιν*

The seate of
Satan and
where it is.

Christes
name.

Christes
faith.

ff. iiii.

iii

Marlorats exposit. on the

An example
of a faithful
servant of
Christ.

in sted of *ap. 15* (that is to say in which or wherein) translate it,
In my dayes Antipas, &c. was put to deathe among you. ³ It is a
likelihod y this Antipas was some one of the notabler mini-
sters of the Church, who the seruantes of Satan could y lesse
away with, bicause he taught Christ there moze earnestly &
strongly than others did, & stode moze stoutly against y ad-
uersaries in defence of the things which the true faith contem-
neth. And that is to be coniectured vpon this, y he calleth him
a faithful witnesse, such a one as Steuen was at Jerusalem.
And truly this name agreed very wel vnto him: for this word
Antipas is as much to say, as before or against all men. For no-
thing ought to moue a Christian hart from the constancie of
faith & pure confession of the truth. VVhere Satan dwelleth.

Wher Satan
beares sway,
the godly go
too wycke.

Then whersoever iust men & giltlesse persons are cruelly &
openly put to death, and contrariwise the worst sorte had in
honor & reputation: it is an euident signe y Satan reyneth
there. So was ther no ryme for Dauid in Saules kingdom,
where Doeg and suche like mates were highly aduanced &
put in chief authoritie next the king. So were the Prophets
and priests of Baal had in honor with king Achab, and were
allowed intertainment at the kings owne table: when in the
meane while, the Lordes Prophets were either thrust out of
their Countre and faine to shrowd themselves in caves of
Mountaines, or else put to death if they were founde. ⁴ Not-
withstanding, it is to be marked by the way, that y death of
the Saints is precious in the Lordes sight. *Psalm. 116. c. 14.* In
consideration wherof, euen after their death, the scripture
wont to yelde them the recozde of righteonsnesse and true
fast faith: as a man may see, *Math. 23. d. 35.*

14. But I haue a feawe things against thee: by cause
thou hast there maintainers of the doctrine of Balam,
vwho taught Balac to cast a stumbling blocke afore the
children of Israel, to eate of things offered vnto Images
and to commit vyhoredome.

15. So

Reuelation of S. Iohn.

45

15. So hast thou also maintainers of the doctrine of
the Nicolaites, the vywhich I hate.

But I haue a few things against thee. ¹ Bpcause the holy Gods minis-
ter is the truth, he can flatter no man: but whatsoeuer he sters must tel
findeth in me woorthy to be blamed, he freely discovereth it. In the truth
this place therefore, he rebuketh certaine of this Church of playmy.
Pergamus, which had not set themselves agaynst the decey-
uers, but had suffered the fauozers & followers of heresies in
their company. Whereby it was to be feared, least the same
mischefe might crepe further abrode, and at length infect the
whole Church: according as Paule sayth, a litte leuen sow-
reth the whole lump of dow. *1. Cor. 5. b. 6. & Galat. 5. b. 9.* And
agayne, their talke (sayth he) will fret as a Canker. *2. Timo.*
2. c. 17. Mainteyners of the doctrine of Balam, who taught. &c.
² The story that Iohn toucheth here, is well knownen. Ba-
laam taught Balac king of the Moabites to trim vp wo-
men, and to send them downe to the children of Israel, to en-
tice them to unlawfull copulation with them, and to ydol-
trie. ³ according as we reade in *Num. 31. c. 8. 16. & 25. a. 2. 3.* So
the heretikes taught the princes of the earth what way they
might ouerthrowe the true Israelites and people of God, and
leade them aside from the vncorrupt doctrine of sayth. To eate
of things offered vnto Images. ⁴ How detestable this ought to
be vnto all godly folke, euery man may gather by. *1. Cor. 5. c.*
11. & 10. e. 20. So as our counterfet Picodemuses neede not to
sooth them selues any moze, when they are present at the so-
lemne ceremonies of the vngodly. And to commit whoredome. ⁵ The abhomi-
nable of
There was so greete libertie of whozehunting in olde tyme, nablensse of
that the Apostles published a decre against it: least that whozedome,
they whiche had professed themselves Christians, being
beguiled by the long continuance of mennes customes,
might thinke the thyng lawfull, whych God hath forbidden
from the beginning. Of whych matter see *Acts. 15. f. 29. & 1.*
Cor. the whole fifth Chapter. & 6. d. 18. & 7. a. 2. & Heb. 13. a. 4.
f. v. Per

Marlorats expofit. on the

The shame-
full wicked-
nelle of our
Popish Ba-
laamites.

Yet neuertheleffe, this present age hath many Balaamites,
or rather worfe than Balaam himfelfe, that is to wit the
Monks and Chaplins of the popifh Cleargie, which bliffe and
curfe any man for a peece of mony: and after ward fuffit of the
facrifices offered at Obites and vnto Sainds. And for asmuch
as by the Popes decrees, they be forbidden lawfull marriage:
they affault all women with lawleffe lecherie, and yet go for
very good bachelers all the while. And when they be repro-
ued of perurie for flaying the chafteitie whiche they had be-
wed by oth when they receyued holy orders: they are wont
to iest it out in this wife, that they had not promifed chafteitie,
otherwife than fo farre forth as humane frailtie would geue
them leaue, and therefore are not bounde to the full perfor-
mance of chafteitie, whiche for as much as humane frailtie
permitteth them not fo to obferue, they faye it is law-
full for them to keepe whores. But why conclude they not
thus: humane frailtie permitteth vs not to liue chaffe: Ergo
we muft take vs lawfull wiues. For the Apoftles faying is
clere, it is better to marrie than to burne. 1. Cor. 7. b. 9. And a-
gaine, no whozemonger or vncleane person. &c. hath any in-
heritance in the kingdome of Chrift and of God. Ephes. 5. b. 5.
But they (like wretches as they be,) had leuer to follow the
doctrine of Diuels and to rot and perifh in their vnfpoken
whozedoms, than to hearken to the preceptes of Chrift and
his Apoftles. And here in appeareth the great blindneffe of
princes and of the common people, that none of them almoft
accounteth whozehunting for finne, albeit that the Apoftle
tells them flatly, that God will iudge whozemongers. Heb. 13.
a. 4. and that Paule willet vs to fhew them out of our doore,
& not fo much as to eate bread with them. 1. Cor. 5. d. 11. So be-
thou alfo mainteyners of the doctrine. &c. Like as he commanded
the Angell of the Church of Ephesus becaufe he could not
way with euill men, and becaufe he hated the doings of the
Nicolaites: fo rebuketh he the faithfull of the Church of Per-
gamus, becaufe they were not ftout ynough in withftanding
(uch

The blind-
nelle of world-
ly Princes.

ouer much
forbearing is
blame woorthy
in matters.

Reuelation of S. Iohn. 46

Such heretikes. The doctrine of the Nicolaites is reported to
haue bin this: That mens wiues might be vfed in common,
and that me might eate of things offered vnto Idolles with-
out refpect. The which I hate, for the firft verfe.

16. Amende, or elfe I will come vnto thee shortly,
and will fight againft thee with the fword of my
mouth.

Amend, or elfe I will come vnto thee. &c. He exhorteth the
faithfull that were fcoured, to amend betimes, & to put away
the euill men from among them. Thus we fee how the Lord
was not wont to leaue his feruants in the mire, but rather to
lift them vp by the power of his fpirit, & by the wholefome ad-
monifhment of his word. Or elfe I will come vnto thee shortly.
This is expounded already in the fifth verfe. And will fyght a-
gainft them with the fword of my mouth. What is to fay by
fhewing out the good from the euill, & the righteous from the vn-
righteous, by the doctrine of the Gofpell which proceeded out
of the mouth of God. He feemeth to allude here to the fto-
ry of Balaam. For the Angell caried a naked fword, & threat-
ned to deftroy him except he repented. But for asmuch as
Balaam was ftubborne in his wickednelle: there enfeued
great vengeance by the fword, both vpon the people of God
for defyling themfelves with the harlots of the Madianites:
and alfo vpon the Madianites themfelves: yea and Balaam
alfo was fhamefully flayne among them: of all which thyngs
reade Num. 25. a. 1. 2. 3. &c. 31. a. 8. And out of all doubt the
fame will happen one day to our Balaamites and Nicolaites
alfo, if they do not repent: according as the Apoftle threat-
neth them, Heb. 13. a. 4. And by the fword of his mouth, he
doth vs to vnderftand, how eafy a matter it is for hym to
rote out the euill men: euen with the onely blaft of his
mouth, the which he therefore lengtheneth to a fword, becaufe
it denoteth the vngodly. Whiche metaphoꝝ the Scripture
vseth oftentimes: as for example to ftrike with the mouth
of the

God leaue
not his people
vnwarned.

The wicked
shall downe
be punished.

* A doxowed
or figuratiue
fpeeche wher-
in a word or
terme is put
from his pro-
per significa-
tion to fignifi-
fome other
thyng.

Marlorats exposit. on the

The weapons
of Chyftes
ministers.

of the sword, that is to say, with the edge of the sword, ^{Deut. 13. d. 15.} By the way we see with what weapons becommeth the ministers of the Church to be armed, namely with the sword of the spirit, that is to say, with Gods word, that they may be able to overcome such as talke against the truth. ^{Tit. 1. c. 9.} Wherefore they go the wrong way to worke, which desire (yea or indeuer) to beate downe heretics and other enemies of the truth, and yet despise the reading of holy Scripture.

17. He that hath an eare, let him heare vvhhat the spirit sayth to the Churches. To him that ouercommeth I vwill giue to eate of the hidden Manna: and I will giue him a vvhite stone, & in the stone a new name vvhich, vvhich noman knoweth sauing he that receyueh it.

Chyftes my-
steries likened
to Manna.

He that hath an eare. &c. ^{A.} See the seventh verse. To him that ouercommeth I will giue to eate of the hidden Manna. ^{Ermine} doth he in this place (wher he treateth of the doctrine of faith) allude to the nature of the Manna, which sauored well vnto the godly mens tast, according as euery of them was disposed. But the fleshly me feeling not that tast, founde fault with it, saying: our stomacke lotheth this light meate. ^{Rumb. 21. b. 4.} Like vnto this is the nature of y^e mysteries of sayth in y^e holy scriptures, which mysteries (euē as y^e Manna did) do yeld much sweetnesse to y^e godly, & to such as vnderstand the spirituall: wheras contrariwise the carnal sort loth the, & returne againe to the fleshpots of Egypt: & sodo the Balaamities & Nicolaites.

^{A.} Whereupon Paule said, The naturall or fleshly man perceyueh not the things that belong to the spirit of God (so they be foolishnesse vnto him) neither can he know that they are so be iudged spirituallly. But the spirituall man. ^{1. Cor. 2. d. 14.} This Manna then is said to be hidden, because the secretes of the Lord is reueled, not to al men, but only to them that feare him. ^{Psalm 25. c. 14.} like as Chyriste sayde to his Apostles, To you it is giuen to knowe the secretes of the kingdome of heauen

Gods my-
steries are not
reueled too
all men.

Reuelation of S. Iohn.

47

heauen, but vnto them it is not giuen. ^{Math. 13. b. 11.} And ageyn, I haue called you frends: for I haue made you priue to all things, which I haue heard of my father. ^{Iohn. 15. c. 15.} This hidden Manna may also signifie Gods goodnesse, which is layde vp as a treasure for all the goodly: according as Dauid sayeth, howe great is thy goodnesse, which thou hast layd vp in store for them that feare thee: ^{Psalm. 31. f. 20.} and in another place, Taste ye, and see ye how sweete the Lord is. ^{Psalm. 34. b. 9.} Like also in the psalms. ^{17. b. 7. & 25. b. 20.} for euen now we be dead: and our lyfe is hidden in God, with Chyrist. ^{Coloss. 3. a. 3.} For we scarce perceyue Gods fauoure wherewith he imbzwaceth vs whyle we grone for the miseries that are layde vpon vs in this worlde: but yet in the meane whyle the sweetnesse of Gods fatherly louing kyndenesse is shed into our harts by the holie Ghost: wherby it cometh to passe, that euen in death we warrant our selues life through the free fauour of God. I will giue him a whyte stone. ^{3.} In these wordes there is promised the greatest prehemynence of dignitie that can be aboue other, vnto those that get the vpper hand. Like as Ioseph was aduanced aboue the reste in Egypt. ^{Gen. 41. e. 40.} Daniel in Babylon, ^{Dan. 2. g. 48.} And Harbocheus with king Abasuerus, ^{Hester. 6. c. 10.} Also our Saniour promisetht prehemynence to the faithfull seruaunt, which with the five talentes that he had receyued, had gained five mo. ^{Math. 25. b. 21.} Which selfe same thing is betokened here by the whyte stone with the new name ingrauen in it. ^{1.} For in olde tyme they gaue verdicts by stones: wherupon it came to passe y^e the things which are allowed, are sayd to be marked with a white stone: & the things that are disallowed, are said to be marked with a black stone. And in giuing voices at y^e chooyng of officers, they wer wont to write the name of him whom they fauored, vpon their stone. And in the stone a new name written, which no man knoweth. ^{3.} He alludeth to the custome of men in chooyng men to offices or other greater dignities: ^{2.} where white and blacke stones are wont to be

The preem-
ynence of such
as perseuer
faithfull too
the end.

Giuing of
verdictes by
stones.

Election of
officers by
stones.

Marlorats exposit. on the

The prerogative of faithfull in thei owne consciences.

be put together into a bore, & delt out among the companies that stand for the electiō. He that lights vpon the white stone, or the stone with the name written in it, hath the fortune of pre-ferment: and only he that receyueith it knoweth it, till at length when all the stones be delt out, they be brought forth to the open vewe. ^s Truly the mystrie of the election and sealynge vpon of Gods children by the holie Ghoste, seemeth to be ryghte trimly shadowed vnder this figure of speeche. For although the faithfull seeme not to outwarde appearance to haue any prerogative beyond the cōmon lot of men: yet notwithstanding in their owne feeling, they haue already by the warrant of the holie Ghoste, tasted in the entrayles of their hart, how good and swete the Lord is. For the spirite which dwelleth in them, giveth assurance to their spirit, that they be the childre of God, and coheires with Christ. Of which matter see Rom. 8. d. 17. & Gal. 4. a. 6. & 2. Cor. 1. d. 22. & 5. a. 5. & Eph. 1. c. 13. ^s In this wyse also Christ our Sauour, after hee had suffered the reproch of the Crosse, had giuen vnto him a name which is aboue al names which are named, not only in this world but also in the world to come. Phil. 1. b. 9. & Ephes. 1. d. e. 21.

18. And to the Angell of the Church of Thyatira, vwrite. Thus sayth the sonne of God, vvhich hath eyes as a flame of fire, & vvhose feet are like vnto fine brasse.

Christ is the son of God.

And to the Angell of the Church of Thyatira, write. ^a Concerning Thyatira a Citie of Lydia, loke in Act. 16. c. 14. and heretofore in the first chapter and eleuenth verse. Thus sayth the sonne of God. ^s It is to be marked here, that he which heretofore, 1. c. 13. was sayd to be like the sonne of man, is now called the sonne of God: to the intent we myght know, that the selfe same Christ is both the sonne of God, and the sonne of man, ^e that is to say, verie God and verie man. Vvhich hath eyes as a flame of fyre. ^s Forasmuch as he goeth about to persuaide men to repent them of their euill workes: he doth not amisse to sette before them the countenance and behauiour

Reuelation of S. Iohn. 48

colour of an angrie iudge. Whereof you haue heretofore, 1. c. 14. And whose feete. &c. Loke also in. 1. c. 15.

19. I knowe thy vworkes, and thy charitie, and thy seruifablenesse, and thy faith, and thy patience, and thy vworkes, and the last mo than the first.

I knowe thy workes and thy charitie. ^a This Epistle belongeth properly to such Pastors, as leade a holy lyfe themselves and preache pure doctrine: but yet are not stout inough in withstanding heresies and froward doctrines. And thy charitie. ^s In the faithfull of the Church of Thyatira, be commendeth first the deedes of charitie, namely liberalitie, watchfulnesse, diligence, and faithfulness in performing the duetie of their charge or calling, that is to wit, by sound doctrine: and secondly their enduring of aduersities for the same doctrine. All whiche thinges are expounded in the seconde, nynt and thirtenth verses. And the cause why the people of Thyatira be commended for these thinges, is to spurre them forward by this singular prayse of their vertuous behauiour, to the end they may supplie the thinges that want, and holde on still to the end in these good workes. ^a For that is the mark wherat the prayses come, whiche the seruauntes of God are wont to giue vnto those to whome they write: according as it is to be scene. 1. Cor. 11. a. 2. And the last mo than the fyrst. ^s We see howe it is the peculiar duetie of the godly to pro- ceede dayly in the faith of Christ, and in the loue of their ney- bo: much lesse then standeth it with their dutie, that the studie of godlinesse shoulde waxe colde, or be rebated in them. ^a And here vnto also pertaineth the exhortations of the Apostles, Eph. 4. c. 15. and Coloss. 4. b. 10. 11. 12. and 2. Peter. 3. d. 18. For like as the vngodly growe euer worse and worse whyle they bring others into error and are deceyued themselves, also: (2. Tim. 3. d. 13.) euen so the godly being led by a contrary spirit, (that is to wit by the holy Ghoste,) must from day to day waxe richer and richer in good workes;

Commenda- ble in Gods ministers.

The end why God prayseth men.

The faithfull must increase in godlinesse.

20. But

Marlorats exposit. on the

20. But I haue a fewve things against thee: because thou sufferest that vvoman Iezabel (vvhich sayeth she is a prophet) to teache and to seduce my seruantes, so as they commit vvhoredome, and eate of the thinges that be offered vnto Idolles.

But I haue a fewve things against thee. ^{s.B.} Ageyn we see both the things that are don amisse by some particular members of the Churche, are imputed to the verie gouerners, yea and to the whole Churche. Bycause thou sufferest that woman Iezabel. ^{A.} The holie Ghoste seemeth here to blame a double fault by the mouthe of John: first that the Abyatirens suffered women to speake and to teache in the Congregation, which thing how much it is ageinst the honestie of the Churche and the comlynesse of Christianitie, Paule teacheth. ^{1. Cor. 14. 34-35. & 1. Tim. 2. 8-11.} And secondly for that among those women, which boasted themselves to bee prophetesses, there were many to be found, which lyked so well of the doctrine of the Nicolaites, that they were not ashamed to publishe it as a truth, and so they seduced manie. For we haue shewed in the xiiij. verse of this chapter, how that the summe of the doctrine of the Nicolaites, was to commit whozedome, and to eate of thinges offered to Idolles. ^{S.} Therfore like as he likened the men that were the firste founders and followers of this now some sect, vnto Balaam: euen so concerning the women that folowed and taught the same, he auoucheth them to be like to wicked Iezabel, which reuoked, stablished, and increased the abhominable seruing of Baal among the people of God. ^{3. Kings. 16. 31.} And we see by this place, howe it is not ynough for vs to shunne the froward companie of the ungodly, vnlesse we also resist them with a stedfast mind according to the gift of our calling: like as the Apostle teacheth. ^{1. Cor. 5. 8. 2.} VVhich sayeth she is a Prophet. ^{S.} This saying seemeth to give an incling, that this diuelish secte of the Nicolaites, was brought into the Church vnder some gay pretence of reuelation,

Reuelation of S. Iohn. 49

uelation, as though it had bin grounded vpon the worde of God. And certaynely the sayde lawlesse libertie of whoze, bunting whych they toke to themselves, shrouded it selfe vnder the bond of brotherly loue and Christian communion, as vnder a veyle or a Curtaine. And the eating of the thyngs that were offered vnto Idolles, were easily admitted vnder the pretence of Christian libertie. For in asmuche as Godlynesse auoucheth all things to be cleane vnto the cleane: they supposed that there was nothing which might not be done by the faithfull. ^{A.} And so is Satan (throug his wonderfull wiliness) wont to spred abroade innumerable errors, and to deceyue the simple sort, euen vnder pretence of Scripture, yea, and of Gods benefites. Whereof there be innumerable examples in the papistrie.

21. And I gaue hir time to repent hir of hir vvhoredome, but she repented not.

And I gaue hir time. &c. ^{S.} The scripture euery where setteth out the gentlenesse and long sufferance of God, where, throug being foward vnto mercie and slowe to wrath, he calleth sinners to repentance, that they may receyue forgifnesse of their sinnes and walke in newnesse of lyfe. For hee would not that the sinner shoulde dye, but rather that hee shoulde conuert and liue. ^{Ezech. 18. 2. 23. & 2. Peter. 3. b. 9.} But if they despise his wholsome counsell of amendement, he executeth soze punishment vpon them, like as a man may see in the old worlde that was befoze the flud: in the Sodomites: in Dathan, Coze, Abyron: and in the Prophetes of Baal: all whych perished miserably for taking skorne to amend. But she repented not. Here is fault found with the wilfulness of all such as hauing space to repent them of their sinnes, do utterly neglect it: yea and rather heape sinne vpon sin, and so hoze vp Gods wrath against themselves, according as it is sayd. ^{Rom. 2. b. 5.}

Gods long sufferance and gentlenesse, and also his rigour.

Unrepentantnesse.

G.

22. Behold

Marlorats exposit. on the

22. Behold I vwill cast hir into a bed, and those that committe fornication vwith hir into exceeding grece trouble, except they repent them of their vworkes.

*Gods rigoure
against the
vnpentant.*

Behold I will cast hir into a bed.^A Where be whiche thynde, that by this manner of speech, is betokened the rest and carelesnesse of the vngodly. For the vngodly being sotted in prosperitie, sleepe a dead sleepe, and take their ease without care, as though they had made a couenant with death and hell, as the pꝛophet sayth, *Isay. 28. d. 15.* But moze rightly do others vnderstande it of sodein vengeance: so as, to be layd in bed, should signify as much as to be touched with miserie and torments.^B because that after Gods long sufferance, followeth his soze punishment: for otherwise how should his iustice be apparant vnto men? And those that commit fornication with hir.^A That is to say, which giue their assent to hir froward doctrine, or else passe ouer hir iniquities with their eyes shut. Into exceeding great trouble. This he addeth, to enlarge the sozenesse of Gods vengeance. For it is a dreadfull thing to fall into the hands of the liuing God. *Heb. 2. 10. f. 31.* Except they repent them of their works. I haue shewed already in the fiftie verse of this Chapter, how the threathings in the scripture are commonly euermoze conditionall. And God is wont to speake so, to the intent the despisers of his grace may be made vtterly vnercusable, according as it is sayd. *Rom. 2. a. 5.*

*The generall
threathings
of the scrip-
ture imple
alwayes a co-
dition.*

23. And I vwill slea hir children vwith death: and all Churches shal knowv, that I am he vwhich doth search mens reynes and hearts: And I vwill giue to euery one of you according to his vworkes.

*The maisters
of wickednes
and their dis-
ciples shal be
serued alway
with lance.*

And I will slea hir children with death.^B He termeth the children of wicked Jezabel, whiche being infected by hir with leauid doctrine, folow horrible abominatiōs These (saith he) shall be put to death: to the intent we may vnderstande, that

not

Reuelation of S. Iohn.

50

not only the authoꝛs of froward sectes shall feele the dreadfull vengeance of God: but also their disciples shall suffer like punishment.^A Like as if the blind leade the blind, both of them shall fall into the pit. *Mat. 15. b. 14.* Therefore away with these fond speeches of the Papists, we haue learned these things of our Curats, this manner of worshipping God haue our bishops deliuered vnto vs: it makes no matter to vs whither it be right or wrong. O miserable blindness! as who would say, that whatsoouer proceedeth from man (who is naturally a lyer) must of necessitie by and by be true, so it shew it selfe in the Church bedecked with some title of dignitie or authoritie.

*The blindness of
the Papists
and their
disciples.*

But in this place Iohn seemeth to haue alluded to the story wherein is written the destruction, both of the Pꝛophets and Pꝛiests of Baal, and also of Achab and Jezabell, and all the offspring of them. Concerning which things we reade, firste that there were slayne of Baals pꝛophets, to the number of foure hundred and fiftie: and of the Grone pꝛophets four hundred and fiftie. *3. Kings. 18. g. 40.* Secondly that Achab himselfe was slayne. *3. Kings. 22. e. 34.* Thirdly that Joazam king of Israell the sonne of Achab was slayne. *4. Kings. 9. e. 24.* And also Jezabel herselfe the chiefe murtherer of the pꝛophets was slayne: *4. Kings. 9. g. 53.* fourthly, that the iij. sonnes of Achab and all the rest of his kindred, together with all the Pꝛophets and pꝛiests of Baal were slayne, and the temple and Image of Baal pulled downe. *4. Kings. 10. b. 11.* fifthly that Achazias king of Iuda the sonne of Athalia king Achabs daughter was slayne. *4. Kings. 9. f. 27.* Also that Athalia slew all the bloud royall. *4. Kings. 11. a. 1. f. 2. Chronicles. 22. d. 10.* Who at length also was hir selfe slayne by Joiada the Pꝛiest, and the temple, Altars and images of Baal ouerthrowen in Iuda, wyth the slaughter of bys Pꝛophetes and pꝛiestes, according as Jehu had done in Israell. Thys vengeance that was executed vpon the wicked Jezabell and hir whole posteritie, and vpon the Pꝛophets and pꝛiestes, Iohn bringeth to remembraunce in fewe wordes.^A to

*Gods true
vengeance
vpon wicked
teachers and
their follo-
wers.*

C. y.

the

The heresie of
the Cataphry-
gians and the
vengeance
that fell vpon
them.

Simon Ma-
gus.
Apelles.

A prooffe of
Christes god-
head.

the end we may know, how Gods terrible vengeance layeth vpon all the wicked, but specially vpon deceyvers: of whome ye may find moze in. 2. Pet. 2. a. 1. These thinges may also be meant of the Cataphrygians, that is to wit, of Montanus and his wenches Priscilla and Maximilla, which boasted themselves to haue the spirit of prophesie: whose heresie began anon after, to raunge throught the Churches of Asia. Of which heresie Eusebius writeth in the. 14. Chapter of his fifth booke of the Stoies of the Church and in the Chapters following. And as touching Gods vengeance which fell soze vpon them: the same Eusebius in the. 16. Chapter of the sayde booke writeth thus. It is sayd that by the inforcement of the deuill wyth whom they were enspired, euery one of them at sundry times hanged themselves after the example of the traytoz Judas. Besides this, Simon the Samaritane bare men in hand, that his harlot Helene was the soueraigne mind. Likewise Apelles, to make his owne doctrine of credit, alleadged a certaine wench named Philumene, whome he furnished to be endued with the spirit of prophesie. So also doth Satan euen at this day by his wonderfull crafts and incredible wyles, abuse folkes possessed with diuells and Lunatike persons, to purchase credit to the froward inuentions of men, that by that meanes Christes holy Gospell may be put to silence, or rather quite buried among men. Wherefoze it becomnieth the ministers of Gods word to watch, that errors bee not sowed or creepe not farre abroad in the Churche throught their negligence. And all Churches shall knowe that I am he. &c. 3. 6. By this saying as it were by some thunderclap, he meante to shake all hypocrites and heretikes, who go about to beguyle euen God himselfe: as though the wickednesse that lyeth hyd within them, were bitterly vnknown vnto him. They therefore shall knowe by assured promise, that nothing escapeth the iudge Christe, but that all thynges are open vnto hym, yea euen the covert thoughts and delights of the minde. Here againe thou hast an assured testimonie of Christes Godhead, in as much

in as much as it is the property of God alone to search the heartes and reynes of menne, according to this saying: Thou onely knowest the heartes of the sonnes of men. 3. kings. 8. d. 39. Also it is to be noted, that God punisheth not all wicked men in this lyfe. And yet to the intent to shewe the vprightnesse of his iudgemente: hee is wont now and then to picke some out of the number of them, vpon whome hee uttereth some incling of his wrath: and specially hee punisheth those most grauously, that are had in estimation, to the ende that the rest of the despisers of religion may perceyue howe there is horrible vengeance layde vpon for them, except they repente in season. But if he lay afflictions vpon his owne chyldren, (whiche thing betideth often) hee dothe it firste to trie them withall: and secondly that the frowarde enemies of the truth maye vnderstande, howe greate punishment they themselves being despisers and foes of God are worthy of, seeing that the goodly whome God loueth so dearely, and whych he gyue themselves to soundnesse of lyfe, are so soze troubled. For if this bee done to the greene tre, what shall be done to the withered: Luke. 23. e. 31. And if iudgement begin at Gods owne house, what shall be the end of them that beleeue not his Gospell: And if the righteous man is scarce saued, where shall the vngodly and the sinner shew his face? 1. Peter. 4. d. 17. And I wyll gyue too euery one of you according too his woorkes. It is a verie ryse sentence in the Scriptures, and is miswrested, by such as indeuer to proue, that we bee iustified by oure owne woorkes, bycause we bee iudged according to them, whereas notwithstanding there is no suche thyng meant. They consider not that a tre is discerned by his frutes, and yet that the frute causeth not the tre to be this or that, but the tre causeth the frute to be suche. As for example, when a man sees figges vpon a tre, he iudgeth it to be a figge tre: and yet the figge tre toke not his being of the figges: but for bycause it was a figge tre, there.

The manner of
Gods puni-
shing & the end
whereunto.

Of woorkes
and how they
iustifie not.

G. ij.

therefoze it bzought forth that kind of frute. Euen so in all kind of things the woꝛke yaldeth iudgement of the woꝛker, and yet maketh not the woꝛker, but is made oꝛ done by the woꝛker. After the same manner, good woꝛks declare a man to be good and to be the child of God, but they make him not good. A man therefoze is not iustified (that is to say made acceptable to God) by woꝛks, which can be nothing but sinne to damne him withall, if they be done befoze he be clenzed and renewed by the holy Ghost, bycause an euil tree cannot bring forth good frutes. Neuerthelesse, the Lord in describing his iudgement, sayth (after the manner of man) that the same is executed according to euery mans deedes: verely enerr as we bee wont to iudge, and yet by saying that he will gyue to euery one according to his woꝛks, he meeneth not to make our woꝛks the cheefe cause of our welfare. Foꝛ of his giuing vnto vs eternall life, the firste cause is his owne voluntarie good will: which also is the first cause of all things. The seconde is Chyistes merites; foꝛ he dyed foꝛ the welfare of the whole woꝛlde: and yet euen that also is the free gift of Gods good will. The thirde is sayth, whereby we receiue and embrace the good will of God and the merites of Chyist: foꝛ he that belieueth hath life euerlasting. John. 3 d. 36. And yet euen sayth also is the woꝛke and gift of God, who is well pleased with vs foꝛ Chyistes desert. Lastly also good woꝛks may haue the name of a cause (howbeit vnproperly) bycause euery man is rewarded according to his woꝛkes. But yet good woꝛkes themselves are the gifts of Gods good will, the effects of Chyistes merites, and the frutes of sayth. Foꝛ no woꝛke can be counted good befoze God which is not done of loue and good will to Godward: but loue and good will to Godward is in none but such as beleeue in God: and to beleeue in God no man is able but he that is indewed with the holy Ghost: whych holy Ghost God giueth to those only whome he accepteth foꝛ his owne children, and whose sinnes he hath foꝛgiuen foꝛ Chyistes sake: but neyther releaseth he any mens sinnes.

The causes
of euerlasting
lyfe.

noꝛ

noꝛ giueth Chyist vnto any other than such as he hath chosen therevnto befoze the making of the woꝛld: And therefoze all the parts of our welfare and saluation are the gift and woꝛk of Gods owne voluntarie and free good will. Mozeouer it is to be noted, that he saith not, I will giue to euery one of you according to the faith that is hid in his hart (which euery man (be he neuer so wicked) may face men downe that he hathe, and therefoze that he ought to be saued:) but according to his woꝛks which cannot be couered and secret, but rather are reproued by all mens consciences, so as the faithlesse can in no wise complaine of Chyistes dealing, foꝛ asmuch as euen their owne conscience condemneth them.

24. And I say vnto you, and to the residue of you that be at Thyatira, VVho soeuer hath not this doctrine and hathe not knowen the depthes of Satan, according as they say: I vvill lay none other burthen vpon you.

Others reade,
and I say to the
rest of you that
be at Thyatira,

And I say vnto you and to the residue. &c. ^{3.} Nowe he speaketh vnto them whose charitie, seruifablenesse, faith, and patience he commended afoze: and also vnto them which though they were not of so great perfection, yet had not consented to the erroꝛ of Jezabell (that is to say of the Nicolaites and Cathaygians,) like as those seven thousand men in the tyme of Helias, whiche had not bowed their knees befoze Baal. 3. Kings. 19. d. 18. & Rom. 11. a. 4. VVho soeuer hath not this doctrine. ^{4.} that is to wit, which the said most mischeuous Jezabell taught: And hath not knowen the depthes of Satan. ^{5.} The olde oꝛ deepnesse of translation hath the heigh of Sathan, that is to wit, where by he extolleth himselfe and wyll bee counted lyke vnto God. Whych heygth oꝛ hyghnesse they haue not knowen, that is to say, they haue not allowed it foꝛ the true service of God, although y deceyuable false prophets haue taught it foꝛ the true service of God. ^{6.} Foꝛ not to knowe, is as much as not to allow with any consent: lyke as the Lorde auoucheth hymselfe not to know those whome he receyueth

The hyghnesse
of Satan.

G. iij.

not

not into his schole. Math. 7. d. 23. & 25. a. 12. [¶] Well Satans
depthes are his hidden and priuie thoughts, seeming good and
honest to outward appearance, when as he transformeth him-
selfe into an Angell of light. 2. Cor. 11. d. 14. Like as when hee
seduced our firste forefather. Gen. 3. a. 4. And when he presum-
med to tempt Christ the sonne of God. Math. 4. a. 6. & Luke. 4.
a. 2. [¶] But for asmuch as Paule saythe that he is not ignorant
of those deepe thoughtes of Satans. 2. Cor. 2. c. 11. the meaning
will be simple, if we take those depthes for some certaine high
mysteries: as if he should say, They that haue not knowen
those pestilent errors which the heretikes themselves boast
to be the deepe mysteries of God, whereas yet notwithstanding
they came out of Satans shop. And so the copulative
And, shoulde (after the manner of the Hebrewes) be put in way
of exposition: for that is to say. Whereupon also there followeth
by and by, according as they say. It is an ordinarie thing wyth
heretikes, to flish out proude words, and to set a gay glosse vpon
their errors, to the end to beguile others the easier. Of
such men Peter speaketh thus: For by sounding out their
great and statelie words, they entice men to pleasures by the
lustes of the flesh. 1. Peter. 2. 18. Jude also sayeth that their
mouth speaketh proud things. Jude. vers. 16. Such are the Li-
bertines and Anabaptists at this day. I will lay none other bur-
then vpon you. [¶] Although there be some whiche in this place
vnderstande the worde Burthen to be meant of the graues of
mind and bitternesse of hart which the godly should sustayne
by reason of his error, which they should be fayne to endure,
till Christ come and deliuer them by his visitation: yet is the
place more rightly vnderstande of the burthen of the law. For
we know it was the propertie of heretikes and false Apostles,
to burthen the Church with Ceremonies, whereas contrarywise
Christ sayth, my yoke is swete and my burthen lyght. Math.
11. d. 30. And Peter sayth: why tempt ye God, to lay the yoke
vpon the disciples neckes, whyche neyther our fathers nor
we haue bin able to beare? Acts. 15. b. 10. And Paule, ye haue
not

The outward
paintednesse of
hypocrites.

Burden.

not receiued the spirit of bondage to put you in feare, but ye
haue receiued the spirite of adoption. 1. Rom. 8. c. 15. And a-
geine, Stande ye in the freedom where with Christ hath
made vs free, and intangle not your selues ageine with the
yoke of bondage. Gal. 5. a. 1. [¶] The spirit then (by the mouth
of Iohn) biddeth the faythfull to be contented with the onely
Gospell of Christ, which they had receiued at the firste to
walke in. For sayng it is able to make a man perfecte and
readie to all good workes. 2. Tim. 3. d. 17. to what purpose
should he wishe for newe lawes or constitutions to quiet his
conscience withall?

25. Notwithstanding, that which yee haue, holde
it still till I come.

Notwithstanding, that which yee haue, holde it still, ^{s. g.} [¶] He [¶] The new Gos-
wylleth them to holde simplie and vnappayred, the doctrine ^{ples, doctri-}
which they had receiued of the Apostles: according as Paule ^{nes, Ceremo-}
sayth, [¶] If we our selues or an Angell from beauen preach ^{nes, or consti-}
any other Gospell, [¶] cursed be he. Gal. 1. b. 8. And if any man ^{tutions must}
come vnto you and bring not this doctrine, receyue him not ^{bee receiued.}
to house, neyther by God speake hym. 2. Iohn. d. 10. There-
fore let these frenlike fellowes auant wyth they? Reuela-
tions and iuggling knackes of Satans, whereby the rechelesse
and vnstable are easely led awaye from the pure worde of
God. [¶] Let vs not be as childe, to be wauering and cari-
ed about with euery blast of doctrine, by the wylinesse of men
through craftinesse. 1. Cor. 14. c. 14. Till I come. Merely to
damne all the vngodly, and to deliuer the godly: as the se-
quale will declare.

26. And he that ouercommeth and keepeth my
vvoorkes to the ende, to him vwill I giue powver o-
uer the Gentils.

And he that ouercommeth. [¶] An exhortation to constancie & Constancie,
soundnesse of life, by annexing a promise. [¶] He that ouercom-
meth (that is to say) the temptations and prouocations vn-
to

G. v.

fine,

sinne, ^s and consenteth not to errors of pestilent doctrine. And keepeth my woorkes too the ende. That is to saye, he that earnestly indeuereth to fulfill the things that I haue taught and commanded: namely beleefe in the only one God, lone toward his neighbour, and utter renouncing of himselfe by bearing of the crosse, living soberly, vprightly, and godly in this naughtie world: which is the only righteousness, and

What seruice
is accepted of
God.

the only true worshipping. ^s And it is to be marked, y^e Christ calleth all these things his woorkes, teaching vs what seruice is acceptable to him: namely not that which men deuise of their owne bzaine: but that which Christ the Sonne of God hath appoynted, least any man myghte (vnder the colour of god intent) serue God in vaine with the traditions of men, as Hypocrites do. Esai. 19. d. 14. and Math. 15. a. 9. I will gyue

Who be Gen-
tiles or heathē.

him power ouer the Gentils. ^s ^g That is to saye, ouer vnbele- uers and ouer all maner of men that bee hild vnder false Re- ligion, and consequently which lyue leawdly and without the feare of God. Concerning whom, loke Ephe. 2. c. 12. f. 4. e. 18. 19. f. 1. Thess. 4. a. 5. f. 1. Pet. 4. a. 3. 4. 5. ^a For lying must one day needes sinke vnder truth: Satan, vnder Christ: and the vngodly vnder the godly. ^s Which thing is done partlye at this present, and partly at the ende of the world. At this pre- sent, when men acknowledge their errors at the preaching of the Gospell, and receiue the truth: according as it is sayde Psalm. 2. c. 9. and 110. a. 6. 7. So dyd Dauid at length after many tribulations succede Saule in the Kingdome. See the Psalm. 110. b. 6. 7. f. Luke. 1. e. 52. And in the end of the world the faithfull shall haue full victorie of all their aduersaries. Mat. 19. d. 28. f. 1. Cor. 6. a. 2.

Whatsoeuer
the head hathe
that hath the
body also.

27. And he shall rule them with an yron rod, and they shall be broken as a potters vessels.

And he shall rule them with an yron rod. ^a This agreeth pro- perly vnto Christ, as it is shewed in the person of Dauid, Psalm,

Psalm. 2. c. 9. ^p but the Church hath this power in Christ, as the bodie in the head. For if a man cleaue to his body wo- rthy, he is rightly sayde to haue that thing which the sonne of man possessed by right of inheritance: in whom God hath gyuen vs all things, as Paule witnesseth, Romans. 8. f. 32. ^p The yron mace wherewith Christ is armed to breake his Christes yron enemies in peeces, is his words, as it appeareth by Esai. 11. mace. a. 4. Whose seruantes are the Pastors or sheperdes: not onely to put the enemies in feare, but also to beate them downe, according as Paule teacheth 2. Cor. 10. a. 4. And they shall be broken as a potters vessels. 9. d. The power that I will gyue my seruantes ouer the heathen, shall be suche, as the wicked shall no more be able to hurte them: than a pot- ters vessel can hurt a mace of yron, if it should rise vp against it. ^a Great then is the comforte of all the godly, considering how they knowe that those yronde Grantes which go about to oppresse the Church, are no better than potters vessels, which are very easely broken. Such maner of men then do but spit against heauen (as the proverbe sayth) whose rate is all one with his that plucketh downe a great stone fro alofte vpon his owne head, wherewithall he is crushed all to peeces. For when the persecuters of the Church thinke themselves to haue won the gole, and to haue dispatched their matters, & to be quite out of gunneshot, then are they nearest a shrewd turne, and then is hastie vengeance ready to light vpon their heads. Therefore like as this lesson strengtheneth vs agaynst the furious assaultes and boystousnesse of the vngodly, who shall come to a terrible end at the length: euen so, it teacheth vs to yelde our selues meekly with a soft and lyght hart vnto Christ to be tamed by him.

The weak-
nesse of the
vngodly.

28. Euen as I haue receiued of my father: so vwill I also gyue him the morning starre.

The godly
shall be parta-
kers of Chri-
stes glorie.

Euen as I haue receiued of my father. ^a These wordes are spoken according to Christes manhood: in respect wherof he is

is woulte to attribute all things to his father: ^a And by this place he sheweth howe the faithfull shall be partakers of the kingdome which he nowe intoweth. Rom. 8. d. 17. & 2. Tim. 2. b. 11. which thing must all wage all the bitterneſſe of y^e Crosse as ofte as wee shall bee driven to suffer anye thing for his The morning names sake. So will I also give him the morning starre. ^b What is to say, I wil make him glorious aboue all others, lyke as that starre is bryghter than the rest: according as the Prophet sayth. And they that instruct many vnto righteouſneſſe. & c. Dan. 12. a. 3. ^b And Paule saythe, that one starre differeth fro another in bryghtneſſe. 1. Cor. 15. e. 41. Howbeit, the simple meanyng of this place is, that althoughe the faithfull be subiecte to sundrye slaunders, and to wrongs at many mennes hands: yet will God bring forth their righteouſneſſe into the open face of the world, lyke to the morning starre, according as it is written in Psalm. 37. a. 6. and Esai. 58. c. 8.

29. He that hath an eare. & c. ^a He exhorteth men to heare and fulfill the things that are gone afoze. See the eleuenth verse of this Chapter.

The thirde Chapter.

And too the Angell of the Church that is at Sardis, vwrite. Thus saythe he that hathe the seven Spirites of God, and the seven starres. I knowe thy vworkes, [that is to say] that thou hast the name to bee aliue, and art dead.

The Church of Sardis.



And too the Angell of the Church that is at Sardis. ^a Now foloweth the fifth Epistle, directed to the pastozs of the church that was at Sardis. For Sardis loke afoze in the eleuenth verse of the first Chapter. ^b Among the Bishops of this Church

Church there goeth great renoume of one Melito, a man be-
rie well learned and godly therwithall. Among many volu-
mes which he did put forth, he wrote one Apologie in de-
fence of the Chriſten profession to Antonine Here Emperoz
of Rome. Also he wrote an other vpon the Apocalips of saint
Iohn, as Jerome witnesseth in his register of Ecclesiasticall
writers. And Eusebius writeth many thinges of him in the
xxvj. Chapter of the fourthe booke of his Ecclesiasticall histo-
rie. Of this Melito, Polycrates bishoppe of Ephesus (toget-
her with the rest of the Bishops of Asia) maketh mention in
these words to Victor bishop of the Church of Rome. What
needeth it (saye they) to make mention of Sagaris bishop &
Partir, who slepeth in Laodicea, and of blessed Pappias, and
of Melito the Eunuch in the holie Ghoste, who alwayes ser-
ued the Lord, and is buried in Sardis, looking to rylse ageyn
at his comming: Thus muche out of Hierome in his regi-
ster: But it is not wel knowen, eyther who went afoze this
Melito, or who succeeded him in the ministerie of the sayde
Church. ^a Moreover by this Epistle are blamed all hypocri-
tes and false chriſtians, who being bozde of lively faith, vaunt
themselves to be faithfull people, and worshippers of God. ^b What is met
by the spiritus
of God.
Thus saith he that hath the seven spirits of God. ^c With Chriſt
is he which quickeneth the dead: in this place where he inten-
deth to quicken the dead, he doth argyue to glory, that he hath
the spirit of lyfe in his hand, that is to say in his power. For
the sonne of God giveth life to whom he listeth. Iohn. 5. d. 21.
And it is the spirite that quickeneth Iohn. 6. g. 63. What is
to saye, the power of the Godhead whiche lyeth hidde in the
fleshe, is it that quickeneth: but the fleshe alone without the
power of the Godhead hidde in it, coulde doe no such thing
at all. Rightly therfore shall we take these seven spiritus, to
be that seven shapen spirite which Chryſte giveth, that is to
say, the whole number of Gods gifts, by whiche the Church
is garnished and made perfecte. Onlesse that by the seven spi-
rites, some man had leuer to vnderstand the whole araye of
the

the heavenly spirites, by whose inuisible working, Chyft
disposeth and governeth the affaires of his Church: or else
the governors of the church, so as the seven spirites, & the seven
starres should be al one thing: according to that which is said
alredie, the seven starres are the Angels of the seven Churches,
before. 1. d. 20. ^A And so the copulative And, shall be taken
for that is to say, like as it is in manie other places. And
truly sometimes the name of spirit is conveyed over to
phets or teachers, because they glozie of the spirite, and beare
out themselves vnder that title vnto the people. Of which
thing see. 1. Tim. 4. a. 1. & 1. John. 4. a. 1. 2. 3. And the seven starres.
Why this name is giue to the pastors of Churches, I haue
shewed afore. 1. d. 16. 20. I know thy works. All things bee they
good or bad, are naked & apparant vnto Chyftes eyes. Luke
afore. 2. a. 2. That is to say, That thou hast the name to bee alyue
and art dead. ^{5. 6.} He findeth fault with the Sardians, chiefly
for that they made a shewe of Chyftianitie in certayne outwarde
rites and ceremonies, but were ignorant of the power
of it: inso much as they played the singular hypocrites, & were
but whited Sepulchres, as Chyfte termeth the Pharisees,
Math. 23. c. 27. ^{5.} After the same maner dothe Paule also call
the liuing widdowe dead, which liueth in pleasures. 1. Tim. 5.
a. 6. because that whereas in profession and outwarde shewe
she promisseth holinesse, she foloweth pleasure by the same
wyse. And hereby wee learne, first that all those are dead,
which want the fayth of Chyft. For Chyft only who is the
euerlasting life. (1. John. 5. d. 11.) quickeneth vs by fayth: in
so much that to knowe Chyft aright, and to possesse him by
fayth, is to haue euerlasting life. John. 17. a. 3. and to pretend
him but only in name, is to be dead, for he that beloueth not,
abideth in death, because the wrath of God resteth vpon him.
John. 3. d. 36. And he that hath not the sonne of God, hath not
life. 1. John. 5. b. 12. What fayth which is put into mans
minde by the spirite of God, is a moste liuely and workfull
thing: but contrariwise, that fayth and beleefe which is hys
ricall, and differeth nothing from opinion, is euer more
accompa

Starres.

Workes.

Counterfeite
Chyftianitie.

Spiritual
fayth, and hy
topical fayth.

accompanied with dyotynesse and dulnesse. ^{6.} And therefore
the profession of the chyften religion consisteth not in bare
ceremonies or outwarde workes, but in the earnest feare of
God, and in faith that worketh by charitie. Gal. 5. a. 6. Agein ^{That which}
it is to be considered, that there is farre oddes betwixte the ^{is not before}
iudgement of God, and the iudgement of men: in so muche ^{God, is as}
as it oftentimes betyde, that the thing which men haue in ^{good as no}
high estimation, is abhominable before God. Luke. 16. d. 15. ^{thing at all.}
Therefore the thing that is not before God, howe muche
sooner it seeme to be before menne, is sayd in the Scripture
not to be at all. So was Dauid a kyng before God, euen
when he was an outlawe, though in the meane tyme
Saule reigned as kyng to the outwarde appareance of
the worlde, and yet perfourmed not the office of a kyng,
whyche Dauid perfourmed all that whyle. For Dauid van
quished the enemies of Gods people, defended the realme,
and succoured suche as were oppressed with debte when
they fled vnto him: all which things perteyned to the charge
of a king. So Chyfte did in very dede supply the rone of
the highe Priest, and expounder of the lawe before God,
and contrarywise the Priests, although they bare the of
fice of the priesthood afore the worlde, yet because they were
utterly voyde of the holy Ghost, they performed none of the
things which the spirite required by those outwarde things.
^A Whereupon before God they were esteemed not only as vn
worthy of the Priesthood, but also as dead men. ^{5.} Therefore
let no man rashly giue sentence concerning election or repro
bation by the outwarde workes, seeing that the same things may
happen both to the goodly & the ungodly. Preacher. 9. a. 2.

2. Bee awake, and strengthen the residue vvhiche
vvere readie to dye. For I haue not found thy vworks
full before God.

Bee awake. ^{6.} Quicken by the other gifts of the holy Ghost
by fayth and holding out, (which giftes will dye and vanishe
away

It cauent too
suche as haue
gift to edifie
withall.

Marlorats exposit. on the

away out of hand, except liuely faith & charitie rescue them) such as prophesying, the knowledge of tynge, and certayne other gistes bee, which now and then are bestowed euen vpon the reprobates, as vpon Balaam, *Num. 22. 8. 5.* vpon Saule, *1. Sam. 10. b. 10.* vpon Cayphas, *John. 11. g. 51.* & vpon Judas, *Math. 10. a. 4.* ^{A.} Wherfore let suche as haue receyued spiritual gistes, take very good heed that they abuse them not, least the thing that was giuen them to the common edifying of the Church turne to their owne damnation. And strengthen the residue which were readie to dye, that is to saye, strengthen thou with purenesse of doctrine and soundnesse of lyfe, those whiche are sicke of the same disease that thy selfe art. ^{S.} For when the gouerners and elders of the Church are benommed, and serue slouthfully in their charges, the things that were byed vpon by other folkes diligence, doe dye agayne. Wher vpon Paule sayd: I haue planted, Apollo hath watered, &c. *1. Cor. 3. b. 6.* And Christ sayth vnto Peter, And thou when thou art returned, strengthen thy brothers. *Luke. 22. d. 32.* ^{A.} Also the Apostles were wont to visite the Churches whiche they had gained vnto Christ, to the intende that the seeede of the Gospell that had ben sowen, myght not perishe, but that the goodlie might be strengthened moze and moze in the faith, and leade a lyfe besemyng Christen folke. *Acts. 14. d. 23.* For I haue not founde thy workes full before God. ^{S.} Christ examineth the workes as well of the faithfull as of the hypocrites, bicause the father hath put ouer all iudgement vnto him. *John. 5. e. 27.* ^{S.} Here is complaint made, that the Sardiens want faith, I meane liuely and effectuell faith: according to this saying, this people honoureth mee with their lips, but their harte is farre from mee. *Esa. 29. 13.* and *Math. 15. a. 8.* Also they beleue for a whyle, and starte backe in the tyme of tryall. *Luke. 8. b. 13.* And ageyn, they professe themselves to know God, but they denie him in their dedes. *Titus. 1. d. 16.* Moreover, he that hath the substance of this worlde, and seeth his brother lacke, &c. *1. John. 3. c. 17.* ^{S.} Notwithstanding

Diligence and watchfulnesse

The difference betweene the workes of the goodly and the workes of the vngodly.

Reuelation of S. Iohn. 57

standing it is to be noted, that the workes of the faithfull are not found to be full (that is to say perfecte) before God, but by imputation. For inasmuche as they be done in the faith of Iesus Christ, who hath performed perfect obedience to the lawe: they also be accepted of God himselfe, as perfect. But forasmuche as the hypocrites do by their workes eyther stablish deseruyng, or hunt for the prayle of men, or at least wylse workes them for feare of punishment: their workes procede not of fayth, whiche seeketh ryghteousnesse only in Christ. Wherfore they be stinking and lothsome before God, although that in mens eyes they be accounted very excellent, yea and worthy ryght greate reward. ^{S.} The workes therfore whiche be full afoze God, are suche as be done of intent to aduance Gods glozie, and to winne the soules of oure bethzen vnto him, and so are done hartlye, sincerely, and vutterly withoute all manner of glozing: according as Paule teacheth, the end of the law is charitie or loue from a pure hart and a good conscience, and an vnfayned faith. *1. Tim. 1. a. 5.* ^{S.} And Christ sayth, Let your light so shyne before men, as they maye see your good workes, and glorifye your father which is in heauen. *Math. 5. b. 16.* And Iohn: my little chyldren, let vs not loue in word and in tynge, but in dede and in truthe. For by this wee knowe that wee be of the truth, and shall perswade our owne harts in his syght. *1. John. 3. c. 18, 19.* ^{S.} To be short, like as it is not ynough for a tree to liue and be green, onlesse it also bring forth due frutes: so is it not ynough to be called a Christian, & after a sorte to professe Christ, and yet to vtter no frutes besemyng a christen man. ^{A.} See James. *2. c. 17.* and so to the end of that chapter, where these things be both trimly and largely discussed.

3. Beare in mind then, in vvhhat sort thou haste receiued and herd, & kept it, & repent. For if thou vvarche not, I vvill come to thee like a theef, and thou shalt not know vvhhat houre I will come vnto thee.

H.

Beare

The pure doctrine must be helde fast.

Of hearing & receyuing.

Preaching to the dead.

Beare in mind then.⁵ Bycause they had not earnestly obserued the doctrine deliuered by the Apostles: now he exhorteeth them to apply themselves diligently vnto it, and to defend it against the assaults of the false Apostles and deceyuers, and to maintayne the things stoutly, which they had gotten by the trauell of the Apostles, and to indeuer by all means to amede things neglected.⁶ Wherby we learne, how this one thing ought to be looked vnto in especially in the Church, namely that the faithfull may not by any meanes steppe aside from the purenesse of doctrine and playne meaning of the scripture according as the Apostle saith. 2. Cor. 11. a. 3. 4. & 2. Timo. 4. c. 14. In what sort thou hast receiued and heard. Order seemed to require that he should haue said, In what sort thou hast heard and receiued. For a man must needs first heare the doctrine, before he can receyue it, according to that which Christ sayth, every one that heareth these sayings of me, and doth them. &c. Math. 7. d. 24. Also, happie are they that heare the worde of God and keepe it. Luke. 11. d. 28. Ageine, he that heareth my word and belaueth him that sent me. &c. John. 5. d. 24. Wille any man had leuer to take Hearing to be put for obeying, as it is put in many other places. And keepe it.⁶ To keepe Gods word or commandment is to frame a mans selfe and his whole life according to the same. Herevnto pertaineth the parable of the Talents. Math. 25. b. 15. And repent. Must repentance then be preached to the dead? For loke whom he calleth here to repentance, them did he in the last verse call dead men. The case standeth thus. Certesse repentance is preached to suche as are dead, howbeit of the spirituall death, and not of the bodyly death: after whiche sort Christ himselte sayd, The houre shall come, and it is euen now, that the dead shall heere the voyce of Gods sonne, and they that heere it shall liue. John. 5. e. 25. And Paule: and whereas you were dead in the misdoes and sinues wherein ye walked in times past. &c. Ephes. 2. a. 1. 2. Also, they become straungers to the lyfe of God, by reason of the ignorance that is in them through the

blindnesse

blindnesse of their owne harts. &c. Ephes. 4. e. 18. To such manner of dead men must repentance be preached, that they may haue remission of sinnes by turning vnto God, and be made partakers of y^e happie life. For if thou watch not. It is a thyet, Ring against such as are restie and slothfull. Truly confide, ring how Satan the enimie of the Church walketh about continually like a roying Lion seeking whome he may deuoure. 1. Peter. 5. c. 8. it behoueth not only the pastors, but also al the faithfull to keepe watch, least he fall vpon them vnwares and destroy them. I will come vnto thee.⁶ Christe is saide to come, eyther when he punisheth any man with some seuerall affliction, or with death: or when he is sayde to come to his last iudgment. Such manner of comming is so muche the terrible to all the vngodly, as they haue the more carelesly despised God, and giuen ouer themselves to the pleasures of this world. And therefore here is added, that the Lorde will come vnto them as a Theefe: bycause they shall be oppressed with vengeance when they looke least for it. See the same similitude. Math. 24. d. 50. & 25. 13. & Mark. 13. d. 33. 35. & Luke. 12. e. 36. 40. & 1. Thessa. 5. a. 3. & 2. Peter. 3. c. 10. And thou shalt not know what houre I will come vnto thee. This belongeth to the wicked children of darknesse. For the faithfull (which are the children of light and of the day) do gladly wayte for the comming of the iust iudge, not only day by day, but also houre by houre, that their redemption may be made full and perfect in all points. Concerning which thing, see Luke. 21. f. 28. & 1. The. 5. a. 4. & 2. Timo. 4. b. 8. & 2. Pet. 3. c. 11.

Restlesse and sloth.

Christes double comming.

4. Thou hast a fewe names yet in Sardis, vvhiche haue not defyled their garments, and they shall vvalke with me in vvhites: for they are vworthy.

- Thou hast a few names yet in Sardis.⁵ He giueth vs to vnderstande, that this rebuke lighteth not vpon the whole Church, but vpon some certaine of the Church: least it might discourage the hartes of the good. And a few names are

13. y.

are

Names for
persones.

are put for a fewe persones. ^A This manner of speaking is taken of the comon trade of men, who in chosing of officers, mustering of souldyers, and conueying of inheritances, are wont to cyte the parties by name out of a booke. Unto which maner the scripture doth oftentimes allude, where it maketh often mention of names witten in heauen, and in the booke of lyfe. A fewe names therefore are as much to say as a few persons: that is to say, a few whom I know by name, whose faith and conuersation I like of, and whom I loue. For loke whom we loue, and specially whom we vouchsafe to haue in estimation, we call them by their proper names, and that with some stile of honour. ^G And by this and such like places it is gathered, that the number of the chosen is small in respect of the reprobates: in consideration wherof, Christ called his flocke a little flocke. Luke. 12. d. 32. And in an other place, Manie (sayeth he) are called, but few chosen. Math. 20. b. 16. and 22 b. 14. whiche maketh against those that ground themselves vpon multitudes. V Which haue not defyled theyr garments. ^S that is to say, haue not consented to the errours of vngodlinesse, to stepe aside from the simple doctrine of the Apostles, and the pure seruice of God. For thus was it sayde to Salomon: thou hast bestayned thyne owne glorie: because he had builded Temples vnto Idols for his straunge wyues sake. 3. Kings. 11. b. 11. for a stayne seemeth no wherefowler than in silke: nor than in suche as boaste themselves to be Gods people: and specially in those that are rulers ouer the reste. Wherunto pertain the things that are writte in Leui. 21. b. 9. & 1. Tim. 3. a. 2. ^G Here we see how God did neuer so forlake his church, but that among the vbelauers, there remained alwayes some (though but a few) that were indued with the holy Ghost, and the earnest feare of God. Of which matter see Ro. 11. a. 1. And they shal walk with me in whites. The white colour serueth for innocencie and dictorie, & therewithal also for felicitie. ^A Therefore to walk with Christ in whites, is to lyue innocently and vblamably: whiche is the peculiar proper

Staynes be
fewest in
goodlyest
thynges.

Christs be-
tues are
comon to all
his members.

propertie of those that belong to the body of Christ: according as it is sayd in another place, euery one that hath this truste in him, purifyeth or clenseth himselfe, like as he also is cleane pure. And ye know how he appered to take away our sins, & and there is no sinne in him. 1. Iohn. 3. a. 3. 5. For it is not sayd of Christs person only, that there is no sinne in him, but also it is sayd of his whole body. For wheresoever Christ sheddeth out his force, there is no more roome for sinne. And therefore such as belong to the body of Christ, are said not to sinne. ^B Truly it is a great commendation for those few, that among so many defyled persons, they abide in vnspotted garments through the continuall brightnesse of their vertues. ^E Wherunto belong the saying of Sainct Paule. Philp. 2. b. 15. ^G And that proceedeth of the loue wherewith Christ loueth his Church. For whatsoever things Christ doth, they turne to the profit and glory of the godly: in somuch as euen the glory of Christ himselfe is extended vnto them: according as he anonceth that his Apostles shall iudge the twelue tribes of Israel, Mat. 19. d. 28. When notwithstanding, his father hath appointed him to be iudge both of the quicke and the deade. Act. 10. g. 42. For they be worthy. ^{M. G.} Not by reason of theyr owne woorks, but by mere grace. For they haue not any goodnesse, which they haue not receyued of God. 1. Cor. 4. b. 7.

Worthinesse.

5. He that ouercommeth shall be clothed in vwhyte raymet, and I vwill not vviue his name out of the booke of lyfe, but I vwill confesse his name before my father, and before his Angelles.

He that ouercommeth shall bee clothed with white raymente. ^A Alwayes he exhorteth to perseuerance and stedfastnesse, least any man might quayle in the middes of his race. I like also 2. b. 7. And I will not wipe his name out of the booke of life. ^G To be wiped out of the booke of life, is as much as not to be reckened among the lining, blisfed and happye sort. For the booke of lyfe is nothing else but the register of the righteous,

Booke of lyfe
and who bee
witten in it.

v. 19.

whyth

which are foreordained unto life, according as Moyses saith.
^R Exod. 32. g. 32. And as it is written in the Psalme. 69. d. 29.
 and in Daniel. 12. a. 2. and hereafter. 21. g. 27. ^C This Register
 doth God reserve in his owne keeping: and therefore it is no-
 thing else but his eternall determination forepurposed in his
 best. In like manner David saith, Let them be wyped out of
 the booke of the living, and let them not be registred among
 the righteous. Psalm. 69. d. 29. that is to say, let them not be
 reckoned among Gods chosen, whome he alloteth to the pos-
 session of his Church and kingdome. In this booke of life, that
 is to say, in this election or choyce, determination, purpose,
 knowledge, or predestination of God, there is not registred
 any misbelieving Turke, any wicked Jew, any vnrepentant
 naughtipacke, nor any stubbozne hypocrite, vnlesse they turne
 to the Lord and acknowledge Christ the only sonne of God.
 For none be writte in it but such as beleue aright in Christ.
 And that we may reade this booke, we neede not to climb vp
 into heauen with the worldly wise men, to search out Gods
 secrets: but we must come with the plaine shepherds to the
 Dre stall where Christ lay, Luke. 2. c. 16. We must looke vp-
 pon Christ, who is become man, and was crucified and put
 to death for vs: and if we find ourselues in Christ, then do we
 reade our owne name written in the booke of life. ^A For he
 that beleueth in the sonne of God hath euermoring life. John
 3. d. 36. And he shall not come to damnation, but is passed
 from death into life. John. 5. d. 24. ^S And in this place Christs
 meaning is, that he whiche overcommeth not, but like a
 weakling and coward shrinketh in this encounter by consen-
 ting vnto wicked error, shall be cast away with shame, and
 haue his name stricken out of the booke of life. But I will con-
 fesse his name. ^A This is added for the comfort of the godly,
 that they shoulde not shrinke for the shame of the world, see-
 ing they shall be partakers of all one glory with Christ.
 Locke Math. 10. d. 32, 33.

How to reade
 our names in
 the booke of
 life.

Cowardlines
 or faintheart-
 ednesse.

7. And

7. And to the Angell of the Church of Philadel-
 phia, vwrite: Thus sayth he that is holy and soothfast,
 vvhich hath the key of David: vvhich openeth and no
 man shutteth: and shutteth and no man openeth.

And to the Angell of the Church of Philadelphia. ^S Concerning
 Philadelphia looke afoze. 1. c. 11. There is an Epistle vnto this
 Church written by saint Ignatius the Martir, wherein he Ignatius.
 treateth of Christs Godhead together with his manhood, a-
 gainst the pestilent heresies of Simon Magus and Ebion,
 and mozeouer against the vnlawfull minglings of the Pico-
 laites. And it were to be wished that such Epistles mighte
 be had out of the original greeke copies. For (as it appereth)
 those that be commonly abroad in mens hands, seeme to be
 corrupted in certaine places by the Bishops of Romes mini-
 sters, to stablish their owne supremacie ouer all men. Thus
 saith he that is holy and soothfast. ^C Christe Iesus is properly why Christ
 tearmed holy and soothfast, because that all other things, yea is termed ho-
 euen the starres of the skye, are defyled and vnttrue, in com-
 parison of him. For his excellencie aboue all creatures is in-
 finite, and he only is worthy to haue all honoz and glozy yel-
 ded vnto him. For he is God blisfed for euer. Rom. 9. a. 5.
^B Mozeouer he only is holy in respect of his manhood, because
 that being segregated from the number of sinners, he alwaies
 perfozmed the things that pleased his father, and became o-
 bedient vnto him, euen to the death, he did no sinne, neyther
 was there any guile found in his mouth. Heb. 7. d. 26. & John.
 8. d. 29. & Philip. 2. a. 8. & 1. Pet. 2. d. 22. Whereby also hath he re-
 concyled vs vnto God, and obtayned fauor and grace at his
 hande for vs, becoming oure righteousness and holy-
 nesse. 1. Cor. 1. d. 30. To be shorte, he is worthely tearmed
 the holy of holys. Daniel. 9. b. 24. ^S Also he is called sooth-
 fast, because he onely teacheth vs true, certayne, substan-
 ciall, and infallible thinges: and therefore he auoucheth him-
 selfe to be the truth it selfe. John. 14. a. 6. ^S & only scolemaster.
 Math.

why Christ
 is called
 soothfast.

The key of
David, or the
keys of the
Church.

Math. 23. a. 8. Whome all men ought to give eare vnto, euen
by the commaundement of the father. Math. 17. a. 5. ^{c.} Also
God is said to be soothfast, bycause he keepeth touch in his pro-
mises, notwithstanding mens iniquities. Ro. 3. a. 3. 4. VVhich
hath the key of David. ^{c.} that is to say full power ouer y^e throne
of David, that is to wit, ouer the Church. ^{s.} For the mataphor
of keys, (not only in the scripture but also by the custome of
men) betokeneth the full authoritie and ordering of a king-
dome, or a Citie, or a house: such as Joseph had in the Realme
of Pharao king of Egypt, & Eliakim in the house of the kyng
of Iuda, according as it is said, ^{b.} I will lay the key of Davids
house vpon his shoulder: he shall open, and no man shall shut:
and he shall shut, and no man shall open. Esay. 22. f. 22. Euen
so Christ our Lord being of the seede of David according to
the flesh, hath all power in the kingdome of the heavenly fa-
ther. ^{c.} For loke whome the father hath foreordayned vnto
saluation, them receyueth Christ into his flocke (that is to say
into the Church) and thrusteth the rest out of the doores: he
openeth the vnderstanding of his seruants, that they may bee
enlightned and vnderstand the scriptures: the rest he blindeth
by his secret (howbeit rightfull) Justice. ^{a.} Wherevpon he
sayth, All things are deliuered me by my father, Math. 11. d.
27. And againe, All power is giuen vnto me both in heauen
and in earth Math. 28. d. 18. And the Angell said vnto Mary,
The Lord will giue him the seate of his father David, and
he shall reigne ouer the house of Jacob for euer, and of his
reigne there shall be none end. Luke. 1. c. 32. 33. To him alone
therefore doth it apperteyne to rule the Church whereof he is
the head: which thing he doth euen now by the seruice of his
ministers, to whome he hath therefore promised the keys
of the heavenly kingdome, to the intent they shoulde set
open the way for the Godly vnto Heauen, and shut the
vnbelaeuers out of Heauen, by the preaching of the Gos-
pell, VVhych openeth and no man shutteth. By these wordes
he meaneth that all thynges are ratified whatsoener
Christ

Election, cal-
ling, and en-
lightening.

Christ doeth in the gouernment of the Church, according as
hath bin said of Eliakim out of the Prophete Esai. ^{b.} When
Christ hath determined to call any nation to the kingdome
of heauen by the preaching of his word, there is no man that
can withstand him, that the Gospell shoulde not bee preached
vnto them. Wherevpon, when the residue wondered at the
calling of the Gentils, we reade that Peter answered thus:
Seyng God hath giuen them the like gifte as he hath giuen
vnto vs whē we had beleued in the Lord Iesus Christ, who
was I that I should resist God: Acts. 11. c. 17. And shetteth and
no man openeth. Like as Christ taketh vpon him the charge Reprobation,
of his electe, defending them, cherishing them, inlightening ^{hardening,}
them, and by his spirit teaching them the things that belong ^{blinding and}
to the attainment of saluation: so leaueth he the reprobates ^{darkening.}
and suche as are none of his shepe, in their owne naturall
blyndnesse, and sheweth that they bee excluded out of Gods
kingdome. For thus sayde he to his Disciples: vnto you it is
giuen to knowe the secretes of the kingdome of heauen, but
vnto them it is not giuen. Math. 13. b. 11.

8. I knowe thy vvorkes. Behold I haue set a doore
open afore thee, and no man can shut it: bycause thou
hast a little strength, and hast kept my vvorde, and hast
not denied my name.

I knowe thy vvorkes. ^{s.} This is spoken in way of commenda-
tion according as the sequele sheweth. Behold I haue set a doore open
open afore thee. Paule glozieth that a doore was opened vnto ned.
him, 2. Cor. 2. c. 12. that is to say, that occasion was giuen hym
by God, whereby to enter into the heartes of the heathen by
the word of the Gospell. In this wise must this present place
bee taken: namely that Christ had opened a way, whereby
the Church of Philadelphia might allure other Churches to
the faith of Christ by hir owne example, how much soeuer
their aduersaries habbled against them, whither they were
Jewes, or Gentils, or false Apostles. And therfore by saying,
I. v. and

Marlorats exposit. on the

and no man can shut it, his meaning is this: namely, no man shall be able to let you, but that you shall preferre my Gospel unto manie. ³ So at this day there is a great doore set open vnto Gods seruants, while the Antichristes and persecuters burst asunder: that is to saie, the way is opened for them to enlarge the boundes of Christes kingdome by preaching his woode, and to beate downe the grosse errors of ungodlinesse, by the brightnesse of the Gospel, ⁴ because y when God determineth to enlarge the borders of Christes kyngdome, there is no power so highe that is able to let it. By-cause thou hast a little strength. ⁵ It is a rendering of the cause q. d. forasmuch as thou hast a desire to bring many to y doctrine of y Gospel, wherunto notwithstanding thou feelest thy selfe not to haue strength ynough by reason of y stoutnesse & multitude of thine aduersaries: behold I haue set y doore open before thee, y thou maist perce vnto y parts of those wher I haue chosen vnto me, euen maugre thine aduersaries. Here vnto pertaineth that which Christ speaketh of a little doue, & of a graine of mustersede, Luke. 13. d. 19. e. 21. And also y parable of y Talents. Namely y such as vse wel the gifts y God hath bestowed vpon the be they neuer so smal, shall receiue greater giftes. Mat. 25. b. 21. ⁶ Also this smal power, strength or vertue may betoken lowlinesse or abacing of the selfe, or the scarcenesse of y gifts of the holy Ghost. For they be not delt to al me alike, but according as the holy Ghost thinketh meete. ⁷ And yet it oftentimes falleth out, y some do moze good with slender giftes of the spirit, than other some do with singular & excellent giftes. For the ambition and lewdnesse of many men wil not suffer the spirit which is y giuer of their giftes, to utter forth his power in them. Wherfore let no man stand in his owne conceit nor flatter himself for the diuersitie and great number of his giftes: but loke what gifts euery man hath receiued of God, let him modestly & reuerently apply the same to y common edifying of the Church. And hast kept my word. What it is to keepe the word of the Lorde, I haue told already, in the

Christes gospel can not be stopped or suppressed by man.

Some edifie moze with small giftes, than other some do with many & great.

Reuelation of S. Iohn.

62

third verse of this present chap. And hast not denyed my name. This part of the commendation sighteth openly agaynst such as teache, that it is ynough for men to haue a certeine sayth which they terme a faith or beleefe by implication: as who should say, it were ynough for thee to protest that thou beleeuest as the Church beleeueth: and in y meane while to be utterly ignorant, not only what the Church beleeueth, but also what the Church is. For the Lord requireth a far other beleefe at the hands of those y be his: namely that we should knowe him, and confesse his name openly as oft as neede requireth, for we be iustified by beleeuing in hart, & saued by confessing with the mouth. Rom. 10. b. 10. Also see 1. Petr. 3. e. 15.

sayth by implication.

9. Beholde I sende of the Synagog of Satan, vvhich say they bee Ievves and are not, but lie: beholde I vvill compell them to come and vvorship at thy secte, and to knowe that I haue loued thee.

Beholde, I sende of the Synagog of Satan. ¹ In this place is the fruite of forgetolde the fruite of the doctrine which Christes seruants preaching. do preache, (in dede) simply, howe be it vnfearefully and constantly. For although their labour do commonly seme vaine: yet will God neuer suffer his word to be so without fruite, but that some shall repent and turne to hym at the hearing of it. Nay rather it cometh oftentimes to passe, that such as ere whyle were thoughte to be nothing else but Satans instrumentes to assault the truth, doo afterwarde at the hearing of Christes woode, become stoute mainteyners, preachers of y same, according as it is shewed in this place. ² The woode sende is put here for to stirre vp, as if it were said, behold I stirre vp certeine of Satans Synagog against thee, to the intent that thy sayth being tryed as it were by fyre, maye become moze lyghsome vnto other Churches. After this manner dyd he in olde tyme stirre vp Pharao against the people of Israell, Exodus. 9. d. 16. and Roma. 9. d. 17. And it is a greate comforte, that wee knowe for a certieintie

The reprobates can neyther doo, saie, nor thinke any thing agaynst Gods chosen without Gods leave.

certeintie, howe our aduerfaries are not able fo muche as to thinke any thing againft vs, except God himfelfe fir them vp for the exercife and tryall of his Church. ^A Whereupon Paule wryteth to the Corinthyans in this wife. There muft needes be fectes among you, to the ende that fuche as are tryed may be made manifefte among you. 1. Coz. 11. d. 19. We rely Satan and as many as fight vnder his ftandarde, (as Tyrantes, Persecuters, Heretikes, Deceiuers, Hypocrites, and the reft of the enemies of the Church,) praife bitterly to opprefle al the goodly, and to quenche the light of the Gofpell. But God according to his goodneffe & incredible myftic dome, taketh occafion of their naughtineffe, yea and of their wickedneffe, to fped his owne glorie further abode. For it cometh to paffe, that the faith of the goodly being tryed by aduerfite, becometh moze apparant, and that the Hypocrites be difcerned from the faithfull. VWhich fay they bee Iewes and are not. Loke befoze, 1. c. 9. Behold I will compell them too come. What is to fay, it fhall at length come to paffe, that being inwardly conuicted and afhamed of themfelues, they fhall be enforced to acknowledge that thou ftandest in the truth. By meanes whereof many alfo fhall leaue the vnt ruth, and embrace this doctrine, the reft ftirring continually againft the, and yet hauing not what to alledge againft the. This thing doth the father promife vnto Chrift, Ifa. 72. b. 8. 9. & 110. a. 2. Also, Philip. 2. b. 10 and in other places it is wrytten, Vnto mee fhall all knees bow, Ifa. 45. d. 23. & Rom. 14. b. 11. So alfo Paule being erft a ftout mainteyner of the Law, came humbly to the fecte of Ananias to take the Baptyme of Chrift, Acts. 9. c. 17. And the keeper of the prifon falling downe at the fecte of Paul & Silas, fayd, my Maifters, what muft I do to be faued? Acts. 16. f. 29. 30. So the Galathians received Paule as an Angell of God. ^A Galat. 4. b. 14. wherevnto pertaineth alfo that which is wrytten of the effectualneffe of Gods word, 1. Coz. 14. e. 24. & Heb. 2. 4. c. 12. And too knowe that I haue loued thee. ^S 9. d. Truly as for thofe that are againft the, I will

The benefite
of perfecution.

The inuincible
force of
truth.

diue

diue manie of them to fuch a point that they fhall acknowledge the to teach the truth, and fhall fet themfelues downe at thy fecte to heere the doctrine of faluation, and fo fhall confefle how much foze I haue fet by the for ftanding ftoutly in defence of my name. ^M We fee this thing to haue bin and dayly to be fulfilled in efpecially in thefe our dayes, (if wee be not wilfully blind) while many men refort with vs into the flocke of Chrift, and profefle the fame doctrine which they fought by all meanes to opprefle as long as they liued vnder the kingdome of Antichrift.

10. Bycaufe thou haft kept the vvorde of my patience, I alfo vvill keepe thee from the houre of temptation, vvwhich fhall come into the vvhole vvorld, to trie the diuellers vpon earth.

Bycaufe thou haft kepte. &c. ^G What is to fay, bycaufe thou haft bin patient in aduerfite after nune example. ^S D^e else the word of patience is the doctrine of the Crosse, according as Paule termeth it, 1. Coz. 1. c. 18. And the wifedome of a Chriftian hart is this: namely to knowe that Iefus Chrift, and that he was crucified for our finnes. 1. Coz. 2. a. 2. He that beloneth this word with a fimple faith fetting curiofneffe afide, fhall ftand fafe fro all temptation of Heresies that fhall come into the whole world for the tryall of the chofen, according as Chrift promifeth in this place. I alfo will keepe thee from the houre of temptation. ^A He fayth not, I will keepe thee from being tempted: but I will keepe thee from the houre of temptation. ^B For it is no harme to be tempted: but woe is them that are not kept or preferved in the houre of temptation: for they faynte and fyde at every little blaft of Satans breath. Therefore the faithfull are kept fro the houre of temptation, when they be not led away by the falfe errors and deceites of Antichrift; but continue ftedfaftly in the faythe of Chrift. VWhich fhall come into the whole world. ^S Truly this feemeth to pertaine to the whole Church in generall at the

Temptation.
and Tryall.

last

last persecution of Antichrist, (according as it is set forth the sixth in order) at which time a great sorte of the Jewes, (after that the Church is purged from their Popishe superstitions and abominations, and brought backe againe to pure understanding of the scriptures,) shall embrace the saythe of Christ, according as Paule seemeth to say, Rom. 11. d. 31. To trie the dwellers vpon earth. ^A That is to say, that such as are tryed may be manifest, ^M so as the reprobates may be discerned from the chosen. Look the tenth verse of the seconde chapter heretofore.

11. Beholde, I come shortly : hold fast that vvhych thou haste, that no man maye take thy Crowne [from thee.]

Comforte of
aduersities.

Beholde, I come shortly. These be wordes of comfort, that such as are troubled by Tyzantes, schismatikes, & Heretikes might in the meane while beare all aduersities stoutly : ^B as if it were said, be not discoraged, I will succor thee shortly, if thou confesse my name with a stedfaste and stoute mynde. ^C Herevnto pertaineth that which y scripture speaketh euery where concerning the shortnesse of afflictions. Rom. 8. d. 18. & 2. Cor. 4. d. 17. & Heb. 11. g. 35. & 1. Pet. 1. a. 6. & 5. c. 10. Holde fast that which thou hast. ^A Forsake not the faith which thou hast receiued, at the commaundment of the persecuter : or else, goe honestly throug with the charge committed vnto thee, whatsoeuer aduersitie betide thee. That no man may take thy crowne from thee. Because it is a very harde matter to holde out in temptation, we haue more than neede of continuall exhortation to perseuerance. ^M For we see dayly howe some were laye, and some shrinke quite and cleane away from the profession of the Gospell, and some also beare most bitter hatred to the doctrine which they had professed, and persecute y godly as much as in them lyeth. Neuerthelesse the race is in god plyght, in as much as when one man happeneth to reide Gods word, another receyue it, and that which some men

None of the
chosen can fall
quite away.

do as it were trample vnder their fete to theyr owne losse, that no other some take vp and embrace wth reuerence and deuotion : according as Christ sheweth, Math. 21. d. 43. and 22. a. 9. 10. ^B And Paule, Acts. 13. g. 46. 48. and Rom. 11. b. 11. 12. So was Matthe put in the roome of Judas, Acts. 1. d. 26. Therefore let no man gather vpon these and such like places of Scripture, that Gods predestination can be disappointed or ouerturned by anye man : which must of necessitie be infallible and vunchaungeable : according to this saying ^A All that euer my father giveth mee, shall come vnto mee, and hym that cometh vnto mee I will not thrust out of the doore. Iohn. 6. d. 37. ^B and no man shall plucke them out of my hande, Iohn. 10. e. 28. and Roma. 8. g. 35. and 2. Timo. 4. b. 8. And whosoever they be that fall awaye, they were neuer of the number of the predestinated and chose sort, howbeit that they were for a time accounted to be of the chosen sorte, after the outward apperance of the Church : according as Iohn writeth They went out from among vs, but they were none of vs, for had they bin of vs they had doubtlesse abiden with vs. 1. Iohn. 2. c. 19.

12. He that ouercometh, I vwill make him a pillar in the Temple of my God : and he shall not go out any more, and I vwill vwrite vpon him the name of my God, and the name of the Citie of my God, the newe Ierusalem vvliche commeth dovvne out of heauen from my God, and mine ovvnenevv name.

He that ouercommeth, I will make him. &c. ^A Agein be exhorted to constancie, by promising a large & excellent rewarde. ^B It becometh pillars not only to be strong of theselues, but also to beare vp the whole weight of the building : So also are those to be accounted as pillars in the Church, which not only deale constantly in aduersitie in respect of themselves, without giving waye at all to the enemyes of the truthe : but

Pillars of
Gods church.

but also strengthen others that are readie to quaille, by putting them in minde of Gods promises, for the greatnesse of their reward, of the shortnesse of their afflictions, and of such other things: like as our sauour Christ doth, Math. 10. c. 22. 32. & John. 15. d. 21. & 16. d. 33. and as Paule doth, Rom. 8. d. 18. & Ephe. 3. c. 13. and 2. Theff. 1. c. 7. and as the autho^r of the Epistle to the Hebrewes dothe, 10. g. 34. and 11. g. 35. and 12. c. 11. 12. 6. When let the pastozs and ministers take heede, that they be not a stumbling block to any man, seying that they must be as it were pillars not onely to beare out the assaults of their enemies, but also to strengthen the faint hearted and weakelings in the faith. In the Temple of my God. That is to say in the Church, whereof Salomons temple was a figure. 6. In likewise, Paul termeth the Church of the lyving God, Gods house. 1. Tim. 3. d. 15. 4. And Christ calleth him his God, in respect of his owne manhood which he had taken vpon him, as it is to be seene in John. 20. d. 17. and afore, 1. chapt. b. 6. And he shall not go out any more. 6. That is to say, he shall be mine for euer, and he shall be safe vnder my protection, so as he shall neuer miscarie. For although the faithfull seme now and then to retire from God, by reason of the daungers and sundry terrors of the worlde that hang ouer them: yet doth the Lorde neuer cast them away, but kepeth them by cause they be committed to his charge, and gathereth them together againe into his flocke, that they may not lye open to the crueltie and craftinesse of their enemies. For whosoever be endued with the spirite of regeneration and sanctification, they neuer fall so quite away, but that at length they ryle againe and are saued. And I will wryte vpon him the name of my God. That is to say, he shall alwayes be sure of Gods fauour, and he shall liue in safetie vnder the defence and protection of God, he shall hang altogether vpon Gods prouidence, and he shall easily overcome all his enemies through the assistance of heauenly strength. And the name of the Citie of my God. 4. He shall be a Citizen of the Citie of God, according as Paule writeth

None of the
chozen fall
quite away.

Gods fauour.

Citizen of
Gods Citie.

writeth to the Ephesians: nowe are ye no straungers and sojourners, but felowcitizens of the Saindes, and Gods house, holde meyne. Eph. 2. d. 19. The happie and blessed felowship of the godly is likened to a Citie: first bicause all things are done there decently, honestly, and in excellent good order: and secondly bicause the mutuall communion of Saindes is kept, and brotherly loue is mainteyned there among them. The new Ierusalem. Forasmuche as this Citie was in time past counted holy: it dothe well shadowe Christes Church which he him selfe hath made holy. Eph. 5. f. 26. Whiche thing we shall see moze at large hereafter. 21. a. 2. VVhich commeth down out of heauen from my God. 4. These things seme to haue an eye to the eternall election, according wherunto the chosen are sayde to haue bene euermoze with God. For he chose vs in Christ before the making of the worlde. Eph. 1. a. 4. 4. And Christ sayth, They were thine, and thou hast giuen them to mee. &c. John. 17. a. 6. And mine owne newe name, 4. verily I will I wryte vpon him. Bicause Christ is God manifested in the fleshe, he hath challenged to him selfe a certayne newe name, in asmuche as he sheweth him selfe to be the true mediator betwene God and man, like as when he aouched him selfe to be the bread of lyfe, the light of the worlde, the feeder of sheepe, the way, the resurrection, and the life: which thing to beleue, is not giuen to any, but to suche as were foreordained to saluation from euerlasting: according as he sayde to the unbeleuing Jewes, He that is of God heareth the word of God: the cause why you heare not, is for that ye be not of God: John. 8. f. 47. And agayne, But you beleue not, bicause ye be not of my sheepe. My sheepe heare my voyce, and I knowe them, and they followe me. John. 10. e. 26. 27. And in these words Christ teacheth that which is sayd by Iohn, That which we haue seene and heard, that we declare vnto you, that you also may haue felowship with vs, and that our felowship may be with the father, and with his sonne Iesu Christ. 1. John 1. b. 3. 3. Notwithstanding there seemeth in this place

Ierusalem

Christes newe
name,

Elects is the
cause of sayth.

place to bee an allusion too the maners of men, among whom it was grown into custome, that the valiant Princes which had deliuered their countrey from any soze daunger should haue pillers, houghe images, and arches of triumph ingrauen with their noble deedes, set vp vnto them by publike decrees in the open marketplaces, to the intent too encourage others to do the like deedes.

13. He that hath an eare, let him heare vwhat the spirite sayth to the Churches.

The reuerence
and credite
that is to be
giuen to Gods
word.

Who they bee
that loue
Christ and
his lawe.

He that hath an eare. &c. ^{s.} Euen by the often repetition of this parcell, we bee put in minde of this thing also which the Prophetes so oftentimes rehearse, namely, Thus sayth the Lord: least we should take Gods word slouthfully or slightly, as though they were but mans deuises. For Satā seeketh nothing more, than to bring Gods word out of credite, as it appeareth by the story of the serpent, Ge. 3. a. 1. 2. 3. 4. Which thing is almost wrought in vs about the authoritie of this booke. And that is the cause why the holy Ghost repeateth so often, that these are not words of mans deuise. ^{M.} And by this warning giuen to the Citie of Philadelphia (which word signifieth brotherly loue, or sauing an inheritance) it is manifestly picked out, who they be that be in loue with the euangelicall lawe of their brother Christ, and who they be that make sute for the sauing of the heritage of the Church (which is the number of those that are to be saued) by feyghting agaynst Antichrist. Namely those that lyue according to the Gospell, caring for none earthly things more than meate and drinke and apparel: whiche for any tempozall punishment cease not to impugne the horrible abuses of the Popishe Cleargie: whiche discover and warne men of the mysteries of Antichrist: whiche yelde not vnto temptations, but withstande them: whiche holde fast true patience, notwithstanding their dayly persecution: which in feyghting agaynst Antichrist continue to the ende: which encourage other men to attempt the like thing agaynst

agaynst Antichrist: and which are of so singular cōuersation, that after a sort they may be termed Gods.

14. And to the Angell of the Church of Laodicea, vwrite: Thus sayth Amen, the saythfull and soothfast witnesse, the beginning of Gods * creatures.

* Workmanship

And to the Angell. &c. ^{A.} Of Laodicea wee haue spoken before, 1. c. 11. ^{s.} Of this Citie, Pelito the Pastoz of the Church that was at Sardis maketh mention in his booke of the Passequer, with these words: Under Sergius the Vicepresident of Asia (sayth he) at what time Sagaris was crowned with Martyrdome, there arose a great strife at Laodicea about the keeping of the Easter. &c. Read Eusebius in the xxviij. chapter of his. iiii. booke of Churchmatters. And concerning Socrates, Eusebius, Anatolius, Stephanus, and Theodosius Bishops of the same Church, looke the same Eusebius in the xxviij. and. xxix. Chapters of his senenth booke of Churchmatters. Thus sayth Amen, the saythfull and soothfast witnesse. This is another description of Christ, whereby is expounded the Hebrew word Amen, which impliyeth as much as truenesse and saythfulnesse, ^{A.} as hath bene sayd oftentimes already: and by exchange of name, it agreeth vnto Christe, or rather the termes of soothfast and saythfull are the peculiar stile of Christ. For he in very deede proueth and witnesseth the father to be a keeper of his promise, in asmuch as he (who had bin promised) was come to perfoyme his charge. ^{A.} Concerning whiche matter see Rom. 15. b. 8. & 2. Cor. 1. d. 20. Also looke the. 7. verse of the first chapter hertofore. ^{s.} Besides this, he is also the beholder, witnesse & iudge of our hartes, yea & of our whole life. ^{A.} In respect wherof he said a little before: And al Churches, shal know how I am he that sercheth mens raynes and hearts. 2. i. 23. Therfore not he that prayseth himselfe, why Christ but he whome God prayseth, is allowed. 2. Cor. 10. d. 18. The beginning of Gods creatures. ^{s. G.} Christ is called so, partly because he is the word & almighty power of god, wherby al things were

Bishops of
Laodicea.

Christ only is
saythfull and
soothfast.

is called the
beginning of
Gods crea-
tures.

Hi. j.

were

were made. Proverb. 8. 22. &c. John. 1. 1. 3. And also in respect of his manhood which he took upon him, he is called the first begotten of all creatures, & Coloss. 1. 15. in whom all things are renewed and restored to their former state. Roman. 8. 21. Ephe. 1. 10. And he is adorned with these titles of commendation in this place, to the intent that the sayth of the godly may be cheered up, so as they may not doubt at all of his trueneſſe, but flee vnto him alone in their aduerſities, aſſuring themſelues that they ſhall not ſeeke his helpe in vayne. Nothing at all then dothe this title maynteyne the Arrians, who denie Chriſtes Godhead.

15. I know thy vworks: namely that thou arte neyther hote nor colde. I vould thou vvert eyther colde or hote.

Embracing of
mens owne
deſeruings.

I know thy works. ^A Agayne he auoucheth that he knoweth well what the works of men be. Thus dothe Gods ſpīte diſgrace mens priuie thoughts and intents, and caſt them in the teeth with them, to the ende they ſhould make ſmall account of them ſelues. Thou haſt an example beereof in Dauid, whom Nathan chargeth openly with his ſinne that was ſecret. 2. Sam. 12. 7. 8. 9. ^A Then let vs learne to walke earneſtly in the feare of the Lorde, ſeing we haue Chriſte the head of the Church euery where preſent as a witneſſe and iudge of all things that we do, yea and thinke, Namely that thou art neyther colde nor hote. ^G What is to ſay, thou haſt no force at all in thee. For he findeth faulte with the Laodiceans for doing all things ſayntly and ſlackly, and bicauſe they proceeded not luſtily in the way of the Lorde. For eyther they ſeemed too wiſe in their owne conceyte, and helde ſcozne to be taught or counſelled at other mens hands, as it commonly cometh to paſſe: or elſe they were ſo fearefull and hartleſſe, that they durſt not ſet them ſelues agaynſt manifeſt errors, for feare of afterclaps: according as Paule alſo vpbayndeth certayne men. Galath. 6. 1. 13. ^A And truly overſearfulneſſe is a token

Lukewarme
Proteſtants.

a token of diſtraiſt. For he that belongeth vnto God promiſſed, ſhall eaſily deſpiſe all the manaces of men, bicauſe he is ſure that God is higher and ſtronger than the whole world. In reſpect whereof the Apoſtle writeth thus of Moſes: Although ſayth he forſooke Egypt, and was not afraid of the kings rage: he be endured in like caſe as if he had ſene him that is invincible. Heb. 11. 27. And where as baſtardie or ſhamefullneſſe is ſhamefull in all men: truly it is ſhamefull and moſt worthy of blame in Paſtors, according as hath bene ſhewed in Matthe. 10. 16. I would thou wert eyther colde or hote. ^{In} ſome mens opinion, to be colde is as muche as to be utterly hope of ſayth: and to be hote is to perſiſt ſteadfaſtly and ſtoutly in ſayth that is workefull by loue: and to be lukewarme, is nothing elſe but to be a counterfeiter and diſſembler, that is to ſay, to be hote and ſaythfull to outwarde appearance, and inwardly to be hope of ſayth. Furthermoze it is an eaſier matter to bring a man to a ſound minde which is an utter infidel, than ſuche a one as will needes be counted a beleuer, and yet is nothing elſe but a diſſembler and an hypocrite. Of which ſort a man may ſee many in theſe dayes, whiche go about to maynteyne their errors vnder pretence of ſayth & godlineſſe. And therfore by and by there is added.

fearefulneſſe
and baſtardie
in Chriſtians.

Doublefaced
Proteſtants.

16. Seeing then that thou art but lukewarme, and neither colde nor hote, it vwill come to paſſe that I ſhall ſpevv thee out of my mouth.

Seeing then that thou art but lukewarme. &c. ^S He alludeth to the nature of lukewarme water, which commonly is wont to prouoke him that drinketh it, vnto ſpewing and vomiting. ^A Wherefore like as the drinking of warme water prouoketh a faſting ſtomake vnto vomiting: euen ſo the men that be Chriſtians in profeſſion, and yet perfoyme nothing perteyning to their profeſſion, do after a ſort prouoke God to thruſt them out of the body of his Church. ^S And let all them looke to be ſo ſerued which are Chriſtians but in title only, and profeſſe

Chriſtians in
title and not
in liuing.

3. iij.

ſells

seffe them selues to knowe God, but derpe him in their de-
ces. Tit. 1. d. 16. ^A Whiche loue their brethren from the tethe
outward, but not in dede and in tynthe. 1. Iohn. 3. c. 18. Which
saye vnto Christ. Lorde Lorde, and yet do not that whiche
he commaundeth them. Math. 7. c. 21. And, Luke. 6. g. 46.
This thing hath Christ shewed in another similitude saying:
noman that putteth his hand to the plowh and looketh backe,
is meete for the kingdomes of heauen. Luke. 9. g. 62. And Ma-
ter: it were better for them not to haue knowen the way of
tynthe. 2. Petr. 2. d. 21. But contrariwise Paule speaking
of himselfe sayeth: forgetting the thinges that are behinde me,
and makinge still toward the thinges that are afore me, &c.
Phil. 3. c. 13. And in another place he exhorteth the faithfull,
that they should not be slothful in indoeuer, but seruent min-
ded, Rom. 12. b. 11.

17. For thou sayst, I am riche, and increased in goo-
des, and I want nothing. And thou knowest not how
thou art wretched and miserable, and poore, & blynd,
and naked.

For thou sayest I am riche. &c. ⁵ Such as forsake the occu-
pying of the goodes committed vnto them, by reason of the
dulnesse and vaine restynesse of the fleshe, are reiected as un-
profitable seruants and made poore, like as Christ sheweth
in the Parable of the Talents. Math. 25. c. 26. And I wante
nothing. ⁶ It is the proprietye of hypocrites to boaste of theyr
owne riches, that is to saye, of their owne merites and sa-
tisfactions, and to set light by the grace and mercie of God,
and to make Christ of no valewe to themselves. For they
thinke themselves to be holy, wyse, learned, and righteous,
and they trust to their owne workes, wher as notwithstanding
their holynesse is starke abomination before God. Of
these kyndes of men Christ speaketh thus: They that be
whole, haue not neede of a Physitian, but they that be sicke,
Math. 9. b. 12. And again, you be they that iustifie your selues
before

The selfe too-
thing of selfe
flatterie of the
hypocrites.

before men, but God knoweth your heartes. Luke. 16. d. 15.
And thou knowest not how thou art wretched. Lyke as there is a sleepe con-
science.
is no disease more dangerous or more deadly in a mannes
bodie, than that whiche is so hidden inwardly as the cause:
and working thereof is utterly unknowne: euen so can
nothing happen inuiser vnto man, than to haue a sleepe
conscience, and to be touched with no feeling of sinne: but
to laye asyde all feare of Gods iudgemente, and to smother him-
selfe, as though he were in a league with death and Hell, as
the Prophet sayeth, Esai. 23. d. 15. And therefore suche a one
is worthily sayd here to be wretched: for he is far off from
the true blessednesse. And miserable: ⁷ that is to say, worthy of ruefull,
to be pitied of others, ⁸ because others ought to haue com-
passion of him being so miserable. For suche is the myde-
nesse of Gods chyldren, and so incredible is theyr charitie,
that they pitie euen the wicked. Like as Samuell bewayled
Saule, who notwithstanding was iustly reiected of God. 1.
Sam. 16. a. 1. So also reade we of Moyses and Paule, Cro-
dus. 32. g. 32. and Rom. 9. a. 3. and 2. Cor. 12. g. 21. And poore, ⁹ poore & blind.
that is to saye, voyde of Gods spirite. And blynde, that is to
saye, one whom Christe enlighteneth not, whiche knoweth
not God, nor Iesus Christ, whom he hath sent. Concerning
blindnesse see Iohn. 9. g. 41. And also the xxiij. verse of the
xij. Chapter hereafter. ¹⁰ Also he is called blynd, which seeth
not how miserable and needy himselfe is. And naked. ¹¹ That makes
is to saye, voyde of faith that worketh by loue. These are the
tytles of a lukewarme persone. Paule vphrayding the Co-
rinthians with the same thyng, blyth a figuratiue speche,
saying: Nowe ye be full, nowe ye be riche, ye reigne
without vs. 1. Cor. 4. b. 8. for he meaneth that they reigne on-
ly in their opinion, and not in verie dede: and to standeth
the case with the Laodiceans.

(*) Or tryed in
the fyre.

18. I counsell thee to buy golde of mee (*) fyred out
of the fyre, that thou mayst become riche: and vvhite
rayment that thou mayst be clothed, and the shame of
thy nakednesse may not appeare: and anoynte thyn
eyes vvith eyesalue, that thou mayst see.

Why God re-
quireth dili-
gence in good
workes.

I counsell thee to buy &c. Great is the gentlenesse of Gods
spirite, wherethrough he is wont to counsell men in their ad-
uersities without stryving. By the worde buy, he sheweth
howe linely and workfull sayth, is required at our hands.
Not that we be able to deserue Gods fauour, or to purchase
his benefites by our owne pollicie or power: but because God
will not that any dullnesse or drouzinesse shoulde remayne in
his seruants. By the way wee must beare in minde, that
nothing happeneth vnto vs but by the free fauour of God.

Of buying
without pay-
ing.

Wherupon when the Lord by his Prophet willed all such as
were a thyrt to come vnto him: he bled likewise the worde
buy, saying: Come, buy yee, and eate yee: and immediatly he
added, come I say, and buy wine and milke without money,
and without paying any thing for it. Esay. 55. a. 1. When if any
man say, what manner of buying can there be where there is
no paying: We answere, that buying is vnproperly called
here the manner whereby wee compass any thing: and
that the price is put for the labour, pollicie, or any other
labour whereby wee attayne to it. Fyred out of the fyre, that
thou mayest become riche. He sheweth in what wyse
we maye growe riche to Godwarde. And hee vseth an en-
largement, as he did in the last verse before, matching golde
agaynst pouertie. Vvhite rayment agaynst nakednesse, and
Eyesalue agaynst blyndnesse: by all whiche thinges there
is nothing gfyment, but the pure feeling of sayth: and the
true vnderstanding of the Scriptures, that is the wylt, concer-
ning God, and also concerning his Christ, and concerning as
well his kingdome, as the true worshipping of him in spirite,
that the same sayth being tryed as it were by fyre, maye

Rayment and
eyesalue.

be
b

We able to stande stedfast in temptation: according to thys
saying, The wordes of the Lord are pure, tryed in the fire. &c.
Psalm. 12. b. 6. also according to this: fire shall trye euery
mans worke what it is. 1. Cor. 3. c. 13. Also concerning the rai-
ment, the same thyng appeareth by hym that was thrust out ^{The mala-}
from the mariage, because he had not on hys wedding gar- ^{pernesse of}
ment, that is to save, that whereas he beleued not from ^{hypocrites.}
his hart, yet he durst put hymselfe into the companie of the
beleuers, Math. 22. a. 11. 12. 13. Such men were Judas, Mat. 10.
a. 4 and Iohn. 6. g. 70. and 13. a. 2. Ananias, Acts. 5. a. 1. 2. and
Simon Magus, Acts. 8. b. 9. furthermore it is manifest also,
that in the Scriptures blyndnesse is matched as a contraye
agaynst saythe, as in Esai. 6. d. 10. and Iohn. 9. g. 41. So the
proude Pharisees being puffed vp wth the knowledge of
the lawe, and wth ryghtuousnesse of workes, are reiected,
and contrarywyse the folles that distrusted bothe their owne
knowledge and theyr owne deseruings, and trusted onely
to the merce of God through Iesus Christ, are inlyghtened:
according to thys saying. He that will be wyse among you,
let him become a foole, that he maye be made wyse. 1. Cor. 3.
d. 18. So lykewise at this daye our religious folkes, and the
faction of the Anabaptistes, (who boast of the spirite in all
things that they doe but come of, and which thrust in their
owne workes) are like to the Laodiceans.

19. As many as I loue, I rebuke and chastise: be ze-
lous therfore and repent.

As many as I loue, &c. ⁵⁶ It is a qualifying of the thyngs ^{The chast-}
that went before. For in respect of those which cyther were ^{ing of the}
not in fault, or else were curable, he qualifieth those things ^{godly, and the}
agayne whiche he saith, to haue spoken somewhat ryg- ^{punishing of}
rouse: least their heartes myght haue sayled them, if they ^{the vngodly.}
shoulde haue thought themselues utterly cast away. In suche
wyse it is sayd of Christ, he shall not breake a crayed reede,
I. v. neither

neither shall he quench smoking flare, *Esay. 42. a. 3. & Math. 12. b. 20.* To chastize, is to correct one to his behove. And therefore here is to be noted the difference betwene the afflictions of the godly and the vngodly. For the godly are afflicted to their owne profit: namely that they may be murthered vnto patience: and biled fast in the feare of the Lorde: according as ye may see in *Job. 5. c. 17. & Jerem. 31. c. 18. & 46. g. 28. & Proverb. 3. b. 11. & Heb. 12. b. 6.* But the correction of the vngodly is called a consuming of them. *Jerem. 30. d. 23.*

The contrarie effects of gods correction in the chosen and the reprobats.

Zelousnesse.

24. & 46. c. 10. And therefore the chosen do amend at the Lodes chastizement: as did David, 2. Sam. 12. d. 13. but the reprobats are hardened the more by Gods squozges, as Pharao was. *Exod. 9. b. 7. & g. 35.* Bezelous therefore and amend. He meeneth by these words, that there were in that Church some godly men whose earnestnesse and diligence ought to prouoke others vnto zelousnesse, so as they which would not do it, might be the lesse excusable. *q. d.* Be not luke warme any more, but imploy thine indeuer diligently to aduance Gods glory: hate the thing that is euil, and do the thing that is good, without any feare of men.

20. Behold I stand at the dore, and knocke: if a man heare my voyce and open the gate, I vwill come in vnto him, and suppe vwith him, and he vwith me.

Christes goodnesse in prouenting vs with mercy.

Behold I stand at the dore. *q. d.* By these words he harteneth vs with boldnesse to aske the things that we haue neede of, in as much as he prouenteth vs of himselfe, and prouoketh vs freely to aske: doing vs to vnderstande, that he himselfe is altogether more forward to pitie vs and to succoure vs, than we ourselues be to demaunde. *q. d.* Thou needest not to seeke me in mountaines or ballies, or in any farre places: for I am at hand with thee to help thee. Likewise we reade in the Prophet: And it shall come to passe that I will answer them before they crye, and I will heere them while they be yet speaking, *Esay. 65. d. 24.* And knocke. *q. d.* By the name of dore,

he meeneth mans hart. That doth the Lorde knocke at by the preaching of his word, crying out and bearing witness of the force and effectualnesse of it to our spirit. And the same preaching is neuer frutelesse. For the godly receiue comforte by it, and the vngodly are condemned by it. If a man heare my voyce. *q. d.* It is the propertie of Christes sheepe to heare hys voyce and to follow him, *Iohn. 10. e. 27.* And open the gate. That is to say, willingly receiue the word that he hath heard, and beleue in me, as they dyd of whome Luke speaketh, *Act. 17. c. 11.* I will come in vnto him and suppe with him. He that receiveth Christe by faythe is made all one wth hym, and enioyeth the true rest and calmenesse of minde, whiche thing he meant to signifie in this place by the tearme of supper.

We must hearken to Christ when he calleth,

21. He that overcometh, I vwill graunte him to sit vwith me in my throne: in likewise as I also haue overcome and am set vwith my father in hys throne.

He that overcometh. *q. d.* In all these Epistles which Iohn is willed to send to the Churches, there is put an encouragement to perseuerance and constancie, to the ende we might knowe, that Christes Church is exercised with continuall encounters. Wherefore we had neede to watch and to be sober, least we be oppressed vniwares by Satan that olde enemye of the truth, who worketh so effectually in his stubborn harted children, that many are deceyued by theyr wylnesse and naughtinesse. I wyl graunt him to sit with me in my throne. *q. d.* To sit with Christe is to be copartner of his kingdome. This hath he promised in other places to those that be hys, *Mat. 19. d. 28. & Luk. 22. c. 30.* In likewise also as I haue overcome. Victorie ouer our enemies, that is to wit ouer sin, death, Satan & hell, is attributed properly vnto Christ. Peruerthelesse for as much as he is y head of all the godly, y frute of his victory redoubteth vnto them: & for as much as they fight vnder hys antefigue,

Perseuerance and constancie,

To sit with Christ,

Christes victory is common to all the faithfull,

antefigne, they also are saide to overcome, and their faith is said to be the thing that overcometh the world. 1. John. 5. a. 4. For thus speaketh Christ: In the world ye shall have trouble, but be of good chere, I have overcome the world. Joh. 16. d. 33. By the way we be warned, that we must first fight as Christ did, before we can reigne with him. For like as it be- houlded Christ to suffer first, and then to enter into his glory (Luke. 24. d. 26.) so must we enter into the kingdome of God by many tribulations: Acts. 14. d. 22. and Rom. 8. d. 17. and 2. Tim. 2. b. 11, 12. and Jacob. 1. b. 12.

22. He that hath an eare let him heere, vvhhat the spi- rit sayth to the Churches. Look before. 2. b. 7.

The fourth Chapter.

After this I looked, and behold, a dore vvas open in Heauen, and the first voyce vvhich I herd, vvas as it vvere of a Trumpet talking vwith mee, vvhich sayde: come vp hither, and I vvyll shew thee the things that must bee fulfilled hereafter.

The effect of this chapter.



*The opening of Gods int-
eries.*

After this I looked. ^{A.} In this Chapter is described the worthinesse and excellencie of the sonne of God, unto whō al the heauenly spirits & faith- ful men yeld testimonie with praise & thank- giving, plainly acknowledging themselves to haue nothing but of his mere goodnesse & goodwill, wherby al- so all things were made, And behold, a dore was open. ^{6.} For as much as in this Reuelation there be many things y far sur- mount all capacitie of man: John sayth he saw a dore open in Heauen: by which maner of speche, the holy Scripture is wonte to betoken a more lyghtsome knowledg of Gods mysteries or secretes: according as hath bin said, Mat. 3. d. 16. And the first voyce that I herde. In saying the first voyce that

he herd, he giveth vs to vnderstand that he heard many voy- ces. Vvas as it were of a trumpet. The voyce of a minister of Gods word must be like a Trumpet: that is to wit, stoute, ^{The voyce of a minister.} manly, not fearefull, not flattering like a flauie, nor concea- ling the truth like a trayto. ^{A.} Concerning whiche matter see 2. Cor. 4. a. 1. 2. 3. 1. Thessa 2. a. 3. 4. 5. 6. 7. 8. Also loke the fiftie verse of the first chapter heretofore. Come vp hither. ^{9. d.} Lay ^{Mans reason.} alway mans reason, that thou mayst be able to vnderstande Gods secrets. And I will shew thee. Againe we see how it was <sup>The dignitie of this pro-
phetic.</sup> not man but God that was the autho. of this prophetic, to the intent we shuld not receiue it as a thing proceeding from men, but as a thing that came from God, who can neyther lye nor deceiue. Paule also to mainteine the certentie of hys owne calling and doctrine against the false Apostles, doth af- ter the same manner oftentimes auouche, that he was called to the charge of Apostleship, not by men, but by God: Gala. 1. a. 1. & 2. a. 5. & Ephes. 1. a. 1. So also Esay to assure the truth of his prophetic sayth, he saw the Lord sitting in maiestie and glory. Esay. 6. a. 1.

2. And immediatly I vvas in the spirit: and beholde, a throne vvas set in heauen, and one sitting vpon the throne.

And immediatly I was. ^{A.} What is meant by being in the spirit, it is said afore. 1. c. 10. And behold, a Throne. The throne or seate betokeneth the authoritie of the Judge Christ, whose glory the vnrightheous shall not be able to endure. He is ap- pointed of God to be the iudge of all men: and therefore hys throne is exalted aboue all the heauens, yea and aboue all creatures. And one sitting vpon the Throne. ^{6. 3.} By this maner <sup>Christes king-
dome.</sup> of spech here is betokened the stablesse of Christs king- dome, like as also in another place wher it is said, Thy king- dome is a kingdome of all world. Dan. 7. g. 27. ^{6.} Yet must we not conceiue any fleshly opinion concerning the king- dome of Christ, as though he sat in some chaire of estate af- ter

Gods disco-
vering of his
presence by
many ways.

ter the manner of things. For such descriptions tende to none other purpose, than to make us understande, that the things which the Prophets and holy me of God haue conueyed vnto us, were not emptie dreames, but a heauenly and diuine reuelation applied to their age and nature. For God discovereth his presence vnto men, sometime one way, and sometime another, according as it liketh him selfe best. So was he seene of Moses after one sorte, of Abraham after another sorte, of Esay after another sorte, and of Daniell after another sorte: In likewise, the holy Ghost appeared vnto John Baptist in the likenesse of a Dove, John. 1. e. 33. and after ward sate vpon the Apostles in fyrie tungs. Act. 2. a. 3.

3. And he that sate, vvas too looke vpon like vnto a Iasper stone, and a Sardine stone. And there vvas a raynbow about the Throne like to the sighte of an Emeravde.

Christes Ma-
iestie and pu-
sance.

And he that sate. ⁵ Christes Judicial power which the father hath bestowed vpon him, & wherby he defendeth his Church from the aduersarie power, is royally described by John, and yet but in such words as mans weaknesse is able to utter so great matters withall. Like vnto a Iasper stone, and a Sardine stone. ⁵ ⁶ This signifieth nothing else but that there was a certayne heauenly and godly brightnesse in the Judge Christ, representing both a maiestie & a puissance terrible & utterly inuincible to al men. For kings Thrones are wont to be garnished with a certayne wonderous decking, to the intende the kings themselves may be both the moze reuerenced and the moze dreading of all men. In which respect it seemeth that God appeared vnder the shape of such figure vnto his servant Moses, and the threescore and ten Elders. Exo. 24. d. 15. 16. and after ward agayn vnto the Prophet Esay & Ezechiel. Esa. 6. a. 5. & Ezech. 1. b. 4. ^P Moreouer men say, that the Iasper stone resembleth the likenesse of water, & the Sardine stone the likenesse of fyre: wherby we may understande, that the Lorde is wont

The Iasper
stone.
The Sardine
stone.

wont to execute his iudgements in fyre and water, according as we we reade in Gen. 7. h. 11. 4. 19. 2. 24. & Exo. 14. f. 27. and 4. Kings. 1. h. 10. & 2. Peter. 3. c. 12. & 2. Thes. 1. c. 8. And there was a raynbow about the Throne. ⁵ The Raynbow is a token of The rainbow: Gods reconcilment through Christ: which thing the beleauers understande well enough. Gen. 9. b. 13. Like to the sight of an ⁵ Emerawd. They say that an Emerawd is of such an ozient An Emerawd greenesse, that it maketh all things loke greene whiche are layde by it. Euen so the world is renewed and made fresh and flourishing agayne by Christ, and we become new creatures in him. ^A Concerning which matter loke the 21. chapter and 19. verse hereafter.

4. And about the Throne vvere foure and tyventie ^{The Church.} seates: and vpon the seates I saw foure and tyventie Elders sitting, clothed in long vvhite robes: and they had crownes of golde vpon their heades.

And about the Throne. ⁶ Christ sitteth to iudge the earth, & ^{The saythfull} so do all the saythfull sit with him, iudging the whole worlde ^{are partners} by the sayth which is in them: like as Doe is sayde to haue ^{of Christes} condemed the world by sayth. Heb. 11. b. 7. This copartnership ^{Judicial law.} of Judicial power with Christ, is promised to the saythful in Mat. 19. d. 28. & 1. Cor. 6. a. 2. ⁵ John therfore alludeth to the custome of a wel ordered kingdome, where Kings and Princes when they intend to giue sentence, specially in any case of great weight, do it not without a great assembly of auncient personages that excell in experience of matters by practize, and in knowledge of good lawes, least they may seeme to condemne any man vpon their owne head. In respect whereof (euen by this allusion also) he declareth God to be a moste iust Judge, iust & vpright whose sentence (as of all sentences the rightfullest) all iust Judge. men must needs allowe and commend. We reade of the lyke thing in Daniell. 7. f. 22. And by the foure and tyventie Elders, here are betokened bothe the Patriarkes and Prophets of the olde Synagoge, & also the Apostles, Euangelists, Pastors,

Purenesse and
incorruptnes
of minde.

Purenesse
of iudgement.

Pastors and teachers of the Church of the new Testament, together with the godly kings and Judges both of Jewes and Gentiles. For these are reckoned by the name of Elders, as well in the old law as in the new. Exod. 24. a. 1. & Num. 11. d. 24. & Act. 20. d. 17. & 1. Pet. 5. a. 1. & 1. Thess. 5. c. 12. and oftentimes elsewhere in the writings of the Apostles. Clothed in long white robes. By these robes is betokened purenesse and incorruptnesse of mind, that they should iudge all things by, rightly and not affectionatly, Exod. 18. c. 21. And they had Crownes of gold vpon their heads. By the Crownes of gold is betokened the most pure meaning of faith, wherethrough they iudge of all things according to the appointment of God, so as whatsoever they shall haue iudged vpon earth, may also in likewise be ratified in heauen, according to this promise of Christs, whatsoever you bind vpon earth, shall also be bound in heauen. &c. Math. 18. c. 18. Besides this, they may also signifie both the prerogative of Christs victories, and the copartnership of his kingdome, according to that whyche is said in Heb. 11. f. 33. By sayth the Saincts haue subdued kingdomes. &c.

5. And out of the Throne proceeded lightnings, and thunderings, and voyces: and before the throne there were seven lamps of fire burning, which are the seven spirits of God.

The force and
terriblenesse
of Gods
worde.

And out of the Throne. Out of this Throne, that is to say out of this Church, proceedeth the power of Gods worde, the force of the doctrine of the Gospell, whereby the enemies of the truth are put in feare, and the faithfull enlightened. For the holy Ghost, which dwelleth in the seruants of God, reproveth the worlde of sinne, of righteousnesse, and of iudgement. John. 16. a. 8. In respect whereof, their preaching is likened to thunderings, voyces, & lightnings. For in times past at the preaching of the Apostles, there went forth wonderfull thunderclaps and lightnings of manaces against the

vnto

unbeléeuers. Act. 2. c. 19. & 3. c. 14. & 10. f. 39. & 14. c. 15. & 28. f. 26. And no lesse terrible is the iudgement which the Church of Christ hath at this day. For when it is pronounced according to Gods appointment, it is ratified also euen in heauen. Which thing the Romish bishop chalengeth to himselfe without cause, verily because he knoweth not God. And truly it is a full wicked speech, to say that his sentence is to be feared though it be giuen wrongfully. When Christ sayth, Receiue ye the holy Ghost, whose sinnes soeuer ye release, they are released vnto them, and whose sinnes soeuer ye holde backe, they are held backe. John. 20. d. 23. he sheweth by whose guiding the Church cannot erre in giuing sentence. In consideration whereof it is rightly sayd of Christ, Blessed shall you be when men hate you, and put you out of their company, and rayle vpon you, and put out your name as an euill thing, for the sonne of mannes sake: Reioyce ye in that day and be glad. &c. Luke. 6. d. 22. And here John alludeth to the iudgements of God which he executed euen in olde time in Does floud, in Sodome, in the red Sea, in Egypt, in the wilderness, against Sennacherib, and utterly against all rebelles and unbeléeuers. Of which terriblenesse ye maye reade in Exodus. 19. c. 18. and Psalme. 18. a. 8. and 29. a. 5. and 97. a. 3. 4. and in other places. And before the Throne there were seven Lampes of fyre burning. &c. Hereby is meant the fulnesse and perfection of the heauenly graces and gyftes of the holy Ghost, wherewith Christs kingdome is garnished. For these are the faithfull enlightened, who else shoulde be blynde and ignorant of Gods myseries as well as all other men be. For these schynges loke Romaines 12. b. 6. 7. 8. and 1. Corin. 12. a. 8. 9. 10. and Ephesians 4. b. 11. And it is a greate comforte vnto all the godly, that the Church is neuer so bereft of the lyghte of Gods worde, but that there be alwayes some Lampes burning in it, to the ende that suche as belong to the body of the Church may not be utterly ouerwhelmed with the thicke darknesse

The Popes
usurpation.

The light of
Gods worde,
and of his hea-
uenly gyftes.

It.

of

of this world. I graunt indeede, that very great store of Tyrants, persecutors, deceiuers, and heretikes imploie theyr force to the destroying of this light: but yet the spirit of lighting which worketh in them, is not of so great strength, that he can quench the cleere light of Gods word: nay rather the truth alone dothe alwayes get the victory, while the authors and followers of error do dayly perish and come to naughts.

6. And in the sight of the Throne there vvas as it were a Sea of glasse like vnto Christall: and in the mids of the throne and round about the throne were foure beasts full of eyes before and behind.

The name of Sea.

And in the sighte of the throne there was as it were a Sea of glasse. &c. The Hebrewes betoken all manner of gathering together of waters by the name of Sea, according to this saying, and the gatherings together of waters he called Seas. Gen. 1. b. 10. And the vessell wherein the priestes washed themselves when they went about their holy ministrations, was called the brazen Sea. 3. Kings. 7. d. 23. In this place the word Sea is taken for a company of much people, whome the spirit of God enlightneth. And therefore they be cleere as glasse like vnto Christall, that is to say, they be deliuered from darknesse, rustinesse and foule spottes, by Christ Iesus reigning in the Church. Also this similitude of the Sea may resemble baptism, which is called the Laver of regeneration or new birth. Tit. 3. b. 5. Like the. 1. Corinthians 10. a. 1, 2. Besides this, Like as glasse is cleere: euen so baptism clengeth mens hearts by the working of the holy Ghost and maketh them cleere, yea euen in the outward conuersation and behauior: according as it is sayde, Let your light so shine before men, as they may see your good works, &c. Math. 5. b. 16. ^{M. S. G.} Lastly, lyke as Christall is made of water, congealed by long continuance of time: euen so the faith that is

The likening of the Church vnto cleere glasse.

Baptisme.

under

Undertaken in baptism, is brought to perfection by long continuance of time, and many tribulations. Whereunto pertaineth that singular exhortation of Paules which is written. Ephesians. 4. c. 14. And whereas this sea is sayde to haue bin in the sight of the Throne: it signifyeth that the power of Christ is effectual in the ministration of baptism. For Christ hath not ordeyned that Sacrament in vayne: but he hath so linked the signe and the thing it selfe together, as no man that beleueth the promise which is wont to be made there, can be without frute. For Christe is presente, who is evermore ready to play his part by the secret working of the holy Ghost, so that sayth he there, which alone maketh vs partakers of Gods grace and benefyts. And in the middes of the Throne and round about the Throne were foure beasts. Hier. ^{The ministration of Gods presence.} by we may gather that the beasts whych Iohn saw, had their backs vnder the Throne, and their faces as it were rounde about the throne. Moreover the thrones of kings haue bin accustomed to be both vnderfet and garnished with the images of some kind of liuing creatures. 3. Kings. 10. c. 18, 19, 20. So also it is registred in histories, that diuers beasts were wont to be coupled to chariots of triumphe, and that conquerors were receyued into the Citie with such pomp. After the same manner the Scripture seemeth to attribute both chaire of estate and chariot of triumph, vnto God himselfe in the Psalm. 68. b. 18 Which place Paule alledgeth, speaking of the triumph of our Sauoure Christ. Ephes. 4. b. 8. Furthermore, there is mention made of a like solennitic in Salomons Ballade in. 3. c. 9. Wherevpon, those foure beasts are (not amisse) thought of some, to be the heauenlye and seruisable spirites whych are sente forth to the foure coastes of the Heauen, through whych the kyngdome (that is to say the Church) of Christ is dispersed, to execute the things that are determined to be done in mens affaires, by the vniuerserchable and everlasting purpose of God: according to that which the Apostle writeth, that the Angelles are ministering

The ministration of Gods presence.

The Angels do seruice to the chosen soules.

by.

or ser.

Chap.

The four Evangelists.

The holy spirites indued with knowledge, and reuelers of gods secretes vnto vs.

of seruisable spirites, sent forth to do seruice for their sakes whiche shall receiue the heritage of saluation. Heb. 1. d. 14. ^{P.M.} Neuerthelesse, there are that would haue Christ to be betokened by these foure liuing wights. For (say they) he was borne of the virgin as a man, he suffered death as a calfe, rising agayne as a Lyon, and mounting vp as an Eagle. ^{M.} The old doctozs haue taken them for the foure Euangelistes, and haue likened Mathew to a man, Marke to a Lyon, Luke to an Dre, and John to an Eagle. But like as the first exposition which we haue set downe of the heauenly spirites, is the simpler: so it fitteth the present text better. Full of eyes before and behind. He meeneth that those heauenly spirites are endued with knowledge both of thinges past and of thinges to come, as whereof they haue neede for the well ordering and administering of Christes kingdome: ^{A.} According as the holy Scripture declareth howe many thinges haue bin foresawed by them.

7. And the first beast vvas lyke a Lyon, and the second beast vvas lyke an Oxe, and the third beast had a face as a man, and the fourth beast vvas lyke a flying Eagle.

Things needfull in the execution of any charge.

And the first beast was lyke a Lyon. ^{G.} The same visson almost is reported by Ezechiel. 1. b. 5. 4. 10. b. 9. saying that the same order is not obserued euery where: besides also that John saw foure faces in foure beastes, whereas Ezechiel saw four faces in one beast, or foure beastes hauing foure faces apiece. Lyke a Lyon. ^{G.} In a Lyon there is courageusnesse and strength, in an Dre painfullnesse and diligence, in a mas visage wisdom and right iudgemēt, in an Eagle swiftnesse or easinesse in doing his seruice: which things they had neede of which will gouerne any kingdome well and happely. In this respect y Lord is euery wher: said to sit vpon the Cherubins & to ride vpon them. Ps. 80. a. 1. 4. 99. a. 1. for y by the he executeth his

his iudgements courageously, heedfully, vntwariably, wisely, and verry swiftly. Such doth the prophet Ezechiel paint out the Cherubins holding vp and garnishing the throne of God the iudge, and drawing his chariot of triumph. Neither is it amisse for vs to take these foure beastes to be Cherubins, following Ezechiel, who saith: And I vnderstood that they were Cherubins. Ezech. 10. d. 20. Also he maketh the foure beastes to be but all one, which one neuerthelesse hath all these foure faces or shapes, by reason of the foresayd operations, wherewith those seruisable spirites whose seruice Christ vseth in gouerning his kingdome, are indewed.

8. And the foure beastes had each of them sixe vvinges a peece round about them, and they vvere full of eyes within: and they had no rest day and night, saying: Holy, holy, holy, Lord God almightie, which vvas, which is, and vvhich is to come.

And the foure beastes. ^{S.} In the same forme doth Esay also point out the Seraphins, saying. ^{A.} And the Seraphins stood ouer him: each of them had sixe wings apiece: with two of them they couered their face, with other two they couered their feete, and with the other two they flew. Esay. 6. a. 2. ^{B.} Which figure is not without a meaning. For these wings disposed in that wise, conteyned some mysterie, whiche the Lord would not haue to be vtterly vnknewen. ^{B.} The paire of wings wherewith the Angells flew, betoken nothing else but their quicknesse and prestnesse to execute Gods iudgements. The two wings wherewith they couered their faces, bewray right well, that not euen the Angelles are able to abide the brightnesse of God, and that they are so dazeled at the sight of God, as we be at the beholding of the sunne when he shyneth out. Now if the Angelles be not able to endure the maiestie of God: what a rashnesse is it of man, to go about to rush so far forth: We may learne therefore, that we ought not to search for any more of God, than is meete and expedient.

In what sort wee ought to searche and consider Gods Maiestie.

It. iij.

ent: yet did not the Angels so hyde their faces, but they had some sight of God: for they flew not at all adventures. So also must we looke vpon God, howbeit no more than the abilitye of our nature will beare. ^A His maiestie shall be evident inough vnto vs, so long as we be in this worlde, if we set it before vs to looke vpon in the glasse of the Gospell, according as Paule full excellently teacheth. 2. Cor. 3. d. 18. The other payre of wings that were nethermost, had a contrarie vse to the vppermost. For lyke as with the vppermost winges, they couered theyr faces, that they mighte not be ouerwhelmed, with the brightnesse of God: so also haue they their nether wings to hide themselves from the sight of vs. Nowe if the case stande so, that the small rayes of Gods brightnesse which shine forth in the Angels, can not be seene of vs without ouerwhelming vs out of hand: howe should we behold that most bright and lightesome maiestie of his? Then let men learne, that they be exceeding farre off from the perfect knowyng of God, seeing they attaine not so muche as to the Angells. And they were full of eyes within. ^S These eyes betoken their fulnesse of knowledge in doing things, lyke as a little afoze in the sixthe verse. And they haue no reste. ^B Here is an incklyng giuen of theyr earnestnesse and diligence in magnifying and setting oute the goodnesse of God the creator. And therfore John vsyth a worde of the tyme presente, saying they haue no reste. ^A 9. d. They neuer cease from setting forth the prayles of God. ^E Esaye sayth they cryed out. Esaye. 6. a. 3. Holie, holie, holie. ^C This stile agreeth anyghte, onely vnto God. For hee onely is lolye: and all other things are after a sorte vncleane in comparison of him, according as hath bene sayde alrradie heretofore. 3. b. 7. The olde fathers vsed thys Werte when they woulde proue the thre persones in the one substance of the Godheade agaynst the Arrians. Whose opinion although it be not to be myslyked: yet were it better to vse stronger textes againste heretikes. For they be made

The fulnesse of knowledge in the Angells, and their prayling of him without ceasing.

God only is lolye.

more stubborne, and they triumphe in themselves, when they be pressed with textes that be scarce euident. For it had bin easie for them to haue answered, that the number of thre betokeneth here perfection, as it doth in other places of scripture. Therfore although we doubt not but the Angels betoken God here in thre persones (as doubtlesse God can not be prayled, but that the prayles of the ffather, the Sonne, and the Holy Ghoste muste needes be blazed altogether) yet notwithstanding, it woulde behoue vs to vse more euident textes, least the heretikes laughe vs to scorne for oure labour. Lorde God almighty. ^A Loke afoze in. 1. b. 8. VVhiche was, whyche is, and whych is to come. ^C The Jewes quarelling alwayes agaynst the truth, imagine thys to be spoken of the creation of the thre partes of the worlde, that is to witte aboue Heauen, and vnder Heauen.

But by these wordes is mente nothyng than the eueralsting and vchangeable Godhead, according as is sayde afoze. 1. b. 8. ^C Howbeit when we heare, that the Angelles are occupied in setting forth the Gods glorie: it becometh vs to followe theyr example. For to be occupied in magnifying his name is the holiest of all seruices that we can do vnto him: ^A According as it is sayde in the Psalme. 50. c. 14. and Hebrynes. 13. c. 15. and. 1. Peter. 2. a. 5. ^C And so muche the lyker shall we be vnto the Angelles, whose example is here sette forth for a patterne to vs. But the prayling of him must not be restrayned only to the tung: for it must be referred to all the doings of oure lyfe, so as we may haue an eye chiefly to the prayle and glorie of the Lorde.

The right manner of prayling God.

9. And vwhen those beastes gaue honour and glory and blissing vnto him that sat vpon the throne, vvhich liueth for euer and euer.

And when those beastes. ^S That is to saye, when they aduanced

la. iiij.

To glorifie God.

Marlorats exposit. on the

To honoꝛ
God.

To blisse
God.

In incorage-
ment to prayse
God.

naunced as well the power as the bounteous goodnesse of him alone with singular commendations: and magnified him alone as of all persons the noblest, with triumphat talke and songs of reioycing. For to giue him gloꝛy, is to bestowe themselves and all that they haue vpon him, with singular reuerence and seruifablenesse. And to giue him honoꝛ, is (whatsoever they be, or whatsoever they haue) to father the same vpon his only blissing, and to yelde him thanks for it. And to giue blissing vnto God, is to acknowledge with thanksgiuing, that we be that which we be, and that we haue that which we haue, by his good will. The blazing abroade of hys prayles, the woꝛshipping and seruing of hym, and consequently the acknowledging of his bounteous goodnesse together with thanksgiuing, is very ripe both in the psalmes and in the writings of the Apostles. Vnto him that sate vpon the throne. ^{A.} That is to wit, to God or to Christ: For the maiestie and puissance of eyther of them is all one, bycause there is but one God which lieth for euer and euer. ^{A.} So sayd he ere while: behold I am alieue for euer and euer, looke afoze, 1. d. 18. ^{s. g.} And this is added for the comfozte of the godly, bycause they shoulde not sticke to giue gloꝛy, honoꝛ and blissing vnto God whyche lieth for euer and euer, euen maluger the woꝛlde, although the woꝛld should thzeaten to kill them for their laboꝛ. For God who is their life continueth still alieue, and cannot be plucked from them, but will reuenge the shedding of theyꝛ bloud. ^{A.} And therefore Dauid saide, I wyll blisse the Loꝛd at all tymes, his prayse shall euermore be in my mouth, &c. Psalme. 34. a. 1. Also, Prayse thou the Loꝛd O my soule, I wyll prayse the Loꝛd whyle I liue: I will sing vnto my God as long as I shall haue any being. Psalme. 146. a. 1. Therefore whatsoever thing breatheth, let it prayse the Loꝛd. Psalme. 150. a. 6.

10. The

Reuelation of S. Iohn.

77

10. The foure and tventie elders fell dovvne before him that sate vpon the throne, and vvoorshipped him that liueth for euer and euer, and threvv dovvne theyꝛ crowvnes before the throne, saying:

The foure and tventie Elders fell downe. &c. ^{A.} What wee ought to vnderstande by these. xxiij. elders, it hath ben sayd already in the fourthe verse of this presente Chapter. And woꝛshipped him that. &c. For it is good reason that men vpon whom God hath so greatly vouchsafed his unspekable goodnesse aboute the Angels (as the Apostle sheweth plainly Heb. 2. d. 16.) should prayse him from the bottome of their hearte, and with fervent desyre, and yelde as greate thanks as they can deuise, vnto him whom those holie & heauenlye powers neuer cease to aduance with commendations, nor neuer are wearie of praying him at all tymes: and that so much the rather, seeing that they aduance his goodnesse so mightily, for his benefites bestowed not so much vpon themselves as vpon vs. Therefore seeing that the holie Angels beginne the quere vnto vs: now let vs also answer them with godlie and continuall deuotion of our harts. Moreover after the example of the Elders (which fall downe before the face of him that sitteth, woꝛshipping him, casting down their crownes, and confessing his singular and inestimable goodnesse, namely that they be that whiche they be, not by their owne desertes, but by the grace and mercie of God:) let vs fall downe before his face, let vs woꝛship him, and let vs caste downe our crownes, if we haue receiued any at his hand, acknowledging the goodnesse of him only, and yelding him thanks, and from hencefoꝛth leading a lyfe that may beseme such as be set free from endlesse death. Rom. 6. a. 4 and Ephe. 4. f. 32. & Coloss. 3. a. 2, 3. And threwe downe their Crownes before the throne. What is to say (as we haue touched already) they reuerently yelde vnto God alone, the victorie whereof, they themselves reape the frute: and they playnly confesse themselves

Causes to
moue vs to
prayse God.

* That is to
say, notable
and excellent
gifts, benefites,
or blessings.

Crownes.

h. v.

selues to haue receiued al theyr titles of honour and al their wisdom at Gods hand only, ^m according to this which the Apostle sayth, What hast thou, whiche thou hast not receyued? 1. Cor. 4. b. 7. And, by the grace of God I am that I am. 1. Cor. 15. b. 10. And euery good gift (sayth saint James) & euery perfect gifte is from aboue, and cometh from the father of light. &c. James. 1. c. 17. ^s Now let the wicked flatterers of the Pope goe, and make Rome the throne, and worship theyr God the Romish bishop that sitteth vpon the throne, & blasphemie, & wickednesse, which God shortly destroy. Amen.

11. Lord thou art vvorthis to receyue glorie, and honour, and pouer, for thou haste created all things, and for thy vwill they bee, and are created.

Gloryfying of God.
 Lorde thou art worthis. ² Some Grek copies haue here a fewe mo wordes: namely, thou oure holie Lorde and God art worthis to receyue, Glorie, and honoure, and power. ³ In the nynt verse he had put Glorie, honour, and blissing: And here in steade of blissing, he hath put pouer: verily because he hath subdued the aduersarie powers, and recovered vs into the freedome of the chyldren of God. ⁴ For he is the kyng of glorie, the myghtie and strong Lorde, the Lord myghtie in battel. Psalm. 24. c. 8. who hath abolished euen death it selfe, and broughte lyfe and immortallitie abroad into the worlde, by the Gospell, 2. Tim. 1. c. 10. For thou haste created all things. We see in this place, for what purpose God created all things: namely to the intende that vpon the creation of things, men shoulde take occasion to sette forth his prayles: lyke as it is also to be gathered by the Psalm. 8. a. 3. and. 19. a. 2. Also this place maketh against the two beginnings of the Manicheis. For here God is expressely auouched to be the only Creator of all thynges, lyke as in Genesis. 1. a. 1. And for thy vwill they bee. Lyke as nothyng enforced God to create the worlde, but his owne infinite goodnesse: so also muste the preservation and

The cause why God created all thyngs.
 The Manicheis.
 Gods good will is the preservation of all thyngs.

and gods plyghte of all things be fathered vpon the goodnesse of him in like wyse, ⁵ according to this saying of Paul, who hath knowen the Lordes mynde, or who hath bin a counsell with him? or who hath giuen firste to hym, and he shall be recompensed? For, of him, and by hym, and for him are all things. Rom. 11. d. 34. 35. 36. Therefore like as all thynges were created at the firste, vtterly withoute the aduice, helpe, or deserte of any wyght, by Gods owne onely god and free will: euen so also are all thyngs repaired and restored to their former dignitie by the spirit of Christ. Coloss. 1. b. 16. c. 17. Loke proverbs. 16. a. 4. & Iohn. 1. a. 3.

The fiftie Chapter.

And I saw in the ryght hand of him that sat vpon the throne, a booke vwritten vwithin and vwithout, sealed vwith seven seales.



And I sawe. &c. ¹ This chapter teacheth, that it is the peculiar office of Christ, to open the will of his father, which else should be hidden and vnknowne to men. ² Truly the miseries of Christs kingdome are described in the olde Testament, howbeit so wrapped in sundry figures and shadows (& that so darkly & riddlelike) as the glorie of the Gospell, & the renoume of Christs kingdome, was scarce throughly perceyued of the very Angels, before the death of Christ, as Paule witnesseth Eph. 3. b. 10. & 1. Peter. 1. c. 12. Of which mysteries of Christs kingdome there is somewhat written in the Psalms. 2. b. 6. and 22. g. 28. 29. & 45. b. 8. 9. & 110. a. 2. & 118. d. 25. & also in the prophets. Esa. 9. b. 6. & 11. a. 3. & 53. c. 8. & Dan. 7. d. 14. But at the coming of Christ, these mysteries began to be made more open from time to tyme, wher vpon he sayd to his disciples, Blisfed are your eyes, for manye kings and Prophets would fayne haue seene the things that you see now. &c. Mat. 13. b. 16. & Luke. 10. d. 23. 24. Also Abraham your father

Christe is the discouerer of the fathers will both to men and Angels.

father was desirous to see my daye: he sawe it, and was glad of it. John. 8. g. 56. Ageyn, he that is lesser in the kingdome of heauen, is greater than John Baptist. Math. 11. b. 11. Moreover when the vayle of the temple was rent asunder at the death of Christe, then were the holie of al holies discovered, that the thinges whiche were done within, myght appeare to the sight of men. After he was risen again, then did he open the vnderstanding of his disciples, that they myght perceyue the misteries of the scriptures, Luke. 14. g. 45. And when Christ was gone vp into heauen, and had sent downe the holie Ghoste to teache them all truthe, then vnderstode they manie, both of his sayings and doings, which they were ignozante of before, according as they themselues do diuers tymes confesse. Of these thinges Paule openeth some verie well in the 2. Cor. 3. b. 6. & Gala. 4. c. 22. and in other places. And so doth the authoz of the Epistle to the Hebzeues, 10. a. 1. In the ryght hand of him that sate vpon the throne. Lyke as no man knoweth the thinges that belong to man, but the spirite of man, which is within him: euen so no man knoweth the thinges that are in God, saue the spirite of God. 1. Cor. 2. c. 11. Therfore the knowledge and vnderstanding of Gods misteries, must be sought for at the right hande and power of god, who gouerneth al thinges according to his owne wonderfull wisdom, and not at the will and strength of our owne selues. A booke. No doubt but the booke betokeneth whatsoever God hath left in writing vnto vs by the Prophets and Apostles for the strengthening of oure saluation. Aske counsell (sayth the Prophet) out of the Lordes booke, and reade it. ec. Eia. 34. d. 16. VVritten within and without. So reade we of a scroll in Ezechiel, And it was written both on the foreshide and on the backside, Ezech. 2. d. 10. that is to saye, on bothe sides as well without as within. ^g Which thyng some refer both to the thinges going afoze, and to the thinges following after: and other some will haue these wordes to betoken the great multitude of afflictions: as if it had bin sayde, there were

Where true knowledge is to be sought.

Gods booke.

Things past, and things to come.

Figure of afflictions.

were so many and so great troubles hanging ouer the world, that the booke was not able to holde the within it. Other some ^{The multi-} vnderstande therby as well the greatnesse as the great number of Gods tude of Gods misteries. by this similitude, it should be sayd thus: For as much as we want paper of the one side to write the thinges that were to be written, we write it also on the other side. Which selfesame thing Iohn hath vttered in a surmounting maner of speeche concerning the notable sayings and doings of Christ, saying that the world were not able to holde the bookes that were to be written of such maner of sayings and doings, if all of them should be written. John. 21. d. 25. Many holde opinion that by this figure is mente, that the Gospell lyeth hidden inclosed within the olde testament. ^A But mooste rightly of all others ^{distinguish-} do they seeme to deeme, which distinguish the outwarde letter ^{ing of the outward letter} in Gods worde, from the inwarde meaning which the only ^{of the scrip-} elect perceyue in the lawe of God. For it is certayne that the ^{tured from the} lawe of the Lorde is vnto some men but a dead letter, because ^{spirite or mea-} they being voyde of Gods spirite, can not perceiue the myste- ^{ning of the} ries that are hidden there. For God imprinteth his lawes in the only hearts of the elect, by the holy Ghost, like as he also enlightneth their minds: according as it is playnly set out in Jerem. 31. f. 33. and Heb. 8. c. 8. 9. 10. and 10. c. 16. Wherevpon cometh so often mention of the spirite and the letter in the scriptures, and specially in the Epistles of the Apostles, when mention is made of Gods lawe. Rom. 2. d. 29. and 2. Cor. 3. b. 6. wherunto perceyneth that which is added immediatly. Sealed ^{Of sealing, & of the number of seuen.} with seuen seales. ^M Many referre these seuen seales to the seuen chiefe misteries of Christ, which are his Incarnation, his Passion, his Resurrection, his Ascension, his sending of the holy Ghost, his calling of the Gentiles, and his coming vnto Judgement. Of al which thinges the whole summe is conteyned in the Articles of our belæse. ^C Howbeit for as much as the number of seuen betokeneth perfection (as hath bene sayd heretofore) they deeme moze right, which expound it, that the booke

Marlorats exposit. on the

booke was fully and thoroughly shet, as if Iohn should say, this booke was shet and sealed treble and fourefolde. ⁵ So reads we in the Prophet treating of the blindness of the Jewes, The vision is become vnto you as the words of a booke that is sealed vp: which if they deliuer to one that can reade, and saye, I praye thee reade in it: then will he answer, I can not bicause it is faste sealed. And if the booke be deliuered to him that hath not learned to reade, and one say vnto him, I praye thee reade in it: then wil he answer, I know no letters. ⁶ *¶* Mans wit is utterly vnable to searche out Gods mysteries. *¶* Also see Ezechiel. 2. 10. & Dan. 12. c. 9. 10. And what else is ment hereby, than that the whole summe of the mysteries coneyned in the scripture, can not be serched out by any wit of man, except Christ only (who hath the key of David) do open the locke from time to time? ⁷ *¶* For he onely is the teacher and master of the Church, who is giuen vs of God to be a witnesse and controller of our doings. *¶* 1. Cor. 5. 4. in whome all the treasures of wisdom and knowledge are layde vp. *¶* Colos. 2. a. 3. Also this booke is sayde to be sealed with seven scales, to giue vs to vnderstande, howe it is not lawfull for vs to take any thing from it, or to put any thing to it, lyke as no man addeth or diminisheth any thing when letters be closed vp and sealed. Finally, nothing is coneyned there, which must not be fulfilled in hys due tyme. *¶* Math. 5. c. 18. and. 24. c. 35.

2. And I sawe a strong Angell, crying vvith a loude voyce: VWho is vvorthy too open the booke, and too looze the scales of it.

¶ The zealousnesse of Christs ministers in seeking to haue his word published and known. *¶* And I sawe a strong Angell. &c. ⁸ *¶* Forasmuche as the foresayde wrytten and sealed booke could stande in no stead, except the mysteries that were hidden in it were disclosed: nowe Iohn sheweth how & by whom it was opened, to the end that some knowledge and comfozte might rebounde thereby vnto men. In the meane season he bringeth in a strong Angell, demanding vvith a loude voyce, who he was that were

Reuelation of S. Iohn. 80

worthy to open the closed booke, and to loozen the scales of it? *¶* This strong Angell crying vvith a loude voyce, betokeneth any saythfull minister of Christ, which being inflamed vvith invincible constancie of mynde, and vvith great desirousnesse to aduance Gods glorie, and vvith earnestnesse to further the profite of his brethren, must by all meanes foresee and seeke (yea and also endeuor) that this booke may be opened: that hee maye minister true doctrine out of it to the people, according too the charge enioyned him of the Lorde. ⁹ *¶* Wherevnto pertaineth this saying of S. Paule, I cease not to giue God thanks for you, making mention of you in my prayers, that the God of our Lorde Iesus Christ, the father of glorie, shoulde giue you the spirite of wisdom, and open vnto you the knowledge of himselfe, enlightning the eyes of oure myndes that you maye knowe what the hope is wherevnto he hath called you, and howe riche the glorie of his heritage is among the Saints, & what is the exceeding greatnesse of his power to vs warde, &c. *¶* Ephe. 1. d. 16. 17. 18. For so be the Scales of the booke opened vnto vs by little and little, when we growe from day to day in the knowledge and fauour of God: according as we be wylled too do by Peter. 2. Epistle. 3. d. 18. VWho is worthy too open the booke. ¹⁰ *¶* This demanding by way of wondering, increaseth the hardnesse of the matter. And too looze the Scales of it. ¹¹ *¶* That is too saye, too open the meanyng of mysteries that lye hyde in it, and too expound them vnto others.

3. And no man, neyther in heauen, nor in earth, nor vnder the earth, vvas able to open that booke, nor too looke vpon it.

And no man neyther in heauen. ¹² *¶* So greate was the wondrousnesse and prerogative of that thing, that it excelled all creatures. ¹³ *¶* Wherby it appereth also (according as we haue said a little afoze) that y^e foresaid superexcellēt brightnes of y^e Gospel was

¶ Onely Christ can viter the mysteries of God.

was unknowne euen to the very Angels, vntill they had learned it of Christ, as Paul teacheth Eph. 3. 10. & 1. Pe. 1. 12. Nor in earth. ^A If none were founde in heauen, able to open the booke, howe muche lesse in earth, which is wholly overwhelmed with ignorance? Nor vnder the earth. ^B This is added to enlarge the matter: as if he should say, there was no creature found worthy of this honour. Vvas able to open that booke.

That is to say, eyther to reade in it, or to expounde it vnto others. Nor to looke vpon it. ^{q d} So farre is any man off from disclosing the mysteries of that booke vnto other men by his owne power, that no man in the worlde is able to looke vpon the booke. Which thing was after a sort betokened in the trasfiguration of Christ, when his Disciples were so wonderfully stricken in a maze at his brightnesse, that they were not able to endure it. Math. 17. 8. 6. ^o Euen so all the wise men & Philosophers of this world, which vpon trust of their owne sharp wit haue attempted to knowe euen the heauenly things, were stricken with greater blindnesse at the sight of this booke, because they went about, both to comprehend, and also to teach other men the truthe, without the spirite of God. Wherevpon Paule most rightly sayth, when they thought them selues to be wise, they became folkes. Rom. 1. 22. The Iewes also haue a bayle drawen befoze their eyes, that they can not take holde of the truthe which is conteyned in this booke. 2. Cor. 3. 14. The Hypocrites likewise take vpon them the abilitie to open this booke: howbeit in vayne: for they come so farre short of comprehending Gods mysteries, that they attayne not so muche as the certayne knowledge of them selues: ^A As we haue shewed afoze. 3. a. 1. & d. 17.

4. And I wept fore, bycause no man vvas founde worthy to open and to reade the booke, nor to see it.

The affection
of good min-
des towards
the church

And I wept fore, because. &c. ^o For as muche as in this storie there were many darksome and intangled things, whiche no man was able to vnsolde: John was sorow and wept: w-

ching

thing that the Church might knowe the mysteries which were hidde in the booke. ^o For so are the godly wont to be, wayle the common miserie of mankind. So were Moses, David, Eloy, Jeremie, Daniell, yea and euen our Saviour Jesus Christ went to do. After whose example, the saythfull must also bewaile the blindnesse of men, and learne to know, that whatsoener the worlde wondereth at and commendeth, it is nothing else but vanitie, considering that the true and substantiall knowledge of things is hidde from it. Math. 11. 25. and. 1. Cor. 2. 14.

5. And one of the Elders sayd vnto mee: vveepe not: Beholde, a Lyon of the tribe of Iuda, the roote of Dauid, hath obreynd too open the booke, and too looze the seuen scales therof.

And one of the Elders. &c. ^o After that the saythfull haue waited patiently: in the ende they be rewarded with true vnderstanding: and afterwarde they receyue comfort, specially at the mouth of the Ministers, whose duetie it is to open him vnto the saythfull, which is the wellspring of all wisdom and knowledge. Vveepe not. ^{A q d} Let not thy heart sayle thee, although there be none founde in heauen, or in earth, or vnder the earth, that can open the booke or loosen the scales of it. Beholde, a Lyon of the tribe of Iuda: The Elder calleth him here a Lyon, whome John beholdeth anone after in the shape of a Lambe, to the intent to rippe vp agayne the prophetic of Iacob concerning the tribe of Iuda, partly fulfilled in David as in the figure: but chiefly to be afterwarde thoroughly fulfilled in Christ. For thus sayth that righteous Patriarke: Iuda is a Lyons whelp: my sonne thou haste gone vp to thy pray, and haste couched thee downe to rest as a Lyon, and as a Lyonesse. Who wyl awake him? Gen. 49. 9. Moreover, Christ is a Lion, for his strength, and a Lambe for the mekenesse of his minde, and for the sufferance of his

The duetie of
the ministers
towards suche
as seeke Christ

How Christ
is both a Lion
and a Lambe.

L,

of his

Marlorats exposit. on the

of his passion. His Lyonlike strength is shewed by vanquishing death. For he was shewed to be the son of God through power, according to the spirite of sanctification, in that he rose agayne from death. Rom. 1. a. 4. And he shewed him selfe a Lambe in lowlynesse of patience, according to this saying, He was dumbe and opened not his mouth, lyke the sheepe before the shearer. Esai. 53. b. 7. Also, beholde the Lambe of God John. 1. e. 36. The roote of Dauid, That is to say, of the seade of Dauid. ^A For he hath an eye to the foresaying of the prophet concerning the Messias that was to come, where he sayth thus: But there shall spring a twigge out of the body of Jesse, and a braunche shall beare fruite oute of his roote, Esai. 2. a. 1. Hathe obteyned too open the booke, and too looze the feuen scales thereof. ^S The time woulde come that the booke which (to the Prophets seeming) was not possible to be opened (and therfore muche lesse to be read of any mortal man) should one day be layde open to many men. For he propheth, that the tyme will come, that euen the deafe shal one day heare the wordes of this booke, Esay. 29. f. 18. which thing Iohn testifieth in this place to haue bene fulfilled by Christ. For the Gentiles, who in times past had bene deafe in hearing the worde of God: being nowe turned vnto Christ, hearkened to the wordes of this booke, which the high minded doctors of the Lawe were not able so muche as once to open.

6. And I looked, and beholde in the myddest of the throne, and of the foure Beastes, and in the myddes of their Elders, there was a Lambe standing as though he had been slayne, hauing seuen hornes, and seuen eyes, vvhiche are the seuen spirites of God, sent vnto all the Earth.

And I looked, and beholde. &c. ^A Now Iohn taketh notice of him agayne, and considereth aduisedly, who he is that is able to do that which no creature can do. A Lambe standing. He that a whyle agoe was called a Lyon, is nowe called a Lambe; which

The conuer-
sion of the
Gentiles,

Whome Christ
is both a lamb
and a Lyon,

Reuelation of S. Iohn. 82

which must not seme agaynst reason. Certesse Christ is both a Lyon and a Lambe: a Lyon truly (as hath bene sayd already) for his valiance, stoutnesse, and incredible strength. For he hath abolished sinne, swallowed by death, and vanquished that sturdy armed champion Satan: binding him, and making him as weake as a kid. ^A Christs enemies then may be affrayde: for whome they despised in times past as a baec and cast away Lambe, him shall they one day feele to be a moste puissant Lyon, that is to say, a soze iudge and punisher. Contrarywise all the godly which dwel vnder Christs protection may reioyce. For they be out of daunger, bicause they haue a moste puissant defender, that is to wyl, the Lyon of the tribe of Iuda, who wyl not suffer the thing to be plucked from him whiche he hath taken of his father to keepe, lyke as no man aduentureth vpon a Lyon with his ease, to plucke the pray away from him. Esai. 3. b. 4. In respecte wherof Christe saythe moste truly of hys shape, no man shall plucke them out of my hande. John. 10. e. 28. Also let the saythfull vnderstande, that they haue to deale with the Lambe, as ofte as they must come into the presence of God. For God who otherwise is a consuming fyre to the vngodly, Deut. 4. d. 24. and Heb. 12. g. 29. is become a mercifull father vnto vs, bicause the sacrifice of this Lambe whiche was offered for vs, coulde not be but moste acceptable vnto hym. ^S And therfore in the holy Scriptures Christ is called a Lambe, bothe for his perfecte innocencie and soundnesse of lyfe, and also bicause hee was made a sacrifice and peaceoffering for oure sinnes. ^C This Lambe is sayd to stande in the myddest of the throne, and of the foure beastes, to doe vs to wit, that hee is not idle in heauen, as some heathenish men surmise, but standeth and careth for the things that hee knoweth to be for the profite of his Church. As though hee hadde bene slayne. Christ was slayne and dead in very dede: according as hee hym selfe confesseth afoze. 1. d. 18. But it was Iohns mynde to vse the wordes, as though hee, to the ende hee

The surenesse
and fauour of
such as Christ
hath taken
charge of.

Why Christ
is sayd to be
a Lambe.

Christ was
not quite for-
done or dispat-
ched by death.

L. y.

might

The godly do
live euen in
death.

The Picro-
ganie of Chri-
stes power.

The fulnesse
of al know-
ledge is in
Christ.

The gifts of
holy Ghost.

might giue vs to vnderstande, that Christ was nothing less
than quite fordone by death. ^A Albeit that it were the thing
which the Scribes, Pharisees, Priests, and chiefe Elders of
the Jewes most wished. After the same maner, although the
faithful which are dayly haled vnto death for Christes names
sake, seme quite made away in the iudgement of the repro-
bates: yet in very dede they liue with their head Christ, and
shall one day triumph ouer their enemies. Where vpon the A-
postle sayth: For thy sake are we deliuered to death all the
day long, and we haue bene counted as sheepe appoynted to
the slaughter: but yet in all these things we gette the vpper
hande throughe him which hath loued vs. Rom. 8. g. 36. 37. And
agayne: as dying, and so we liue. 2. Corinth. 6. b. 9. Having
seuen hornes. ^S By these is the prerogative of power (wher-
by Christ reigneth ouer all things) aptly betokened. For
Christ is the heye of all things. Heb. 1. a. 2. Into whose han-
des the Father hath deliuered all things. Math. 11. d. 27. and.
28. d. 18. and John. 13. a. 3. and. 17. b. 10. And he hath giuen him
a name which is aboue all names that are named, not only in
this world, but also in the world to come. Phil. 2. b. 9. & Eph. 1.
d. 21. ^A Christ then is a Lambe, howbeit indued with singular
strength, least any man mighte presume to make warre a-
gaynst him. And seuen eyes. By these wordes he meaneth, that
the fulnesse of all knowledge resteth in Christ. For he know-
eth as well things past and to come, as things present, nei-
ther are the secret thoughts of mens hearts hidden from him.
1. Cor. 4. a. 5. and Heb. 4. b. 13. and heretofore. 2. 23. Moreover
these two things, that is to wit, wisdom, that he can not by
any meanes be deceyued, and stoutnesse, that he may not be
ouercome, are chiefly commended in a King and a Iudge.
Vvhiche are the seuen spirites of God sent into all the earth.
He meaneth the giftes of the holy Ghost, whiche be distri-
buted to the godly throughe the whole earth. ^A Of which giftes,
see the. 1. Cor. 12. a. 8, 9, 10, 11.

7. And

7. And he came and toke the booke out of the right
hande of him that sat vpon the throne.

And he came. &c. ^M Because Christes manhode hath the Christ hath
knowledge of all the mysteries in the Scriptures, by ver- receyued all
tue of the vnitng of it vnto the worde: ^A Christe is sayde knowledge.
to haue taken the booke of the ryght hande of God that sat
vpon the throne. In respect wherof, he himselfe said, my
doctrine is not myne owne, but his that sent me, euen the
fathers. John. 7. c. 16. And agayne, The word which you haue
hearde is not myne, but his that sente me, &c. John. 14.
d. 24.

8. And vwhen hee had taken the booke, The foure
beastes and the foure and twentie elders fell downe bee-
fore the Lamb, hauing eche of them harpes and golden
vyols full of odoures, vvhiche are the prayers of the
Saintes.

And vwhen he had taken the booke. ^G As oft as it is the Loz- Of the out-
des pleasure to disclose his will, all creatures ought to sub- ward worship-
mitte themselues before him, and to yelde all glorie and ho- ping and reue-
nour vnto him. Therfore when the Lamb had receyued the rencing of
booke, The foure beastes, And the xxiiij elders fell downe, wit- God.
nessing the pure worshipping of their hartes, by this out-
warde humbling of themselues: according as it oftentimes
befalleth the faithfull, who being inflamed with greete zeale
of loue towarde God, do without colozing or superstition,
utter the deuotion that lyeth hid in the hart, now and then by
the outwarde gesture of the bodye, according as we reade of
Moyles, and of Anne the mother of Samuell. Exodus. 14. 15.
and 1. Samuel. 1. 13. Hauing eche of them harpes. ^S G. By the Humblenesse
harpes we maye ryghtly vnderstande the heartes that be depen-
thoroughly mortified by denying themselues, and which do ing
father all their rightuousnesse only vpon their sauior Christ wholly vpon
alone. For this Sacrifice of prayse and rightuousnesse, is God.
L. iij. the

the only song of the saints that ringeth so shrill and swete in the eares of God: as it is wrytten in the Psalmes. 50. 14. 15. 51. 17. 19. And when it is sayde, Unto the Lord be righteousness, but vnto vs open shame. Dani. 9. 17. 8. Such manner of sorrowfull and troubled heartes God wyll not despise. Psalmie. 51. 17. In whiche respects the Chiers are sayde to

The spirituall service of God layd downe their Crownes heretofore, 4. b. 10. And golden vyals full of odours. By these vyals may be vnderstande the spirituall service of God, which was shadowed in olde tyme vnder the incense and perfumes of the Tabernacle. And it comprehendeth the prayles and prayers wherewith the saintes do magnifie God, and call vpon him in the faith of Christ Iesu, whom they acknowledge to be the onely Mediator betwixt God and man. And such manner of prayers cannot be but most acceptable vnto God: nay rather he receyueth them as a swete odour, and graunteth them for Christes sake. Wherefore David sayde, Let my prayer be carryed vp as the frankincense in thy sight, and let the lyfting ty of my hands be as an euening Sacrifice. Psalmie. 141. 2. And ageine, the Lord is nere vnto all them that call vpon him, yea vnto all them that call vpon him in truthe. Psalmie. 145. 18. 19. 20. whiche thing Christe himselfe confirmeth moze than once. Math. 18. 19. 20. and 21. 22. and Mark. 11. 24. and John. 15. 7. and 16. 23. also looke James. 1. 5. 6. and 1. John. 5. 14. *Praying to Saints.* Nowe to dralle this too. the intercession of the saintes that be deade, is too fond a mockerie. For vnder these figures and visions, John describeth vnto vs, not in what pleghte the Church shall be in heauen: but in what pleghte it is in this woylde, according as shall be tolde moze largely hereafter.

9. And they sing a newe song, saying: vvorthis art thou too receyue the booke and too open the scales of it: for thou vvarte slayne, and thou haste redeemed vs vnto God, by thine ovvne blood, out of all kinreds, and tinges, and people, and Nations.

And

And they sung a newe song. ^A He calleth that a newe song, which is uttered vpon the benefite of Redemption. ^B Besides this, the truthe whiche had bene vnherde of from the beginning, or rather incredible to the woylde, was avouched to the whole woylde by the holy men of God and made a common matter to sing of: namely that in onely Christ crucified, remission of sinnes, all righteousness, yea and euerlasting salvation shoulde be bestowed vpon them that beleue. Whys truthe (I saye) vnd all the Prophetes beare witnesse of, though somewhat darkely, accordyng to that which is sayde in Luke. 24. f. 44. and Rom. 1. 2. But the woylde hath not beleued it, accordyng as Esay complaineth, Lord who hath beleued at the hearing of vs? Esai. 53. a. 1. Also at what tyme Christe testified the same truthe of himselfe, and avouched himselfe to be sente for the same purpose, and the Jewishe Lawyers (who had the sayings of the prophets dayly in their handes) beleued him not, but saide, thou bearest witnesse of thy selfe, and therefore thy witnesse is not true, John. 8. 13. Of whom also Iohn Baptist spake afore, saying: and no man receyueth bys witnesse, John. 3. 32. And Christ himselfe sayth, If I speake the truthe why beleue you mee not? John. 8. 46. But what speake we of the Lawyers, sayng that not euen bys owne Disciples were sufficiently assured of this truthe, befoze his death and resurrectiō, namely that forgiveness of sinnes, righteousness, and salvation were to be asked and obteyned by his name? Wherefore when he shoulde anone after go to his passion, he sayde: Hitherto ye haue asked nothing in my name, aske & ye shall receiue, that your ioy may be ful, John. 16. 26. for althoughe they called not vpon God but by meane of the Mediator: yet notwithstanding, the knowledge of Christ, was as yet so darksome, that they wist not as yet howe to frame their prayers a ryghte vnto his name. Of this newe song we be put in minde in the psal. 96. a. 1. and 98. a. 1. and 149. a. 1. whiche do treate of Christes kingdom. Vvorthis art thou to receiue the booke. ^C After belief

foloweth

foloweth

Marlorats exposit. on the

Reliefe in
Christ becom-
eth prayling
of God.

Christ hauing
opened heauen
by his passion,
giveth abūda-
nt knowledge to
them that be-
leue in him.

Gods loue to-
wards man-
kinde.

Even the he-
lyest men haue
need of redēp-
tion by Christ

foloweth utterance of prayse. And therfore the foure beastes
and the. xliij. Elders^s sing a song of victorie and gladnesse,
together with thanksgyning, bycause the Father hath exal-
ted his sonne into his kingdome, for performing full obedi-
ence, and for humbling himselfe vnto death: and also bathe
of god righte deliuered vnto him all power bothe in heauen
& earth, soasmuch as it is he onely that hath fulfilled the fa-
thers will in all poyntes, and wholly giuen vp himselfe to
the aduancing of his glorie: And to open the scales of it. This
did Christ bying to passe, at suche tyme as becomming man
according to the foresayings of the Prophets, he suffered
death for witnessing the truth, and after he had triumphed o-
uer death, returned from the graue with conquest, and mou-
ring vp into heauen poured down the holie Ghost, the boun-
tiful bestower of heauenly graces vpon his seruant, fulfilling
the Scriptures, and making them so manifest, that hence-
forth, were things neuer so farre hidden out of sighte, yet are
they easily sen of them that beleue in Christ. For as Paule
sayth, the ende of the lawe is Christ. Rom. 10. a. 4. Also, All
of vs beholding the glorie of the Lord in a mirrour with o-
pen face, are chaunged vnto the same similitude from glorie
vnto glorie, as of the spirit of the Lord. 2. Cor. 3. d. 18. For thou-
wart slain. ^A Then doth Christs death minister vs large mat-
ter of prayling God. For herein appeared his wonderfull
goodnesse & incredible regard towards vs, that he spared not
his owne sonne, but gaue him for vs al. Rom. 8. 32. And thou-
halt redemed vs Christ suffered not at al aduentures: but to re-
deme vs, which erst were the diuels bondslaues, and to saue
vs that were forlozue. For the sonne of man is come to seeke
and to saue that which was losse. Luke. 19. 10. Also he hath
plucked vs out of the power of darkenesse, and conueyed vs
into the kingdome of his beloued sonne, in whome we haue
redēption & remission of sins. Colo. 1. 13. 14. ⁹ Here we see how
ther hath bin no mā so holy & excellent in gods church, but he
had need of redemption: and also that forgiveness of sinnes
dependeth

Reuelation of S. Iohn.

85

dependeth vpon the only sacrifice of Christs death: according
as it is sayd. Rom. 3. 25. Vnto God. The end of the redemption
purchased by Christ, is not that we should be seruants to the
lusts of the flesh: but like as Christ being once dead vnto sin
dyeth now no moze, but lyueth euermoze vnto God: so must
we also walke in newnesse of lyfe, Rom. 6. a. 4. ^B Whereupon
Zacharie said, That we being deliuered out of the hande of
our enemies might serue him in holinesse. &c. Luke. 1. 74. And
Paule speaketh of Christ thus: who gaue himselfe for vs, to
redeme vs from all iniquitie, and to clenze vs vnto himselfe,
that we might be his peculiar people and followers of god.
works. Tit. 2. 14. That is to say, (as it is sayd in the Heb. 9.
14.) he hath clenzed our consciences from dead works, that
we might serue the liuing God. ^A Therefore we be not redē-
med, neyther to the flesh, no no: yet to our selues, but to God
the father, according to the apointment of whose will it be-
commeth vs to frame all the doings of our life. Whereupon
we gather also, that Christs death is after a manner re-
nounced of all suche as liue to any thing else than to God on-
ly. By thine owne blood. This parcell is worth the conside-
ring, againste the popish purgatorie and the vaine satisfacti-
ons of men. Also the blood of Christ is matched againste all
the offerings and sacrifices of the old law. Whereupon the A-
postle saythe, Christe being an high præste of god things to
come, came by a greater and perfecter tabernacle, not made
with hands, (that is to say not of this manner of building:)
neyther by the blood of Goates and Calues, but by his owne
blood entered he once (for all) into the holy place, and founde
everlasting redemption. Heb. 9. c. 11. 12. And Peter: for as
much as ye know that ye were not redēmed with corrupti-
ble things, (as siluer and gold,) from your bayne conuersati-
on which ye had receiued by the traditions of your fathers,
but with the precious blood of Christ as of a lamb vndefyled
and without spot. 1. Peter. d. 18. 19. ^A Also loke afore in. 1. b. 5.
Out of all kinreds, and Tungs, and people, and nations. ^B We see
L. b. with

The ende of
our redemp-
tion.

Popish pur-
gatory, and sa-
tisfaction, and
the sacrifices
of the old law.

Christ's church
is gathered
out of all
Nations.

No accepting
of persons
with God.

weth that the Church of Christ is gathered out of all people and all nations. Which thing had bin prophesied long ago, Gen. 22. d. 18. & 49. b. 10. & Gen. 2. a. 2. For he is not the God of the Jewes only, but of the Gentiles also. Rom. 3. d. 29. And he hath shut vp all vnder vnbelefe, that he might haue meritis on al. Rom. 11. d. 32. Here vpon Christ sayd, I haue other shepe which are not of this fold, and I must bring them to it, and then shall there be one fold and one shepeherd. John. 10. c. 16. And Paule calleth the Ephesians that were conuerted to the Christian faith, felowcitizens of the Saintes, and the household, meyny of God. Eph. 2. 19. And Peter in expresse wordes auoucheth, that there is no accepting of persons with God, but that in all nations he that feareth God and worketh righteousness is accepted of him. Act. 10. c. 34. 35. John therefore in these wordes (lyke as Paule doth dyuers tymes) commendeth the inestimable richnesse of Gods goodnesse, where though he is bountifull vnto all them that call vpon hym, whither they be Jewes or whither they be Grekes. And surely it was no trifling miracle, that so dyuerse superstitions and trades of liuing, could linke together into one Religion.

10. And hast made vs kinges and preestes vnto oure God, and vve shall reygne vpon the earth.

And hast made vs kinges and preestes. ^A Look, before. 1. b. 6. And we shall reigne vpon the earth. ^S Some of the auncienter bookes haue, And they shall reigne vpon the earth. For where as otherwise it should haue bin said, we shall reigne: the godly, for modesties sake. speaking of thei selues by way of imbecement, (as it were of other men,) seeme to alter the person,

A comfort for
such as bee
wrongfully
oppressed and
persecuted for
Christes sake.

saying: And they shall reigne. ^P Other some reade it, And wee haue reigned. But the verb of the tyme to come agreeth better with the text. For this is added in way of comforting, to the end that al the godly may vnderstand, how y wicked shal not euermore beare sway, but that the mightie shall one day be pulled downe from their thrones, and the lowly be exalted in

in their steades: according to that which the prophet saythe, thou shalt saue the poore people, and thou shalt bring the lowly eyes low. Psalm. 18. c. 26. And againe, The Lord loueth his people, he shall glorifie his meke ones in welfare. The Saintes shall triumph in gloire, they shall sing in their beddes. The aduancements of God shall bee in their mouthes, and two edged swords in their hands. &c. Psalm. 149. a. 6. Also, Marie the mother of Christ saith thus in hir song: he hath pulled downe the mightie from their seate, and hath exalted the lowly and meke, Luke. 1. e. 52. ^A And yet we must not thinke, that the godly shall so reigne vpon earth, but that the world shall always put them to trouble. By reason whereof they haue euermore neede of patience, that thereby they may possesse their soules and enioy true peace in Christ.

11. And I looked, and heard the voyce of many Angelles about the throne, and about the beastes, and the Elders, and I heard thousands of thousands.

And I looked and hard the voyce. &c. ^A Johns dist is also gathered this: namely, tw shewe that Christ (as to whome the Angelles do diligent seruice) is bothe more excellent than the Angelles, and also lord ouer them; contrarie to the error, as well of the Jewes as of the Cerinthus and of other heretikes. Which thing euen Christ himselfe doth, in Math. 24. 31. & 26. e. 53. and also his Apostles, Eph. 1. 21. and Coloss. 1. b. 16. & Heb. 1. b. 4. ^B Therefore he bringeth in the Angelles yelding prayse vnto Christ, and thanking him for the benefyte of mans redemption. About the throne and about the beastes and the elders. ^C The ministers of the Lord which are round about his throne, readie to do whatsoeuer he commaundeth them, do magnifye and aduance hys maiestie: according to the saying of the prophet, Blisse be the Lord ye Angelles of his, mighty in strength, which do his commandment & are obedient to y voice of his saying. Blisse be the Lord all ye hosts of his, ye seruants of his which do his wil. Psalm. 103. d. 20. And I hard

Enouchment
of Christes
Godhead.

Gods mini-
sters doo see
forth his
praise.

Marlorats exposit. on the

I heard thousands of thousands. ¹¹ He putteth a number certain for a number infinite to himselfe, howbeit not infinite vnto God. For all the Angels confesse the same thing with one minde and consent, according to this saying of the Apostle, And let all things confesse that the Lord Jesus is Christe, to the glory of God the father. Phil. 2. b. 11. See Dan. 7. c. 10. ¹² There be some which following other Greeke copies translate it, In number a thousand times an hundred thousand, and ten times an hundred thousand.

12. Saying vwith a loude voyce, The Lamb that vvas killed is vworthy to receiue myght, and (*) Godhead and vvisdome, and strength, and honour, and glorie, and blessing.

¹³ Saying vwith a loud voyce. ¹⁴ This loud voyce betokeneth the exceeding great and incredible gladnesse, which maketh all the righteous to leape for ioye, as well at the opening of the booke, as for the victorie atcheued by the Lamb. Also thereby is signified the pure and stedfast profession of the truthe, and earnest thanksgiuing. The Lamb that was killed is worthe.

¹⁵ Why Christs death is mentioned so oft. ¹⁶ Because the welfare of all the godly is grounded vpon the death of Christ: there is often mention made of it in the scriptures, to the intent the faithfull should learne, not to hope for life elsewhere than in his death. To receiue might and Godhead.

¹⁷ Christs singular praise. ¹⁸ Here be seauen notable and deuine titles attributed vnto Christ: namely, might, Godhead, wisdom, strength, honour, glory, and blessing: wherein is comprised the whole summe of all things that may be attributed vnto Christ to his praise. Might or mightinesse is that power which is the maker and lifegiuer whereof John speaketh in his firste chapter and fourth verse, and whereof mention is made in the Epistle to the Hebrewes the first chapter and third verse. And Godhead (for so must we say if we follow the old Interpreter) is attributed vnto him, because the same belongeth vnto him by nature, whereas others haue it but by adoption or participation.

Reuelation of S. Iohn. 87

tion. For the word was God, John. 1. a. 1. And wisdom, wisdom: which appeareth in the distinguishing, ordering, beautifying, operation, and interchange of things created, and consequently in the most agreeable government of the whole. ¹⁹ By reason whereof he is also called the very wisdom of God. ²⁰ Strength. Luke. 11. 49. And strength in vanquishing his aduersaries, wiers, and in ministring Justice. Of which strength we haue in Ephes. 4. 10. & Coloss. 2. 14. 15. ²¹ Honor, glory, and blessing, and blessing. belong to the commendation of his bounteous goodness, wherethrough he prouideth for all things by him created, like a kindhearted and liberall father, according to this saying, All things maye vpon thee, that thou mayest giue them: soe in due time. Psalm. 104. d. 27. And againe, The eyes of all things trust in thee O Lord, and thou givest them soe in due season: thou openest thy hand, and fillest euery living thing with thy blessing. Psalm. 145. 15. 16. These so great royalties do those heauenly spirites both witnesse and commend in our Lord Christ the maker and preseruer of all things: as if they should say, Thou onely among all the sonnes of God, art worthy to be inhonored with these renowned titles; and to be called the might of God, Rich in all things, wise, strong, honorable, and blessed or commendable. ²² This is it that Paule meaneth by saying, he hath giuen him a name. whyche is aboue all names, that in the name of Jesus all knees should bow. &c. Philip. 2. 9. 10. & Ephes. 1. d. 21. 22. And (sayth the prophet) his name shall be called the wonderfull, the counsellor, the mightie God, the father of the world to come, the prince of peace. &c. Esay. 9. b. 5.

13. And all the creatures that are in heauen, and on the earth, and vnder the earth, and in the sea, and all the things that are in the: I hard saying, blessing, and honor, &c glorie, and powver, be vnto him that sitteth vpon the throne, and vnto the Lamb for euermore.

And

In what wise
all creatures
honor Christ.

And all the Creatures that are in heaven ^{for as much as} Christ is ordained by the father to be the heire of all thynges ^{Heb. 1. 2.} It is good right that all creatures should yield him his due honor. ^{For} Therefore not only holy men & those heavenly powers (of whom according to the Prophet Dan. 7. 10. the multitude is innumerable) acknowledge Christ for their King, and wish al good lucke and prosperitie to his kingdome: but also al the unreasonable and speechlesse creatures do also advance him their maker & preserver, according to the measure of their capacite: that is to wit, in moving and working according to the boundes that are appointed vnto them, while they be ready at his becke: while they minister vnto the godly things needful to the honoring of his name: and while they fight against the vngodly for the maintenance of his glory. ^{For} For the Lord preserveth both man and beast. ^{Psal. 36. b. 6.} And the Ravens birds are sayd after a sort to call vpon him, ^{Psal. 147. a. 9.} Nevertheless vpon this place the papists labor to build their forged purgatory. But how fondly (& much more wickedly) the matter itselfe bewrayeth. For what manner of creatures suppose they to be reckened vpon here? It is as certaine as certentie itselfe, that here are comprehended both the things that want reason & the things that want life. ^{Whereby} Whereby nothing else is avouched, but that all parts of the world from the highest top of heauen to the lowest poynte of the earth, do after their manner shew forth the glory of their maker. ^{After} After whiche manner David also speaketh of the heauens: The heauens declare the glory of God, and the firmament sheweth forth his handyworkes. ^{Psal. 19. a. 1.} Wherefore letting those blind hastlers alone, let vs admit none other fire of purgatory, than the bludshed of Jesus Christ, whereby we know that the cleansing of our sinnes was fully perfected, according as it is written in Coloss. 1. b. 14. & Heb. 1. a. 3. Blessing, and honor, and glory. &c. ^{Blessing} Blessing, is when they be so diligent in laying to continue their posteritie for euer by begetting their like, that they resemble the Starres, whiche by their

Joseph purgatory.

Blessing of
lamb creatures.

their returning about againe, do after a sort renew againe. Honor, is when the creatures imploy themselves to mans benefit. ^{How} How & dumb beasts. Glory is when they performe Gods commaundements. ^{How} How they power or might is when they either cease or faile at any appointment, according to this saying, Thou shalt take away their breath, and they shall decay and returne into their dust. ^{unto} unto God. And againe, thou shalt send forth thy spirit, and they shall be created. ^{Psal. 104. d. 29. 30.} So also is there much of this matter in the psalmes, 29. b. 8. & 49. b. 5. Moreover it is to be considered, that the same titles and the same prayles that are given to him which sitteth vpon the throne, are also given vnto the Lamb: which thing Iohn obserueth continually in this booke. ^{to} to the intent we may vnderstand, that no man serueth, prayseth, & honoreth God aright, which holdeth skorne to honor Christ. For this saying is knownen, He that honoreth not the sonne, honoureth not the father which sente him, ^{Iohn. 5. d. 23.}

14. And the foure beasts sayd Amen: And the xxiiiij. Elders fell downe vpon their faces, and worshipped him that liueth for euer and euer.

And the foure beasts sayd Amen. ^{For} For as much as this utterance of prayse whiche all creatures giue to the liuing God, differeth not from that prayse whiche the foure beasts giue in the twelfth verse of this present Chapter: they do not misse to adde this word Amen, which among the Hebrewes implieth the force, both of wishing, and of consenting. And the xxiiiij. elders fell downe. &c. ^{Thus} Thus farre at length both the orderliness, beautie, and obedience of things created, leade vs of necessitie, to feare, honor, and aboue all things to loue the one God the father, and his sonne Jesus Christ, according as the Apostle saith, He is the king of all worldes, immortall, inuisible, and eternally be honored and glory for euer and euer Amen. ^{1 Tim. 1. 17. 18.}

All the godly
consent in the
honoring of
God and the
Lamb.

Whereunto
the consideration
of Gods
creatures lea-
deth vs.

The

Marlorats exposition the

The sixthe Chapter.

And I saw vwhen the Lamb had opened one of the Seales, and I heard one of the foure beastes saying as it vvere the noyse of thunder. Come and see.

The summe
of this chap-
ter.



And I saw when the Lamb had opened one of the Seales. ^AIn this Chapter is described how mi-
serable and despised the estate of the Church
is to see to, by reason of the great troubles,
wherby Satan laboureth to abolish the truth of
the Gospell, and to wipe it quite and cleane out of mens hearts.
Herebyon all the godly make incessant prayer, that all wic-
kednesse may be taken away, and the glory of the Lorde be
only aduanced, whiche thing notwithstanding shall not come
to passe, before the appointed day of iudgement, which as all
the vngodly do now cast farre off from themselves, so shall
they not be able to abide it in his season when it cometh.
And here John seemeth to lay forth the things in order,
whiche he had spoken very breely afore: namely that the
Lamb toke the sayd booke, & was iudged by all the sitters by,
to be worthy to open the seales of it. Now although this
vision be somewhat darke: yet notwithstanding (by Gods
grace) we shall easily perceyue what it betokeneth, by lay-
ing other scriptures vnto it. As it were the noyse of thunder.

The maiestie
of gods voyce.

Seeing that the Lord filleth heauen and earth with his ma-
iestie, it must not seeme straunge if his voyce be lyke the
noyse of thunder, when he goeth about to utter his will vnto
men. Lyke as in old time when he was about to giue his
Law to his people, we reade he did the like in Exod. 20. 18.
Wherefore although one of the foure beastes be sayd to haue
uttered this voyce: yet no doubt but there appeared a cer-
taine power of the Godhead, whych did both shew the great-
nesse of the thinges that were to be spoken, and also make
John

Reuelation of S. Iohn.

89

John the more attentiu to heare them. Come and see. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ 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and Tit. 1. b. 6. and 2. b. 7. and 1. Peter. 5. a. 3. In consideration whereof Chyriste tearmeth them the light of the woꝛlde, and the salte of the earth. Math. 5. b. 13. ^c Therefore lyke as a hoꝛse obeyeth his ryder, and is reddie to serue his master at all assayes: to runne if he will haue him runne, and to stand still if he will haue him stande still: ^A Euen so the Apostles and Shepheardes haue respecte onely vnto Chyrist, and bende them selues wholly to the executing of his commandements. We reade howe it was sayde of the Apostle Paule, he is a chosen vessel of myne to carie my name before Kinges and Nations, and before the chyldren of Israell. Acts. 9. c. 15. And to the rest of the Apostles commaundement was giuen: Go and preache the Gospell vnto all creatures. Marke. 16. c. 15. Teache ye all people, baptizing. &c. Math. 28. d. 19. Whiche thing howe diligently they perfourmed, Marke him selfe declareth, saying: And they going their wayes preached euery where, the Lorde woꝛking with them, and confirming theiſ sayings by miracles that insued after. &c. Marke. 16. d. 20. Let here the whyte hoꝛse and his Ryder. Besides this, lyke as a hoꝛse goeth not whyther he lysteth him selfe, but is guided and ruled at the pleasure of the hoꝛseman: euen so of the Apostles, some were sent to the Jewes, and some to Nations farre off: and so also were they directed by the Ryder Chyrist, so as they wente whither soeuer it lyked him. Whereupon Luke wyrteth thus of Paule and Silas: When they had trauelled ouer Phrygia, and the Countrey of Galatia, and were forbidden by the holy Ghost to preache the woꝛde in Asia: they toke their way into Mysia, purposing to go into Bithynia: But the holy Ghoste suffered them not. Acts. 16. b. 6. 7. Furthermore lyke as a hoꝛse is nowed and then pricked wth the spurre, that he maye do bys duetie the rightyer and clearelyer: euen so are afflictions nowed and then layde vpon the Pastors, that they should not be lazye in the charge that they take in hande, but be quickened by more and more. In whiche respecte we reade howe

it was

it was sayde of Paule, I will shewe him howe great things he muste suffer for my names sake. Acts. 9. c. 16. And he him selfe wyrteth of him selfe, Least I should haue bene exalted out of measure throughte the excellencie of Reuelations, there was giuen vnto mee a pricking throughte the fleshe, the messenger of Satan to buffet mee, least I might be exalted aboue measure. 2. Corinth. 12. c. 7. And vnto Peter Chyriste sayde: Verily I saye vnto thee, when thou werte yong thou dydest gyde thy selfe, and walke whither thou wouldest: but when thou arte olde, thou shalt put forth thy handes, and another shall girde thee, and leade thee whither thou wouldest not. Iohn. 21. 18. And hee that late vpon hym hadde a bowe. We haue sayde alreadye, that the Ryder of the Whyte hoꝛse is Chyriste, ^c whome John armeth wth a bowe of warre lyke a conquerour. ^{A. B.} The bowe is Chyristes Gospell, the preaching wherof is disposed at his pleasure. ^c Therefore lyke as the enemies be ouerthrowen by the arrowes whiche the bowe shooteth oute a farre off: euen so the Nations that were farre off, are subdued vnto Chyriste by the preaching of the Gospell. Ephesi. 2. 13. ^B Thys dyd Chyriste promise to his Disciples, saying: I wyll gyue you a mouth and wisdom, whiche all they that shall be agaynst you, shall not be able to gynesaye nor gynesstande. Luke. 21. 15. And Paule following the Prophet saythe, I wyll destroy the wysdome of the wyse, and shake off the vnderstanding of the skylfull. Esai. 29. 14. and. 1. Cor. 1. 19. Also the weapons of oure warfare are not fleshely, but myghtie to Godwarde. &c. 2. Corinth. 10. 4. ^A Wherevnto pertaineth those thinges whiche are wyrtten of the power and efficacie of Gods woꝛde, in the Psalme. 45. b. 6. and. 1. Corinth. 14. e. 24. and Heb. 4. c. 12. And there was giuen vnto hym a Crowne. ^c A Crowne whiche is the token of the attaynemente and quiete possession of a kingdome, is iustly attributed vnto Chyriste, ^A because it is onely he that hath vanquished sinne,

Chyristes Gospell is likened to a bowe and arrowes.

Chyristes conquest.

pp. 9.

death

Marlorats exposit. on the

death and the Diuell, as it hath bene sayde alreadie. And he went out conquering, and for too conquere. It is an Hebrew phrase, whereby the Hebrews are wont to betoken aswell be-
bementnesse and holding on, as also certaintie or assurednesse. Christ therefore incountrith not with his enemies of euen hande, but as one that is sure of the victorie beforehande. For it could not otherwise come to passe, but that righteousnesse should overcome sinne, the light it selfe overcome the Prince of darkenesse, and lyfe overcome death. Euen so at this day the faythfull (and specially the ministers of the word) which fight under Christs banner agaynst the power of the woꝛlde, must assure them selues of the victorie, although they be sayne to endure many things from tyme to tyme. But nowe a dayes in the Popedome a man shall not finde white horses among them that brag them selues to be the heromen of Churches. For their doctrine is uncleane and their lyfe lothsome to God, and all godly men. And therefore they glozie in bayne of the succession of the Apostles, as wee haue shewed oftentimes alreadie.

The true whitenesse in the Popish Clergie.

3. And vwhen he had opened the second scale, I herd the seconde beast saying, Come and see.

The state of the Church in martyrdom under the Roman Emperours.

And when he had opened the seconde scale. This seconde scale signifieth the state of the Church (whiche is Christs kingdome) in the tyme of the Martyrs under the Romaine Emperours, from Steuen the first Martyr, vnto Constantine the great, and so forth vnto the ende of the woꝛlde. For the truthe of the Gospel could not be preached, but the woꝛlde muste be set on a roare, and the wicked ministers of Satan be inflamed with madnesse agaynst the preachers and professours thereof. Wherefore it was all the goodly in bande, specially to haue singular patience, whereby to stande inuincible agaynst so many lettes whiche the woꝛlde wyddoe caste in their wayes. Whereof John treateth in this seconde scale. Come and see. q. d. Marke aduisedly what I shall

Reuelation of S. Iohn.

98

shall shewe vnto thee, that thou mayest open them vnto others also.

4. And there vvente forth an other horse vvhich was redde, and vntoo him that sat thereon, it was giuen to take peace from the earthe, that they shoulde slea one another: and there was giuen vnto him a greatesword.

And there went forth an horse which was red. Like as the white horse did figure vnto vs the faithfull Apostles and ministers of Christ, which bring tidings vnto men, of nothing but peace and attonement, Christ their rider sending them and guiding them at his pleasure: so now the red horse betokeneth the cruell tyrantes and persecuters of the Church, whiche are neuer satisfied with the blood of Christs seruantes, but are always breathing out manaces and slaughters, employing their whole force to this poynt, namely to do all things as they list themselves, and to take their plesure without care, by quenching the truth of the Gospel. This is the fourth beast of whom mention is made in Daniell. 7. 7. By which is betokened the Romaine Empire. And vnto him that sat thereon. This rider is the deuill, the prince and head of all the vngodly, who woꝛketh what he listeth in the stubboꝛn harted childe. It was giuen too take peace from the earth. That is to saye, God had giuen him leaue to sette men at odds among themselves, and to stirre vp verie great troubles, that thereby the patience of the godly might be tryed. For that moste vngracious and cruell horseman, was a murtherer from the begynnyng and abode not in the truthe: John. 8. 44. So hathe he easily dyen the Princes of this woꝛlde vnto horrible slaughters, whiche of their owne accorde haue alreadie bin too headstrong agaynst the truthe. For howe the Romaines haue demanded themselves that they myght reigne over the whole woꝛlde alone, it is easy to be gathered by histories. They haue shed much blood

Cruel tyrantes & persecuters of the church.

The Diuell & his inflaming of Princes agaynst the Gospel.

¶.iiij.

Marlorats exposit. on the

blond in all places of the earthe: and also they haue dispatched one another with ciuill battell. And in the meane whyle they haue also made innumerable slaughters of Partyes, vnder Nero, Domitian, Traiane, Antonine, Seuerus, Maximine, Decius, Valerian, Diocletian, and Parent: of whome ye shall finde in order in the Ecclesiastical historie of Eusebius.

The diuell can doe no more than God wil by his hym laue.

Persecutions for the Gospels sake.

Howe God & Satan maye worke bothe one waye.

But by the way it is a comfort, that the diuell can do nothing at all against the godly, further than God giueth him leaue: that is to wit, that the glozie of God, and the vertue of the godly may become the moze apparant, according as a man may see in Job, 1. 12 and in other places. ^A Whereupon Christ saide vnto Peter, Simon, Simon, beholde, Satan hath craued you, that he myghte boulte you as Wheate is bouted: but I haue prayed for thee that thy faythe may not fayle. Luke. 22. 31. That they should slea one another. ^S Many vnderstande thys to be spoken of the Jewishe Natio. which murdered themselves miserably by inwarde seditions, before they were assailed wyth warre by the Romanes: which thing Iosephus reporteth them to haue done euen wythin thre owne walles, when they were nowe besieged by the Romane armie. ^A But moze rightly do others referre it to the persecutions that were rayfed for the Gospels sake. For to set oute the crueltie of men moze at large, Iohn seemeth to glaunce at those diuisions whiche happen for the Gospel euen in these our dayes, when the father is diuided from the Sonne, the Sonne from the Father, and the Mother from the Daughter: when the brother deliuereth the brother vnto death, when the chyldren ryse by ageynst their parentes and put them to death, and when a mannes owne house holde be bys enemyes, according as Christ hath tolde vs aforehande, Math. 10. 35. 36. ^A Neyther must it seeme ageynst reason, that thys place auoucheth the same thyng to be verified vpon Satan, which Christ after a sorte attributeth to hymselfe. For one selfe same worke (howbeit in farre diuerse respectes) is sometyme fathered bothe vpon God, and

Reuelation of S. Iohn. 92

and vpon his enemye Satan according to the saying of the Prophet, Blind thou the eyes of this people, that in seeing they may not see, and in hearing they maye not vnderstande. ^{Ec.} Esai. 6. c. 9. and also according to Paule who saythe, In whome the God of this worlde hath blinded the wyttes of the vbelievers, that they might not be inlyghtened by the glorious brightnesse of Christs Gospel who is the image of God. 2. Cor. 4. a. 4. In which sentences the blinding of the vbelievers is fathered bothe vpon God and also vpon Satan. And the scripture teacheth that Satan blindeth men, not only by Gods sufferance, but also by his comaundement, to the ende to execute bys vengeance. So was Achab deceyued by Satan. But coulde Satan do that of himselfe? No truly. But when he had profered his seruice to do harme, God sent him to be a lying spirit in the mouthes of all Prophets 3. Kings. 22. v. 22. And surely the cause why God is sayde to blinde men, is for that when he hath berefte them of righte vnderstanding of minde, and of the lyght of his holy spirit, he gyueth them by to the diuell to be caried away into a wilfull wicked mind, Rom. 1. v. 28. and sendeth them strong illusions, 2. Thessa. 2. c. 11. and so executeth iust vengeance vpon them by the minister of his wrath. And there was given vnto him a great sworde. By the terms sworde, is betokened the power to hurte and to slea, wherewith the deuill and the vngodly are armed by Gods permission. But wee muste marke what Christ sayth to comfort vs withall. Be not a frayde of suche as kill but the bodie, and cannot kill the soule ^{Ec.} Math. 10. c. 28.

Why God is sayde to blinde men.

Power to do harme and mischief.

5. And vwhen he had opened the thirde Seale, I hearde the third beaste, saying, Come and see. And I saw, and beholde a blacke horse, and he that sat vpon him had a payre of balances in his hand.

And when he had opened the third seale. Forasmuch as the persecutiō of y church is not at one time only nor of one sort. but

¶ iij.

Marlorats exposit. on the

Outward per-
secution by
heretikes and
false teachers.

The devils
work follois.

False apostles
much set by in
the worlde.

The Popes
Luciferlike
pride.

but Satan assaulteth it diuers wayes to oppresse it utterly, and to put it quite out of estimation: John speaketh of another spyce of persecution which is done by heretikes, deceyuers, and maisters of lying. And such manner of persecution is so much the moze noysome and daungerous than the former, as it stealeth vpon men with lesse adu. For now & then it falleth out, that they which with a stout corage despyed the outward persecutiō of the sword, and yielded not to any terrible-nesse of mē, are infected with mens venemous doctrine, & embrace lyes in sted of the truth. Besides this, the wounds that are smitten by heretikes are scarce euer healed. Wherefore we must take good heede, that Satan assaile vs not this way, and put vs to the foyle. Come and see. This parcel is repeated, to make him the moze attentiuē. ^{A. q. d.} See thou let not slip the things that are shewed thee. And behold a black horse. ^{A. B.} Here he shadoweth vnto vs all deceyuers, heretikes, false Apostles, and workfolkes of Satan: who for as much as they be of the devils sending into the worlde, can bring nothing vpon it but darkenesse. Concerning these, see Mat. 23. b. 15. and 24. b. 24. and Rom. 16. c. 17. 18. and 2. Cor. 11. c. 13. and Philip. 3. d. 18. 19. and 2. Petr. 2. a. 1. 2. 3. and 1. John. 2. c. 18. and Jud. a. 4. And he that sate vpon him had a paire of balances. This sheweth vs to understand, that the deceyuers and maisters of lying are much set by among y people, who hang altogether vpon their mouth, and receiue all their decrees as an answer from God: whiche thing is to be seene in the Popedom, where the determinations of the P. of the faculties (as they terme it) are preferred before the holy word of God, not without horrible dishonor to the sonne of God. And no marvell, seeing that their high byshop the Pope maketh his vaunts, that he himselte may iudge all men, and no man maye iudge him. Now then seeing he hath so easely obtayned this thing at the bandes of them which worship him as God: what wonder is it if he haue spred abroad innumerable errors, & thereby quenched the light of the Gospell in his kingdome?

6. And

Reuelation of S. Iohn. 101

6. And I hearde a voyce in the middes of the foure beastes, saying: a Chænix of VVheate for a pennie, and three Chænixes of barley for a pennie, and vvyne and oyle hurt thou not.

And I herde a voyce. &c. ^o This voyce is (by some mennes judgement) attributed to the deceyuers and heretikes, who in the myddes of the Church, chalenge to themselves authority to iudge all men, and at their owne pleasure sell wheate and barley wherewith the people is sustented, that is to say, they offer their owne wicked traditions for the hunger in sted of Gods holy word, as though there were in them some soueraine power to feede the soules that couet to be saved. But more rightly do others attribute this voyce vnto Christ, who is wont to open vnto his seruantes the things that are to come, to the intente they may laye for themselves in tyme. A Chænix of VVheate for a Penny. A Chænix is a measure of all manner of grayne, conteyning as much as maye suffice for one dayes foode. Budæus in his fifth booke de Affe, demeth a Chænix to weye foure pounds: and Pollux thinketh it to weye but thre pound. And three Chænixes of barley for a Penny. ^{B.} When the Prophete Eliæus ment to betoken abundance of grayne, he sayd, By to morowe this tyme there shall be a bushell of fine flower for a Syckle, and two bushelles of barley for a Syckle in the gate of Samaria. 4. Kings. 7. a. 1. And John purposing to betoken the dearth of vittuals, sayth, that one Chænix of wheate shall be worth a pennie, and thre Chænixes of barley worth a penny for (as we haue touched already) Christ is wont to forewarne his saythfull (of whom he hath a speciall care) of inconueniences to come, and to prouyde foode for them in due tyme: according as he dyd in olde tyme for the householde of Jacob by Ioseph, in Egypt, Gene. 41. d. 38. And in the tyme of Helizeus for the people of Samaria, 4. Kings. 7. a. 1. And for his owne Disciples after

Chænix.

Christes fore-
care for his
chosen.

ap. b.

ter

Marlorats exposit. on the

Gods mercy ter his ascention. Act. 1. d. 28. And wyne and oyle hurt thou not. **fulfilled in cha** By this parcell an insling is giuen, that things are lyghtly **Aug.** neuer so scarce, but that there is alwayes some ouerplus remaining. For althoughe men prouoke Gods wrath by their wicked dedes: yet is he not wont to punishe them with extremitie: but euen when he is angrie, he remembereth his mercie, and dothe them good euen when he chastizeth them, least they should utterly faint by casting away all hope. And so it cometh to passe, that when Wheate is at a high price, the abundance of Wine or Oyle cheareth them: and contrariwise. Neuerthelesse it is not done without good reason, that after the seducing by deceyuers and Heretikes, John maketh mention of the scarcitie of temporall goods. For wyth such a manner of temporall plagues, is God wont to chastise his people, for despying the simplicitie and purenesse of the Gospell, and for giuing eare to seducers.

The contempt of the Gospell is punished with scarcitie of temporall goods.

7. And vwhen he had opened the fourthe Seale I heard the voyce of the fourth beast, saying, Come and see.

8. And I looked, and beholde a pale horse, and the name of him that sat vpon him vvas death: and Hell folloved him: and powver vvas giuen them ouer the fourth part of the earth, to kill vwith the sword, and vwith famine, and vwith death, and by the beastes of the earth.

And when he had opened the fourthe Seale. **A.M.** The opening of this seale also perteyneth to the state of the Church, the which God exerciseth sundrie wayes, that it maye depende vpon him alone. Come and see. This is expounded in the first verse. And I looked, and beholde a pale horse. Under the shape of the pale horse, are describ'd the Hypocrites in whome there thriue no power of the holy ghost, and in whom there appereth no sparke of spirituall lyfe. For when Satan bath

A description of Hypocrites

Reuelation of S. Iohn. 94

bath once set vp his Kingdome by the cruell persecutions of Tyrantes, and false doctrine of deceyuers: he indureth to stablish the same by Hypocrites and counterfet Christians. And surely such painted people do much harme to the Church because that whereas they be utterly voyde of godlinesse, yet neuerthelesse they beare such a face of godlinesse to the worldwarde, that they can scarcely be discerned from the deuoute and pure worshippers of God. Such were they which in the time of Christ dyd disfigure their faces, that they might seme vnto men to haue fasted. Math. 6. h. 16. which prayed in the lanes and open streets, that they myght deuour wydowes houles by long praying. Luke. 20. g. 47. which honoured God with their lippes onely, whereas their heart was all y while farre from him. Math. 15. a. 8. And (to be shorte) which dyd all thyngs to the intent to be seene of men. Math. 23. a. 5. Of these kynde of men there hath alwayes bene great store in the world, and Christes saythfull Ministers haue suffered manie things at theyr handes. And the name of him that sat vpon him was Deathe. For as muche as the Hypocrites are voyde of the holie Ghost, it is thereby certeine, that they be estraunged from the lyfe of God, and alwayes bounde vnto death. Wherefore althoughe suche men be counted the best and ryghteoudest of all men to the face of the world, in so much as they are not ashamed euen to set out parte of theyr holynesse to sale vnto other men: (for they sell bothe their merites, and their prayers, and theyr fastings:) yet in verie dede they dwell in death, because there dwelleth in them no loue of God and theyr neyghbour. For they burne in the lustes of the flesh, which are accompanied wyth death: according as the Apostle sayth, if ye lye after y flesh, ye shall dye, Roma. 8. c. 13. for lyke as a pale horse, although he haue a faint hew, doth neuer the more withhold himselfe from y beate of lust to the mare. Euen so although hypocrites seme holie outwardly in countenance, gesture, and apparel: yet are they dyen no lesse wyth the lustes of the flesh, than

The lively picture of the popish Monasteries & Cloysters.

Marlorats exposit. on the

than suche as are not afrayde to doe the dedes of the flesh openly. And therfore Chryste sayeth, that suche are lyke to whytelymied tumbes. Mat. 23. c. 27. And hel followed him. *The wages of sinne is death, after whiche followeth hell, that is to saye, the full measure of all miseries and tormentes. And this seemeth to be added, to put the hypocrites in feare, that they may know for a certayntie, how that hell fyre is ready for them, except they amende betymes. Here vpon did Chyist so often manace them Wo, wo, to the intent to shewe howe abhominable they were in the sight of God, albe it that they were taken for Gods in the sight of men. And power was giuen them ouer the fourth parte of the earth, to kill.* *The old Latin translation writeth it, Ouer the foure partes of the earth, meening, East, south, west, and north. But the græke copies haue, Ouer the fourth parte of the earth: in whiche maner of speache, the number certaine is put for a number infinite, whiche thing is founde ryse in the Scriptures. John then meeneth, that a great parte of men were corrupted with hypocrisie, and abandoned to innumerable miseries.* *For in all coastes and in all sectes there be some suche hypocrites, who in these dayes as well as in Johns tyme, doe kill some with the materiall sworde, some with hereticall persuation, some with want of Euangelicall doctrine, some with their deadly crample, and som with their beastly ministers, which sauour nothing but fleshy things.* *And all these things are befallne by the rightfull iustice of God. For seeing that scarce the hundreth person of those to whom the Gospel is preached, induereth himselfe to frame his lyfe accordyng to the rule thereof: it is no wonder though many be led away, partly by heretikes and partly by hypocrites. And truly we see that the greater parte of Chyistendome was vitterly seduced by those diuelish doctrines which Paul toucheth lightly. 1. Tim. 4. a. 1. for since the time that the tyrannous law of single lyfe was crouded into the world, & the choice of meates receiued with so great consent, that men beleued the whole summe of holi-*

that hell is, and to whome it is due.

The successe of hypocrisie & false doctrine.

The cause why so many be led away by hypocrites and false teachers.

Reuelation of S. Iohn.

95

holinesse and Religion to consist therein: and also since the time that the lay men (as they tearmed them) were forbidden to reade the scriptures: noman can easily tell, how many millions of soules haue miserably perished with the sword, and with famin, and with deathe, and by the beastes of the earth. Although all these things be layde vpon men by Gods rightfull iustice, for their hypocrites sake: yet notwithstanding John seemeth in this place to reape againe the thre former afflictions, where with the Lord will punish the vnbelaefe of the world: according as it is writte in Ezech. 14. d. 21. Where vnto agre the wordes of our Sautour Chyist: Patience (sayth he) shall rise against nation, and kingdome against kingdom, and in all places shall be great earthquakes, and pestilences and famin. &c. But first and foremost they shall lay hands vpon you, and persecute you. &c. Math. 24. a. 7. 8. 9. And thus be both as it were adde the cause why suche calamities shoulde come vpon the world. All whiche things Iosephus in hys booke of the warres of the Jewes witnesseth to haue come to passe vpon the Jewish nation the murtherer of the prophetes and Apostles, yea and of the Lord himselfe, and the continuall striner against al wholesome aduertisements. Neyther is it to be doubted, but the Romayne Emperoures and their presidents that persecuted Chyist, suffered the like: whiche thing will appere manifestly vnto him that readeth the stories of the Emperoures. For when Nero vnderstood how the Senate had proclaymed him enemye, and condemned him to the Gibet, he slew himselfe. Domitian was murthered by his owne chamberlaynes, as an effeminate and vnprofitable persone. Maximus and his sonne were killed by their owne souldiers at the sege of Aquileia. As Decius was fighting a battell in Mysia, he sunke into a quampyre perished, so as hys body was neuer seene after. Valerian in making warre vpon the Persians, was taken prisoner by them, and made the kyngs footstole as oft as he tooke his horse backe. Aurelian was slayne by the conspiracie of a few men.

Calamities that come vpon the world, and the cause thereof.

The tufferes ward of persecuters.

Nero.

Domitian.

Maximian.

Decius.

Valerian.

Aurelian.

When

Marlorats exposit. on the

Dioclesian.

When Dioclesian had resigned by the Empire, he was tormented with many and sundry diseases, and at length being out of his wittes, so did himselfe with his owne hands at *Nicomedia*. Which things doubtlesse were done by the vengeance of God, whereas in the meane while diuers of the Apostles (throughe Gods mercifull protection) hilde out euen in the middes of persecutions, till they were crooked for age. Notwithstanding yet by the way, it shall not be amisse (as I sayd afoze) to vnderstande by this place, the fourthe state of the Church. For after Constantine had set the Church in peace, many men imbraced the lyfe of Hermits, who afterwarde degenerated into sundry sects of Monkery, by whome heresies were brought in against the wholesome and sounde doctrine of faith. For the rebzesse of which maladie, the Lorde stirred by the Gothes and the Vandales the wasters of the world. Afterward also in the necke of it, was brought in the sect of the Sarzins by Sergius the Monke, the scholemaster of Mahumet in religion: by meanes whereof, the world hath bin vexed with innumerable mischaues euen vnto this day. Wherefore all these sorrowfull and hypocriticall sedes of Monks may aptly be vnderstode by the pale horse, whome death and hell do folow. Which thing is easy to be gathered, if we consider throughe how muche euill the Emperre of Rome hath sustayned by those kind of men in these latter times when the Benets, Eugenies, Dixts, and other Monks, and maisters of mischeuous heresies ruled the reynes of the Church, who haue outraged in the slaughter of the godly and giltlesse, no mædlyer than a sort of cruell beastes. And euen at this day still, ye may easily find many in Cloysters and Abbeyes, which excede euen the brute beastes in uncleanness and filthinesse of lyfe: and yet in the meane while, the world wondereth and gazeth at them as the holiest of all men.

Hermits and Monkes.

The Gothes, Vandals and Sarzins.

Mischiefe by Monks.

9. And

Reuelation of S. Iohn.

96

9. And vwhen he had opened the fifth Scale, I saw vnder an Altar the soules of them that vvere put too death for the vvord of God, and for the vvittnesse which they (*) had.

(*) Some reade, hilde.

And when he had opened the fifth scale. To the intent the saythfull should not eyther faint in trouble, or gyue credite to deceyuers, but rather be strengthened moze and moze in the doctrine of saythe: he sheweth that there is a plentifull rewarde layde vp for the patience of those, that haue taken vpon them the mayntenance of the truthe, with a stout and stedfast courage euen vnto the deathe. For deathe doth not quench those quite, which shrink not to die for Chrystes name sake: but they quietly wayte for the day of the resurrection, wherein they shall take their bodyes agayne, and be rewarded with euerlasting and most perfect felicitie. I saw vnder an Alter the soules of them that were put to death. The word Soule is put sometime for the lyfe, bycause the soule is the cause of lyfe, and bycause the lyfe consisteth in the soule, as in the. Psal. 119. 109. & in Job. 16. a. 4. Also it is takē for wil, mind, or desire, bycause it is the seate of the will and desire: in which sense the soule of Ionathas is sayde to be linked to the soule of Dauid. 1. Sam. 18. a. 1. and the soule of Sichem is sayde to haue cleaued to Dina the daughter of Jacob. Gen. 34. 3. 8. And Luke sayth that the multitude whyche beleued were of one hart and one soule. Act. 4. 32. Many tymes it is taken for a whole lyuing man: as when it is sayd, that threescore and sixtene soules went downe with Jacob into Egypt. Gene. 46. 27. Also, the soule that sinneth, the same shall dye. Ezech. 18. e. 20. And the soule that steppeth aside to wiches and sothslayers, shall dye the deathe. 1. Leuit. 20. a. 6. And againe, Eight soules were sated by water. 1. Peter. 3. d. 20. Sometimes it is taken for the bzeath whiche men doe bzeath in and out, wherein consisteth the liuely mouing of the body: like as when it is sayd, perplexitie hath caught hold of me

They that dye for Chryst obteyne reward.

The diuers taking of the word soule.

Marlorats exposit. on the

of me although my whole soule be still within me. 2. Sam. 1. b. 9. And, his soule is in him. Act. 20. b. 10. Also, let the soule of the child returne into his bowels. 3. Kings. 17. d. 21. And lyke as in Latin phrase of speech, they be commonly wont to say, that the soule is puffed or breathed out: so also doth the scripture say, that the soule passeth or goeth out: as it is sayde of Rachell: And as hir soule was passing or going out, (for she was then dying) she called the child *Ben-oni*. Gen. 35. c. 18. But most often the word Soule is taken for the immortall spirite of man, like as when it is sayd, feare not them that kill the body, but cannot kill the soule. Math. 10. 28. In this sense doth John say here, that he saw the soules of them that were put to death. The soules vnder the Altar are all the godly from righteous Abel vnto Zacharie, according as Chyriste saythe. Mat. 23. 35. And by the Altar we be put in mind of Abels sacrifice, which he offered vnto God in sayth, for the which also God liked well of it: but he did not so of Caines sacrifice, and therefore Caine slue Abel. Gen. 4. b. 8. & Heb. 11. a. 4. & 1. John 3. b. 12. This mans faith was folloved of as many as haue bin made a sacrifice of swete sent vnto God for his word, reposing their assured hope in the only sacrifice of Chyrist, where of the said Abell was a figure. Therefore in this place, they are sayd to rest vnder the Altar, after the same manner that they be sayd to rest in Abrahams bosome. Luke. 16. e. 22. For though faith, Abraham offered vp his own sonne for a burnt sacrifice, beleuing that God was able to rayse hym vp euen from death. Heb. 11. d. 17. And though this faith, as many as be the children of Abraham according to the promys, do hope for the resurrection by the true Isaac Chyrist, of whome the other Isaac was a figure. For the word of God. ^A For the profession of Gods word is alwayes inseparably accompanied with the Crosse: And for the witnesse which they had. ^M What is to say, for the truthe of the euangelicall doctrine, whiche they haue witnessed with hart, mouth and worke. For it is not ynough to haue the worde in ones hart, but he must also

Altar or Abrahams bosome.

Beleeve and professio must go together.

Reuelation of S. Iohn. 97

professe it with his mouth. For the beleeve of the heart iustifieth, and to knowledge with the mouth maketh a man safe. Rom. 10. b. 10. And in another place it is sayde: I beleue, and therefore I haue spoken. Psal. 116. b. 10. & 2. Cor. 4. c. 13.

10. And they cryed vwith a loude voyce, saying: How long delayest thou O Lorde, vwho art holy and soothfast, too iudge and reuenge our blood vpon them that dwell in the earth?

And they cryed with a loude voyce. ³ This crying and this loude voyce, betoken a desirousnesse of minde to haue Gods glorye maintained, and wickednesse put quite away. ⁴ Whiche thing they knowe the Lorde will do: and yet in the meane while they pray for the iudgement with earnest sute according to the Lords will, like as Dauid doth oftentimes in the Psalmes, and like as we do also in our dayly prayers when we say, Thy kingdome come. Math. 6. b. 10. Together wherewithall we pray that Satans kingdome maye be abolished out of hande, and the wicked with their abominations cleane wyped out. Howe long delayest thou O Lorde, which arte holy and soothfast. ^A Howe these titles be peculiar vnto God, we haue shewed afore. 3. b. 7. Too iudge and reuenge our blood. ^M In this petition is shewed the affection and desirousnesse, wherewith the godly do long to be glorified with Chyrist in body and soule together. For the soules of the godly enioy not full and perfect blessednesse immediatly after death, but they quietly wayte for the restitution of all things, and for the resurrection of the fleshe, as we do: whiche restitution and resurrection, is the marke that all wrote at, as many as haue plighted their sayth vnto Chyrist. Vpon them that dwell in the earth? This parcell sheweth well inough, that this place muste be vnderstande of the soules that are lose from their bodies. For they speake in such wise, as though they had no allance any more with them that dwell vpon the earth.

Longing for Gods glory & kingdome.

The longing of the godly to be glorified with Chyrist.

N.

11. And

11. And vnto ech of the was giuen a single white robe: and it was sayd vnto the, that they should rest yet a little vvhile, vntil their felow seruants were filled vp, and their brethren which vvered to be slayne like as they had bin

The begin-
ning of gloze
in the elect
that be depar-
ted.

And vnto eche of them was giuen a single whyte Robe.^{or} By the single whyte Robe is betokened the beginning of gloze, whiche God of his bounteousnesse bestoweth vpon the Martyrs, whyle the day of iudgemente is looked for. ^N For the soules of the godly haue not yet the double robe of blessednesse: but they shall haue it after the iudgement, when euery one of the Saintes shall bee made blessed on bothe halues, by the coupling agayne of the soule and body together. Therefore as now they enioy the gloze of Paradise with Christ, howbeit but in soule onely, according to this promise, This day shalt thou be with me in Paradise. Luke. 23. f. 43. Also, I desire to be let loose, and to be with Christ. Phil. 1. d. 23. In respect where

The soules of the chosen do-
rest in patience.

of, there is added by and by. And it was sayd vnto them that they should rest. That is to wit, by wayting patiently for the day of the resurrection. Yet a little while. This is spoken after the manner of the Scripture, which promiseti in many places, that the tyme of miserie and trouble shall bee shortned to the electe. Esai. 54. b. 7. 8. and Dan. 11. d. 33. and Math. 24. b. 22. and 2. Cor. 4. d. 17. and Heb. 10. g. 37. and 1. Peter. 1. a. 6. and 5. c. 10. Vntil their fellowe seruants were filled vp. Ergo, then the delay of vengeance, is made for the elects sake also. Whereupon Peter sayth, The Lorde forsloweth not his promise as some suppose: but he dealeth patiently for your sakes, willing that none should perishe, but that all should turne to repentance. 2. Peter. 3. b. 9. ^B And all these, whiche are tryed by the testimony of sayth, haue not yet receyued their rewards, because God prouideth yet better for vs, namely that they should not bee perfected without vs. Heb. 11. g. 39. Also Moses sayth, The sinnes of the Amorrhites are not yet full. Gen. 15. c. 16. For which cause it behoued the lande of promise to be delayed. So also sayde Christ vnto the Pharisees, fill ye by the mea-
sure

A small ven-
geance is de-
layed for the
elects sake.

sure of your fathers. &c. Math. 23. d. 32. When shall the mea-
sure of the Reprobates be filled, before Christ come to iudge-
ment, and to reuenge the bloodshed of his Martyrs. And theyr
brethren which were to be slayne like as they had bene. Where is
giuen vs to vnderstande, that the chosen shall neuer be with-
out enimies vnto the world's end. Wherefore there is continual
warre proclaimed agaynst them by the world and the diuell,
but he that holdeth out to the ende shall be safe. Math. 10. c. 22.
and 24. b. 13. Now standeth it vs in hand to disproue the error
of those that abuse this place of Iohns, to mainteyne that
wicked opinion that mens soules sleepe, whiche hath growen
strong in many places. Surely so little are they sauoured by
this place, that it rather fighteth so manifestly agaynst their
awake error, as if it bee wayed well, it will bring it vnto
right nought. First of all the Soules of dead men cry oute,
yea and that with a loude voyce: which thing can not a-
gree to suche as are berefte of percuurance. ^{or} Besides this,
there bee giuen them, not fetherbeddes for them to lye
downe and sleepe vpon: but whyte Robes whiche do in no
wise agree to sleeping. Besides muste they then wake, which
are so clothed. Whiche being true, the whyte Robes muste
without doubte (as I sayde) betoken the commencement
of gloze, whiche God of his bounteousnesse bestoweth vpon
the Martyrs, vntill the day of iudgement come. For it is no
noueltie in the Scriptures for a whyte Robe to resemble
gloze, mirth, and ioyfulness. For in a whyte garment was
the Lorde scene of Daniell. 7. c. 9. In the same clothing the
Lorde appeared in Mounte Thabor. Math. 17. a. 2. The An-
gell of the Lorde appeared to the women at his sepulchre in
a whyte garment. Mark. 16. b. 5. In the same lyknesse the
Angels appeared to the Disciples, when they gazed into
heauen after the Lords ascension. Act. 1. b. 10. In the same ap-
parell was the Angell that appeared vnto Cornelius. Act. 10.
c. 30. And the deliuerie of the beste long Robe vnto the
sonne that returned to his father when he had wasted all
his

The continu-
all warfare of
the godly.

The disproue
of such as hold
opinion that
the soules of
men decease
sleepe till the
day of iudge-
ment.

What is re-
sembled by
white robes.

his goddes, was a warrant of gladnesse and mirth, Luke. 15. 8.
22. Agayne if the soules of the dead cryed out (as the text
playnely sayth) then they slepte not. When then began they
to be caste into this number: Let not any man obiecte vnto
vs that the blood of Abell cryed out vnto God, Gen. 4. b. 10.
and Heb. 11. a. 4. I confesse it is an ordinarie figure to make
the matter it selfe too speake, and to make the shedding of the
blood to require vengeance. But in this place it is certayne,
that the affection of the Party is represented vnto vs by
crying out, because their longing is expressed without any fi-
gure, and their demaunde set downe, howe long delayest
thou O Lord to take vengeance. &c. And therfore like as John
did set downe a double death heretofore. 2. 11. so will he anone
set downe a double resurrection, hereafter. 20. 6. That is
too witte, the first, of the soule before the iudgement, and the
other when the body shall be raysed, and when the soule al-
so shall be raysed vnto glorie. Blessed are they (sayth he)
which hath parte in the first resurrection: for in them the se-
conde death hath no place. Nothing therfore is more horrible
than the authors of the sayd forgerye, which will not acknow-
ledge the first resurrection, the which neuerthelesse is the only
entrance into blessed glory.

12. And I saw vwhen he had opened the sixth seale,
and behold there was made a great earthquake, and the
Sunne became as black as sackcloth made of heare, and
the whole Moone became as it were blood.

And I sawe when hee had opened the sixth seale. 6. After the
contempe of Gods worde there foloweth wrath and indig-
nation, to consume the aduersaries utterly. And that shall be
so horrible, that the sunne also and the Moone, and the starres
shall strike them in feare, by reason of the wonderfull alte-
ration that shal appeare in them. For so are the Prophets wont
to betoken the gretnesse of Gods wrath, & the horrible tribulati-
ons of the wicked. For like as light chureth mens harts, & maketh
them

A double death
and a double
resurrection.

The gretnesse
of gods wrath
after contempe
of his word.

them the better at ease: euen so by taking the lighte away,
there is wonte too be betokened very greate heavynesse.
And beholde, there was made a greate earthquake. 6. If ye take
the worde Earthquake simply as it signifieth: euen Chyriste
him selfe foretolde that many Earthquakes shoulde happen
in dyuers places of the earth. Luke. 21. 11. And (as by stories
repozte) many Cities were turned vpside downe by them:
among whiche first Picomedia, and (a twelue yeres after) Nicomedia &
Picea a Citie of Bithynia, and within a while after that, Nicomedia &
many peces of the Citie Germa whiche standeth in Helles, Germa-
ponte, were destroyed, as it appeareth in the tripartite Sto-
rie. Lib. 7. Capi. 15. & 22. Moreouer Laodicea, Hieraple, and Laodicea, Hieraple, Coloss.
Colossus in Asia, were soze shaken, and in a manner utterly
ouerthrowen with a great earthquake about the ende of the
reigne of Nero. In the reigne of Traiane, the earth was
shaken so horribly, that mountaynes were rent asunder and rent a sunder.
sunken. Furthermoze many Cities were shaken, almost to
their utter vndwying: but most of all Antioche, where a great
number of people perished with the fall of houses. About the
latter ende of Lucius Bishop of Rome, there was as horri-
ble an Earthquake in Syria, as euer was any afore: and
at that time the moske parte of Antioche, Tripolie, and Da-
masco fell downe. Besides this, the Citie Catana in Sicilie
was muche more sorely tozne, and fyue and twentie thou-
sande people were ouerwhelmed with the fall of it. In the
time that Boniface the eyght was Bishop, there was as hor-
rible an Earthquake as euer was any since men coulde re-
member: the trembling whereof continued many dayes to-
gither, whereby many and great buyldings were ouerthro-
wen euery where: and Boniface him selfe lying then at
Abeate, kepte house in the open fieldes, for feare least the
houses shoulde haue falne vpon him. Thus muche out of the
Enneades of Sabellicus. A lyke Earthquake happened in
Germanie aboute the yere of our Lorde. 1356. whereby
almost al Basil was cast downe. And the men of Straugh-
Basil.
Bosolow

Horrible earth
quakes.

Nicomedia &
Picea.

Germa.

Helles.

Germa.

Laodicea, Hieraple, and

Coloss.

Mountaynes

rent a sunder.

Antioche.

In Syria.

Antioche, Tri-

polie, and Da-

masco.

Catana.

Boniface the

viij. Bishop

of Rome.

Basil and

Straugh-

towne.

In vniuersall earthquake of the whole earth.
Horrible tumults for the alteration of religion.
Arrius.
Constance.
Constant and Valens.
Diuers Heretikes.
The Scythians Hunnes, Gothes, Vandales, and Alanes.

bozowe running out of the Cite, kepte them selues in the open fieldes for being ouerwhelmed with the fall of houses, while the earth did quake many dayes together. ^{M.} Besides this, in the yere of our Lorde. 1382. there was an earthquake beyonde all measure monstrous: for the whole earth shoke all at once, which is a thing contrarie to nature, and aboue all the reasons of naturall Philosophie. ^{S.} Whobeyt for as muche as Earthquakes do in the Scriptures oftentimes betoken the alterations of things that are to be altered, whether it be of Kingdomes or of Religion, which can not be done without great turmoyles: this place may be vnderstode of the huge, horrible, and incredible alterations, as well of the Empire, as of Religion, by reason whereof horrible slaughters should be made welnere through the whole world. For we know how many and how great tragedies haue bene stirred vp by the Heretikes the forerunners of Antichrist. First Arrius whose heresie was a certayne season fauoured by Liberius Bishop of Rome. Also Constance the syster of Constantine the Emperour being infected with the same heresie, obtayned at length, that Arrius should be called home from banishment, and heard to speake. Also the Emperours Constantius and Valens, fauouring this wicked Heretike, persecuted the right belouers, and made great slaughters of Martyrs. That heresie lasted more than a hundred yeres, troubling the Churches, not onely of the East, but also of the West. And yet by the way we wyl omit the Braynesicke and detestable heresies of Sabellius, Manicheus, Marcian, Fotinus, Paulus Samosetanus, Pestozius, Pouatus, Valentinus, Diocetian, Apollinaris, Pelagius, and many others, whereby the Churches were pitifully torne through the whole world. For the taking away and chastizing of whome, doubtlesse Iulian the wicked Apostata was sent: who began to assault all the Christians in generall. Afterwarde came the Scythians, Hunnes, Gothes, Vandales, and Alanes, barbarous nations: who making many cruel slaughters, did miserably wast and spoyle

spoyle, first a great parte of the East, and afterwarde welnere the whole West, by the space of more than a hundred and thre score yeres. Whereupon the Stoies repozte, that Alarike Marke, king of the Gothes, was wonte to say, he was enforced whether he woulde or no, to conquire the Empire of Rome: and lykewyse that Attyla was wonte to call him selfe the scourge of God. Moreover, were not those great Earthquakes, when first of all the Ismaelites (whiche serued in wages vnder the Emperour Heraclius) took Mahumet a souldiour of his, and making him the head of their faction, rebelled agaynst their master in his owne Campe: The which Mahumet hauing good lucke in two or thre battels, and so being increased in strengthe, alped vnto him the Persians agaynst Heraclius. Afterwarde being instructed by Sergius the Monk, a teacher of the Heresie of Pestozius, he wrote Lawes whereby he wanne men vnto hym of all Sedes, and wroughte no small decay vnto the Christian faith, vntill now at length (after almoste a thousande yeres continuance) he is growen so puissant, that he subdueth what Countreys he lysteth to his Empire by force of armes. And is not this also to be counted a greate Earthquake, when the Bishop of Rome hauing purchased of the Emperour Phocas the supremacie ouer all Churches in the world, first led away all the West part from the Emperours obedience, making Charles surnamed the Great, the French king, Emperour of Rome, whom also he helde subiect to him as his vnderling: And afterwarde turning all the West part from Christs Gospell, and from the doctrine of the Apostles, compelled them to his owne opinions and decrees by violence and sworde: Who doubteth then but that suche alterations of common Weales and of Religion, are oftentimes in the Scriptures bothe foetokened and signified by Earthquakes: Which thing even our times declare to be vtterly moste true. For howe greate slaughters of men haue we seene alate in Germanie, Englande, and Fraunce, since

Mahumets unhappie success in wickednesse.

The usurped supremacie of the Bishops of Rome.

Marlorats exposit. on the

since men began to consule of abolishing Papistrie, and of setting by Christianitie agayne? And no doubt but there will followe many mo, as well as other Nations shall attempt to caste off the yoke of Antichriste, and to giue them selues to substantiall godlynesse. And the Sunne became blacke as a sackeclothe made of heare. By suche manner of surmounting comparisons as well the Prophetes Esai. 13. v. 10. and Ezech. 32. b. 7. 8. and Joel. 2. b. 10. as also the Euangelistes, Math. 24. c. 29. and Luke. 21. c. 25. foretell righte great calamities that shall ensue vpon mankind. And seeing it is inough and moze than inough knowen, that the last persecution of Antichriste shall (by the testimonie of the Scriptures) be the greuouslest of all others, not onely outwardly in the body, but also inwardly: as whereby fayth and innocencie are impeached: it followeth also that Chrystes victorie shall be moste glorious agaynst hym. Therefore not amisse do we take the darkening of the Sunne, to be the sayling of the simple and pure doctrine of Christe, by the thyring or rather reygnyng of Antichrystes abominations throughe all Churches: according to this saying: when the sonne of man cometh, thinke you that hee shall fynde fayth vpon the earth? Luke. 18. b. 8. So also is the heate of Charitie now become colde. But the sunne shall then be darkened vnto them, when Christ shall execute his full force vpon them by destroying them miserably. But if any man like to vnderstande it of the visible Sunne: there was scarce euer scene a greater Eclipse of it since the Passion of Christ, than that was whiche happened the same yere that the Popes Croysie was first set vp and put in execution. And the whole Moone became as it were bloud. As well by the bloodynesse of the Moone, as also by the foresayde darkening of the Sunne, John ment to expresse nothing else, but that whither soeuer men turne their eyes, many things shall appeare euery where both aboue & beneath, to strike them in feare. For it is all one as if he had sayd, Thyngs neuer went so wretchedly

The darkening of the Gospel by Antichrist, and Chrystes victory agaynst him.

A terrible Eclipse of the Sunne.

Reuelation of S. Iohn.

101

in this world, nor there neuer appeared so many and so great signes of Gods wrath. But here it is demaunded, howe it may agree that so huge a sea of inconueniences should flowe out together with the manifestation of Christ. For it may seeme against reason, that whereas hee is the onely pledge of Gods loue towards mankynd, in whom the heavenly father layeth forth all the treasures of his goodnesse, or rather in whom hee powreth out the bowelles of his mercie vpon vs: yet notwithstanding Gods wrath burneth moze fiercely since his coming than it did before, so as it catcheth hold both of heauen and earth as it were with one flame at once. First it is to be considered, that for as much as men are ouerflowen in receyuing Christ, they must be quickened by with diuers afflictions as it were with squozges. Secondly whereas Christ calleth them vnto him that be distressed and heavy laden with miseries, we cannot learne that lowlynesse, till we be tamed with manie miseries. For throughe the prosperous state of their affaires, men take stout and proud stomacks vnto them, and it cannot be but that he which wreneth himselfe to be well at ease, will presumptuously despise Christ. Thirdly, by cause we be ouerforward in seeking the ease of the flesh, wherevpon it comes to passe, that many men tye the grace of Christ to this present lyfe: it is for our behoufe to be inured to the contrarie opinion, to the end we may know that Christs kingdome is spiritual. And therefore God of purpose to teach vs that Christs goddes are heavenly, exerceyth vs with many troubles as touching the flesh. Wherby it cometh to passe that we seeke our happinesse out of the worlde. Also the vthankfulnesse of men increaseth the heape of miseries. For the seruant that knoweth his masters wil and doeth it not, is worthy of sozer punishment. Luke. 12. f. 47. The moze familiarly that God dealeth with vs in Christ, the moze dothe our unkindnesse increase & burst out into open stubbornesse. So is it no marvell at all though many signes of Gods vengeance appere at the open preaching of Christ, considering that

An objection with an answer. Where why so great plagues should followe the Gospel.

P. B.

men

Figurative
speeches.

men on their behalfe, do by their wicked contempte provoke God the more græuously, and set his wrath the more on fire against them. And therefore whereas John sayth, that the sonne shall become blacke and the Moone bluddy: they be figurative speeches, wherby he meaneth, that the Lord shall shew forth such signes of his wrath through the whole frame of the world, as shal set men beside their wits for feare, as though the whole order of nature shoulde horribly turne topsyturvie. For lyke as the Sunne and the Moone are witnesses of Gods fatherly loue towards vs, when they yeld lyght to the earth in these turnes: so on the contrary part, he sayth they shall be messengers of Gods wrath and sore displeasure. According also as Christ himselfe warneth vs more fully in Math. 24. c. 29. & in Luke. 21. e. 25.

13. And the Starres fell from heauen vpon the earth; like as the figge tree casteth his greene figges vwhen it is shaken of a great vvind.

Stars falling
from heauen,
or teachers
falling from
sound doctrine.

And the starres fell from heauen. ^a By the name of Starres are commonly meant the ministers and teachers of the word as is said afoze. 1. d. 16. 20. ^b They are sayd to fal from heauen, when they forsake the heauenly doctrine, and imbrace and teach mens traditions. ^c Which thing hath come to passe vnder the reuolting of Mahumet and the bishop of Rome. For in a manner all of them are swept out of the way, and are become vnprofitable. Of these and such like the Apostle spake afozehand saying: The time will come that men shall not away with sound doctrine: but they whose eares itch shall get them a heape of teachers after their owne lusts. 2. Timo. 4. a. 3. Also, if any man teach otherwise, and consent not to the wholsome sayings of our Lorde Jesus Christ, and to the doctrine which is according vnto godlynesse, he is puffed vp and knoweth nothing, but wasteth his brynes about questions and quarellings of words, wherof spring enuie, strife, blasphemie, euill surmisings, and vayne disputations of men of corrupt

corrupt minds, and which are destitute of the truth, thinking lucre to be godlinesse. 1. Tim. 6. a. 3 4. ^a Also see Acts. 20. f. 29. & 1. John. 2. c. 18 Like as the figge tree casteth his. &c. ^a It is a fit comparison. For euen so do they fall in time of temptation, as many as haue not the word of faith fastned and rooted in their harts, but stand babling like old doting wiues aboute outward things and Ceremonies. ^m And like as if a man should fall from aloft, no man ought to thinke it straunge though he were broken and battered all to peeces: Euen so if the teachers and scholemasters of Christendome fal from the heighth of so great a profession as theirs is, what maruell is it if they hardly or neuer come to rising vp agayne.

Unsettled pro-
fessors of the
Gospel.

14. And the heauen vvent avay as a booke that is rolled about: And al hilles and Ilands vvere moued out of their places.

And the heauen wet away. ^a The old latin translation hath, ^c that is ment
As a skroll that is wrapped in, that is to say, as a skroll y is rolled by rolling vp
& wapt vp together. ^b The same saying is in y psalmes of y of the heauen.
alteration of the heauens. Psa. 102. d. 23. To suche as be in ex-
treme miserie, y heauen seemeth to fal downe, to be rolled vp
together, & to vanish away. So also whē heretikes and errors
of Antichrist preuaile on al sides, y Church of Christ seemeth
utterly to go to wreck: like as vnder the wicked Achab & Je-
zabell, it seemed that there were no mo true worshippers of
God left but only Elias. 3. Kings. 19. b. 10. & Ro. 11. a. 3. ^a And in
our dayes also y Church seemed to haue bin fordone, when one
mā or twayne were faine to wrestle against y whole world, &
that, not without great peril of their liues. For there was so
great blindness and ignorance in the world, that scarcely one
man among many thousands, did thoroughly vnderstand the
office of Christ, (which notwithstanding is the chiefe poynt of
Christian religion,) that is to wit, to iustify men freely, that
is to say without any respect of their workes. And all hilles and
Ilands were moued out of their places. ^b Thys may be referred
to.

Marlorats exposit. on the

The wonder-
ful preuailing
of Antichrist
in his errors.

to the Earthquake whereof mention is made in the twelfth
verse. By the way, it signifyeth, that the stroward and forged
doctrine shall in all ages beare suche sway in the Church,
that euen the hilles (that is to say the learned, and suche as
were as stedy and vnmouable as mountaines, in the doctrine
of Christ.) should giue place to the heretikes. So also the I-
lands, that is to say, such as were counted so steadfast in the
faith, that they would no more giue place vnto errors, than
Ilandes yeeld to the waues of the sea: should not be able to a-
bide by their tackling, so greuous and soze in all respects
should the temptation be. And truly mens traditions haue
growen so strong, by burying the doctrine of the Gospell vn-
der the reigne of Antichrist, that no Realme, no Cite,
no Village, no finally no house was free from pestilente
errors.

15. And the kings of the earth, the princes, rich mē,
and Captaynes, and the mightie men, and euery bond-
man, and freeman, hid themselues in dennes and in the
Rockes of mountaynes.

The greuous-
nesse of Gods
vengeance
agaynst the
despisers of
his word.

And the kings of the earth, the princes. &c. ^A He amplifieth
the greatnesse of Gods wrath which shall be powred out vpon
the enemies of the truthe and the persecutors of the
Church. ^P The kings of the earth are the men of might, who
thinke theselues to be out of danger. ^A Because they ouerpere
al other mē. Princes & rich mē trust to their riches & authori-
tie, passing little or nothing for the word of the Lord. And the
residue of men do carelesly despise al things that make to the
setting forth of Gods glory. But the time will come, that all
of them shall feele the heauy hand of God, and at length suffer
endlesse punishment. Hid themselues in dennes. &c. Merely to
seek couert that they may shun the wrath of the righteous
iudge: howbeit in vayne. For of al things it is most rightfull,
that such as wold not acknowledge and receiue the Sauoure
sent vnto them by God, should feele him a soze and iust iudge.

16. And

Reuelation of S. Iohn. 103

16. And saide vnto the Hilles and Rockes, fall vpon
vs, and hyde vs from the face of him that sitteth vpon
the throne, and from the vvrath of the Lambe.

And sayd vnto the. So also sayd Christ to the multitude of
people and women that followed him towarde his passion: <sup>The angu-
shes of the repro-
bates at gods
sodeine venge-
ance.</sup> Then shall they begin to saye to the mountaines, fall vpon
vs: and to the Hills, couer vs, Luke. 23. d. 30. And this is said,
partly to put the proude and stubborne harted in feare, and
partly to prouoke them to amendment, and partly also to
strengthen the minds of the godly against the ouergreat wil-
fulnesse of the world. For the carelesnesse of y wicked wher-
through they seeme to mocke at God, is no small occasion of
stumbling. Ageine nothing is more readie with vs, than to
be caught by the inticementes of the prosperous fortune
which they inioy, so as the awe of God slippeth quite & cleane
from vs. Therefore to the end that the faithfull shoulde not
spight their drunken mirth: John sayth that the same shall
be turned into sorow and anguise of mind, by reason of the
intollerable vengeance that shall light vpon them, when he
whom they now despyse and persecute shall come exceeding
terribly vnto iudgemente with passing power and glorie.
From the face of him that sitteth. &c. ¹ It is an expressing of

God by a further circumstance. Here we see it is the nature <sup>The counte-
nance of God
is terrible too
the wicked.</sup> of euill men, alwayes to shunne Gods face, because it looketh
not charely vpon them, as it doth vpon the Electe, and vpon
his deuout worshippers: according as David witnesseth in
these wordes: The eyes of the Lord are vpon the righteous,
and his eares are open vnto their prayers, but the counte-
nance of the Lord is against them that do euill. &c. Psal. 34.
c. 16. And from the wrath of the Lambe. When is not Christ to <sup>The wrath of
the Lambe.</sup> be despyed by reason of the exceeding great meekenesse that
abideth in him. He is a Lambe in deede, howbeit but to the
godly, but to the chosen, but to such as feare God: toward the
reprobates and the despisers of God, he putteth vpon him the
counte-

Marlorats exposit. on the

counenance of a Lyon, to put them in feare and to destroy them. Furthermoze John maketh mention of the Lambes wrath by name, to the ende we might knowe, that the power of iudging is bestowed by God vpon Christ as he is man. For to this ende did Christ die and rise againe: namely that he myght bee Lord of the quicke and the dead. Rom. 14. b. 9. Also, he hath gyuen him power to do Justice bycause he is the son of man. John. 5. e. 27. And againe, God hath ordeined him to bee iudge both of the quicke and the dead. Act. 10. g. 42. Also in Math. 25. e. 31. and in. 2. Thess. 1. c. 7. 8. 9. 10.

17. For that great day of his vvrath is come, & vvhich shall be able to stand

Domesday
both terrible
and ioyfull.

The state of
the godly and
of the vngodly
at domesday.

For that great day of his. &c. ^A The day of iudgement is termed so in respecte of the vngodly. For vnto the children of God, this day shall bee a daye of redemption, a daye of mirth, a daye of rewarding: but to the reprobates, it shall bee a daye of anger, wrath, and vengeance, as it is written in Esai. 63. a. 1. and Sophonie. 1. d. 15. and Luke. 4. c. 19. And who shall bee able too stande? The vngodly acknowledge (though all too late) that God is a consuming fyre, Deut. 4. d. 24. and Hebr. 12. g. 29 and howe terrible a thing it is too fall into his handes, Hebr. 10. f. 31. And what tormenteth them moze than the continuall gnawing of their euill conscience? contrariwise the godly trusting too the rightuousnesse and innocencie of Christ, come forth too meete Christ holdyng their heades vpright, well assured of the saluation which they haue hoped for by the free fauour of God, acco:dyng as John saythe: dearly beloued, if our owne harte condemne: vs not, then haue wee assurance too Godwarde, and whatsoeuer wee aske wee shall receyue of hym, bycause wee keepe his commaundementes, and do the things that bee acceptable in his sight, 1. John. 3. d. 21. 22. And againe, here in is perfecte charitie with vs, that wee maye haue truste in the daye of iudgement: for lyke as he is, so are wee also in thys wo:ld. 1. John. 4. d. 17.

Wher

Reuelation of S. Iohn.

104

Wher vnto pertaineth this saying of Christe to his disciples: When these things begin to come to passe, looke yee vpon and lift vp your handes, for your redemption draweth nie. Luke. 21. f. 28. Wherefoze like as this dreadfull description of Gods iudgement, is greatly auaylable too put the wicked in feare, which follow the lustes of the fleshe carelesly: so must it bee a ground of singular comfort vnto all the godly. For they can not feare him as a iudge that should bee against them, whom they haue by faith embraced as their Mediator, Advocate, and most deere brother.

The seventh Chapter.

After this I sawe foure Angels standing vpon the foure corners of the earth, holding the foure vvynds of the earth, that the vvynd should not blow vpon the earth, nor vpon the sea, nor vpon any tree.



After this I sawe. ^A This chapter containeth an excellent good lesson. For it teacheth vs, that Christes kingdome is not destroyed but rather stablished among men by persecutions. Truly Satan with all his ministers, y is too wit, Tyrants, persecuters, Heretikes, deceiuers and Hypocrites bestirre them: and of all them with one consent indeuer too ouerthrowe Christes Church, and too oppress it vtterly. But they deuyse are too no purpose, in as much as the welfare of the godly is grounded vpon a most sure Roke. Wherefoze in this vision (which yet still pertaineth too the sixth seale) John setteth downe two things that make greatly too the comforte of the godly. For first he sheweth, that the aduersaries power is not able to hurt so much as hys harte would serue him too do, bycause Christ our sauour will not suffer him. And secondly y notwithstanding the wyllesse of Satā, who tries al the wayes too y too

The Church
is stablished &
increased by
persecutions.

Marlorats exposit. on the

The working
of evil spirits
to bring the
Gospel in ha-
red and con-
tempt.

to make a cleane riddance of Christs kingdome: yet shall an exceeding great and innumerable multitude be registred in to Christs kingdome out of the whole worlde. ^A For Gods foundation standeth sounde, hauing this Seale, the Lorde knoweth who be his. 2. Tim. 2. c. 19. And none of the chosen can perishe. John. 6. d. 39. and. 10. e. 28. f. 17. b. 12. Foure Angells standing. ³ The scripture witnesseth that manie evils are done in the worlde by the working of wicked Angells, not without Gods sufferance. So reade we that Cue was seduced by the wicked sænd, Gene. 3. a. 4. that Job the holy sernaunt of God was afflicted with manye mischeues. Job. 1. c. 14. 15. 16. 17. 18. That Pharaos wizardes resisted Moses and Aharon by the seruice of diuels, Exod. 7. b. 11. That Satan withstood Iosua h high Priest in the building vp againe, both of the Temple and of y^e citie of Jerusalem. Zachar. 3. a. 1. Besides this, our Lorde himselte was tempted by the diuell with sundrie incounters Math. 4. a. 1. and Marke. 1. b. 13. Ageinst whom also he stirreth vp the traitour Judas, Luke. 22. a. 3. and John. 13. c. 27. Saine Paule also warneth vs that Satã, (to deceiue vs vnwares) is wonte to transfoyme himselte into an Angell of light. 2. Cor. 11. d. 14. And that our wrestling is not against fleshe and blood, but against the Princes and powers of darkenesse. cc. Ephe. 6. b. 12. Pea and Saine Peter biddeth vs be sober and watchfull, that the diuell who pursueth vs like a cruel Lyon, swalowe vs not vp whole. 1. Petr. 5. c. 8. These and manye other things of the same sort doth the scripture auouch concerning the mischeuousnesse of wicked sændes against such as haue halowed themselues vnto Christ. And in y^e ende, Christ our sauour satereth both lying, and man slaughter, and all kind of mischeue vpon them as the authoys thereof. John. 8. f. 44. Wherefore I take this place to be ment of evil Angells, by whose working it cometh to passe, that the Princes and wise men of the worlde do hinder the wholsome cours of preaching the Gospel, which thing the sænds do procure by wonderfull meanes: that is to wit, either when the weather

Reuelation of S. Iohn. 105

is vnseasonable and so the earth becometh barren, or when riners breake their bankes and ouerflowe, or when there followeth a murrein bothe of man and beast, or when there hath bene ill successe in battell against the enemy: they mixe all these things to make the case of the Christians heynous, vpon whose religion, the Priests of the Idols (who from tyme to tyme prouoked both the Princes and the people to persecute the Christians) wyted the myseries of all times vpon the neglecting of the seruice of the Gods: according as it is to be seene in the Ecclesiasticall historie of Eusebius, and in Tertullian in hys Apologie. Holdyng the foure wynds. ⁴ That is to saye, by all meanes hindering the preaching of the Gospel which is wont to be done by the operation of the holy Ghost, who is called a wynde. And although that he which is betokened in this place, be but one single Spirite: yet doth Iohn reckon vp foure, because the power of the holy Ghost is shed abroad through the whole worlde. ⁵ Moreover the diuel knoweth wel ynough, that nothing is more ageinst his kingdome than the preaching of the Gospel: ⁶ and therefore he laboureth to holde it backe in all places, as much as he can, least men should beleue and be saued. ⁷ Which thing no man can now doubt to be fulfilled, considering how the Popishe prelates bend themselves with might & maine, to keepe short all true preachers of the Gospel. That the wynde shoulde not blowe vpon the earth. For lyke as the wynde raiseth vp cloudes, openeth the earth, moysteth it; maketh it fruitefull, and maketh it looke cheerefully with flowers and fruits: even so the preaching of the Gospel shadoweth the hartes of earthly men, and preserueth them from the wickednesse of heresie, & openeth them vnto repentantesse, & maketh way through them that they may receiue grace, and maketh them to bring forth the fruite of good workes, and beautifyeth them with good examples. But now is this blast (of all blastes the pleasantest) by Satans suttletie and naughtinesse forbydden to blowe vpon the earth. Nor vpon the Sea, nor vpon any

Antichrist him
dereth y^e prea-
ching of the
Gospel.

A comparing
of y^e preaching
of the Gospel
to the wind.

This appea-
reth in that
the Dove for-
ward all
sortes of men
to reade the
Scriptures in
the mother
tongue.

tree. There be, which by the earth do understand the com-
mon sort of men and simple folk: by the sea, rich marchants
men which traffike upon the seas: and by Trees, the better
sort which by reason of some worthinesse or dignitie, are more
esteemed than others and beare greater preeminence among
men: or else such as being erst hid up by the doctrine of the
Gospel, were ready to bring forth the fruites of faith and
godlynesse in their workes. So as we may understand, that
this doctrine is forbidden from all kind of men, of what state
or degree so ever they be, to the intent the knowledge of the
truth should not come to any manner of men. Which
thing, the publike decrees with forfeitures and penalties an-
nered, as well of those tymes as of our dayes, do auouch.
But like as nothing can stop the natural course of the wind:
so can no man lightly withstande the preaching of the Gos-
pell, but that it must come to them for whom it is ordered,
that unto some it may be the sauour of lyfe unto lyfe, and
unto other some the sauour of death unto death. 2. Cor. 2. d. 16.

2. And I sawe another Angell comming vp from
the rising of the Sunne, hauing the Seale of the lyuing
God. And he cryed with a loude voyce to the foure
Angells vnto vvhom it was giuen too hurt the Land
and the Sea.

And I saw another Angell. This Angel betokeneth Christ,
who is also called the Angell of the couenant by the Prophet
Malachie. 3. a. 1. He is sayde to come up from the rising of
the Sunne, because he is sente vnto vs from the heavenly
father, according as he himselfe witnesseth, saying: I went
out from the Father and am come into the world, John. 16.
d. 28. And Zacharie the father of John Baptist calleth him
the day spring or Ryzer from an hygh, Luke. 1. g. 78. Hauing
the seale of the lyuing God. This is truly verifed of Christ,
who is the image of God whiche is inuincible Coloss. 1. b. 15.

Who haue the
seale of the li-
uing God.

the brightnesse of his glorie, and the expresse image of his
substance, Hebr. 1. a. 3. Whom God the father hath sealed,
John. 6. c. 27. Unto whome all power is giuen both in hea-
uen and earth. Math. 28 d. 18. and to be wyse, in whome
dwelleth the saluacion of the Godheade bodily. Colo. 2. b. 9. In
deede those bad Angells would haue letted, that the truth
of the Gospel myght not haue come to all manner of men:
but they coude not, because Christ commaunded the Gos-
pell to be preached vnto all creatures, Marke. 16. c. 15. ac-
cording to that which he had sayde, Nowe is the iudgement
of this world, now shall the Prince of this world be cast
oute. John. 12. e. 31. And, be of good cheere, I haue overcome
the world. John. 16. d. 33. Notwithstanding there be which
by this Angell, doe vnderstande all faithfull Ministers of
Gods word, who being sent of God, are armed with the word
of faith, (which is rightly likened to the Seale of the ly-
uing God,) and stoutly withstande those bad Angels that
would stoppe the course of the Gospel. Whiche sense a-
gainst not amisse, so we alwayes beare in mynde, that
whomsoever Christ vseth as his Ministers in this behalfe,
yet is the thing done by the benefyte of Christ hymselfe.
And he cryed with a loud voyce to the foure Angells. So great
is Christs power, that euen the Diuells (and much more
the euill men) are at his commaundement and bounde to
obedience vnto hym: which thing he made manifest euen
when he lyued vpon earth, Math. 8. d. 28. and Marke. 1. c. 25.
and Luke. 4. f. 36. Nay rather he excelleth so farre in power
and authoritie, as well of Godhead as of manhood, that all
thyngs as well in Heauen as in Earthe, are sayne of ne-
cessitie to obey his voyce. And his voyce is sayde to be
loude, because that euen suche as are farre of from hym, doe
heare it, yea and also tremble at it, neyther dare they by
any meanes resiste it. Hereunto pertaine the thyngs
which Christ disputeth concerning his shepe, John. 10. c. 16. &
whiche Paule wytteth concerning the predestination of the
Saints:
D. 15.

Christs voyce
is loude.

Satan & his
members can
hurt no man
without gods
leave.

The greatest
hurte that can
happen vnto
man.

Saints. Rom. 8. 30. Vnto whom it was given. What is to say
they had leave of God. For Satan could not do men any
pleasure at all, if he had not leave given him by the rightfull
Justice of God, according as I haue saide heretofore, 2. c. 16.
Too hurt the land and the sea. It is to be marked here, that
there can no greater harme be wrought vnto men, than to
be bereft of the knowledge of the truth, or of the preaching of
the Gospell. For what can be looked for but utter damnation,
when the woꝛde of saluation is taken away. What can be
looked for but darknesse, when light is quenched. Finally what
can be looked for but death, when the message of life is refused.
Wherefore it was a most greivous Danace which Christ fore-
told to the thanklesse Jewes, when he said, The kingdom of
God shall be taken from you, and given to a nation that shall
bring forth the fruits of it. Mat. 21. d. 43. And Paule saith, It
behoued the woꝛde of God to be preached first vnto you: but
soasmuch as you put it from you. Act. 13. g. 46.

3. Saying, hurte not the earth, nor the Sea, nor the
Trees, vntill vve seale the seruantes of our God in the
foreheades.

Satan can do
no harme
without leave
of God.

Saying, hurte not. Satan durst not hurt holie Job, neyther
in outward goods, nor in bodie, till he had gotten leave of God.
Job. 1. c. 12. And although the Dergelies were still men: yet
durst not the fend enter into their swyne, but at Christs com-
maundment. Math. 8. d. 31. Yea and most true it is whiche
Christ sayth, that not so much as a litle sparrow lighteth up
on the ground, if the heauenly father hit not. Math. 10. c. 29.
How much lesse then can Satan or the world by any meanes
hurt the Children of God: Vntill wee seale. The brethꝛen plu-
rall number to comprehend within him the father, and the
holie Ghost, who woꝛketh in the elect: lyke as when he saith,
If any man loue me and keepe my sayings, my father also
will loue him, and we will come vnto him, and make our abode

The three
persons of the
Godhead are
inseparable in
woꝛking.

bode with him, Iohn. 14. c. 23. The seruantes of our God. That
is to say the chosen, and the deuout worshippers of God. In
the foreheades. Here seemeth to be an allusion to the myste-
rie of the golden plate vpon the forehead of the high Priest,
wherin was ingrauen the name of the Lorde, Exod. 28. f. 38.
And moreover to the blood of the Lamb, wherewith the postes
of Gods people were marked, that they might be safe fro the
Angell that destroyed, Cro. 12. b. 13. and also to the signe Tau,
in Ezech. 9. b. 4. Moreover they be sealed, as many as are mar-
ked with Christs spirit in their hartes, & who through sted-
fast faith and utter renouncing of themselves, are not asha-
med to professe Christs name vnfearefully both in confession
of mouth, and also in behauiour of lyfe and conuersation, be-
fore this soyle and sinfull world. For the beleefe of the
hart iustifyeth, and the confession of the mouth maketh a man
safe. Rom. 10. b. 10. When let our false Nicodemusses see by
what reason they may glory, that they are sealed wyth this
holie seale of faith, seeing that in their outwarde ceremonies
they fauour the seruice of Idols.

The seale of
God, & who
be sealed ther-
ewithall.

4. And I herde the number of those that vvere sea-
led. A hundred and foure and fortie thousande vvere
sealed oute of all the Trybes of the Children of Israell.

And I herd the number of them that were Sealed. This place
giueth great matter of comforte vnto all the godly, For it
sheweth that the wylinesse, strength, and power of Satan
can not let, but that the Children of God shall be sealed with
the seale of the holie Ghost, to the intent they may alwayes
be free, as well from the deceptes of errors, as from the pu-
nishments which linger for all vnbelaeuers. A hundred and
foure and fortie thousande. Here is a number certaine put
for a number infinite. For here is betokened the innume-
rable multitude of the chosen. For the number of twelue
is a number of most fullsome vniuersalnesse, if it be repeted
D. 19.

Nothing can
disappoint the
sealing of gods
elect.

The number
of Twelue is
sacred and re-
nowned in the
holie scrip-
tures.

accoꝝ

Marlorats exposit. on the

according to the reckening of auditors and casters of accēt.
For twelue being multipliyed in it self by ten, maketh a hundred and twentie: which being multipliyed by tenne, make twelue hundred: which being multipliyed againe by tenne, make twelue thousand: & these being multipliyed by twelue amount to a hundred fortye and foure thousand.^M And therefore this number of twelue is sacred and renoumed in the Scriptures and in the workes of God, as wherby Christ betokened the restitution of the Church to come, Math. 10. a. 1. for like as the people of Israell descended of the twelue Patriarkes: euen so Christ called backe the scattered remnants of them to the remembrance of theyr originall, by choosing twelue Disciples, to y^end they should conceiue assured hope of their restozement, and so, not vnfitly, he witnessed the renewing of his Church by orderyng as it were twelue newe Patriarkes. Besides thys, he dyd also put the Jewes in mind by that number, to what ende he came. Howbeit soasmuch as they yelded not themselues to Gods grace, he begat to hymselfe a newe Israell. If a man loke but vpon the first beginnings, these things maye seeme fond: but if y^e haue an eye to the sequēle, the incredible successe and the fruitfull teeming of the Church, will shewe that the Apostles not only matched, but also far outwent the Patriarkes, both in degree of honour, and in multitude of issue.^M To be briefe, like as the multitude of the Jewes came of the twelue Sonnes of Israel by fleshely generation: euen so the multitude of the belouers, (which are mo in number than the sand vpon the sea shore,) issued of the Apostles by spirituall birth: according as Paule full rightly saythe, that he begat the Corinthians, Galathians, and others vnto Christ. 1. Corin. 4. c. 15. and Galathi. 4. c. 19. and Philem. b. 10. Vpon this example of Christ, the Pope of Rome groundeth himselfe for his obseruing of the number of twelue in choosing his Cardinalls whome he accounteth as his Apostles. But yet notwithstanding, the Pope thinks it too little for him to haue but twelue Apostles

The Popes
grounding
him selfe vpon
the number
of twelue.

Reuelation of S. Iohn.

108

of Cardinalls, and therefore he hath farre passed that number: like as in all other things he farre ouercommeth the slenderesse of Christ. Out of all the Trybes of the children of Israell. Because the Jewes were the first begotten in the householde of God, Iohn maketh mention of them first in order: wherby also we learne, that that nation is not so cast awaye, but that a great sorte of them embraced the promised Saviour Christ by faith, according as Paule witnesseth at large, Rom. 11. a. 1.

All Jewes
are not re-
sted of God.

5. Of the Trybe of Iuda were sealed twelue thousand. Of the trybe of Ruben were sealed twelue thousande. Of the trybe of Gad were sealed twelue thousande.

Of the trybe of Iuda. ^A Although Ruben were the first begotten sonne of the Patriarke Jacob (Gene. 29. d. 32) yet notwithstanding soasmuch as he defyled his fathers bed, his eldership was put ouer to his brother Iuda, Gene. 49. a. 4. & 1. Chronicles. 5. a. 1. And therefore Iuda is reckened in the first place, for our Lord Christs sake, who is the first begotten among many brethren, Rom. 8. f. 29. Of the trybe of Ruben. In the græke Copies, the wordes [were sealed] are not repeated, saue in the beginning and in the ende, neither are they added to euery of the trybes except it be in certein Copies. And the word Sealed commeth of the word Scale.

6. Of The Trybe of Aser were sealed twelue thousande. Of the Trybe of Nephthali were sealed twelue thousande. Of the Trybe of Manasses were Sealed twelue thousand.

7. Of the Trybe of Simeon were Sealed twelue thousande. Of the Trybe of Leui were sealed twelue thousand. Of the Tribe of Isachar were sealed twelue thousand.

Of the trybe of Aser. ^A Make for the interpretation of these
D. ity. Heb. xlv

The reason
why the tribe
of Dan is not
mentioned.

Hebrew names out of Gene. 29. d. 32. & 30. b. 6. or else out of a booke lately imprinted, and intitled of proper Names. Of the trybe of Simeon. The tribe of Manasses is put in the lastt verse afoze, & the trybe of Dan is leste quite out. The reason wherof, the fathers haue rendred to be this: namely that Antichrist should be bozne of the tribe of Dan, according to Jacobs pꝛophesie, Dan is an adder in the waye, Gene. 49. c. 17. which thing agreeth very wel by mystical signification, (that is to say by the interpretation of the name) vnto Antichrist, that is to say to the Pope. For the worde Dan signifyeth a Iudge. This doth that Antichrist chalenge to hymselfe, in so much as he makes his bragges that he alone may iudge all men, and no man may iudge him. Distinct. 40. Si papa whereas according to Pauls iudgement ought to be at the discretion of the Sitters, that is to say, of the Church, 1. Cor. 14. f. 29. He that heareth not the Church, must (as our sauour sayth) be counted as a heathen and a publicane, Math. 18. c. 17. Also Paule findeth faulte with Peter, and Peter yeeldeth vnto him. Galath. 2. c. 14. Neither is the trybe of Ephraim reckened because Jeroboam the first king of Israell after the diuision of the Kingdome, beyng of that trybe, made Israell to sinne in the golden Calues, accoꝝdyng as the holy hystorie reporteth. 3. Kings. 12. f. 26.

The reason
why the tribe
of Ephraim is
not mentioned.

8. Of the trybe of Zabulon vvere sealed twelue thousande. Of the trybe of Ioseph vvere sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

The estimation
and pꝛerogative
of the
Jewes before
C. d.

Of the trybe of Zabulon. By this place appeareth the great estimation of the Jewishe people, considering howe they be reckened vp in their of springs by name, because all kinreds of the earth should attaine blissette in the seide of Abraham, according to Gods pꝛomises, Gene. 12. a. 3. and. 22. d. 18. and so saluation was to come of the Jewes, according as Christ himself witnesseth, Joh. n. 4. c. 22. And this pꝛerogative

rogative of the Jewes is to be seene more at large in Math. 10. a. 6. & 15. c. 24. & Luke. 1. d. 33. & 2. e. 32. & 24. g. 47. & Act. 2. f. 39. & 3. d. 25. 26. & 13. c. 17. & g. 46. & Rom. 1. b. 16. & 3. a. 2. & 9. a. 4. 5. For it is that holy stocke whereinto we wyld olives are grafted. Rom. 11. b. 17.

9. Afterward I looked, and beholde a great company vvhiche no man coulde number, of all nations and tribes, and people, and tungs, stāding before the throne, and in the sight of the Lamb, clothed vwith long vvhite robes, and palmes in their hands.

Afterward I looked, and beholde a great number. & c. ^{m.} That Gods Church is not tyed to any one place, huge multitude of men betokeneth the congregation of the faithfull, which is gathered together from out of many and sundry nations, and conuerted to the faith of Christ in thys last time, at the pꝛeaching of the Gospell, notwithstanding the persecutions of Antichrist. ^{a.} Whereby we gather, that the Church being Christs spouse is not tied to any one certayn place, but spꝛed abroade far and wide thꝛough the whole world. For God will be called vpon euery where, lyke as also he will haue all men to be saued and to come to the knowledge of the truth. 1. Tim. 2. b. 4. Of all Nations. This is a tearme of generalitie. For the word Nation is verefied both of the Jewes and of all other peoples. And Tribes. This is Jewes. spoken in respect of the Jewes, who (as I haue said already) are reckened as the first begotten in Gods house. And people, Gentiles, and tungs. This is meant of the Gentiles that are conuerted to the faith. For they are accounted vnto the seide of Abraham, who is the father of many Nations, (that is to say of all beleuers,) the number of whome is as the starres of the skye and as the sand that is vpon the shoꝛe of the Sea. Gen. 17. a. 4. & Rom. 4. c. 17. Which thing was fulfilled in Christ, who sayd, many shall come from the East and from the West and sit downe with Abraham, Isaac, and Jacob in the Kingdome of heauen. Math. 8. b. 11. And agayne, I haue other thꝛe which

d. v.

which are not of this fold, the also must I bring together: & they that hear my voice, & ther shall be made one fold & one shepherd. John. 10. c. 16. Also loke. Ro. 11. c. 24. 25. 26. & 15. b. 9. 10. 11. 12. Of the diuision of tungs Moles hath writte in Ge. 11. b. 7. And of the thre comon tungs of y whole world, only y hebrew tung was counted holy in old time, as in which the law was giue & the prophets wrote. But when the Gentiles should be called to grace vniuersally, then (a wonderfull miracle and such as had neuer bin hard of afore) those hebrewes, even the Lords disciples, spake in y languages of all nations. Act. 2. a. 4. And then began y name of the Lord to be magnified & blazed abroad by al y tungs of the world, & both the Greke and the latin, began to be counted holy as wel as the Hebrue: which thing was foresignified in y title that was fastned vpon y Crosse of our Lord Jesus Christ. Besides this, the Apostles also are reported to haue writte in greke. Standing before the Throne. ⁶ To stand befoze the throne, is to be wel accepted & receyued of him y sitteth in y throne: which thing cannot be but through faith. For without faith it is impossible to please God. Heb. 11. b. 6. And so meant the Lord when he said vnto Abraham, walke thou befoze me, & be perfect. Gen. 17. a. 1. And in the sight of the Lamb. Christ is not plucked away fro his body, that is to say fro his Church, but he fostereth & cherisheth it, according as he hath promised. Mat. 28. d. 20. And y cause why the faithful are sayd to be in the Lambs presence, is for that they always haue help & comfort at Christs hand, like as they also deped wholly vpon him. Clothed with long white robes. ⁴ Loke afore in. 6. c. 11. And palmes in their hands. ⁵ ⁶ This is a toke of the victory which they haue gotten by fayth agaynst the Diuell and the world. ⁴ For this is the victory that ouercometh the world, even our faith. 1. John. 5. a. 4.

10. And they cryed with a loude voyce, saying: saluation be from him that sitteth vpon the Throne of our God, & from the Lamb.

And they cryed wyth a loude voyce. ⁵ It betokeneth the greatnesse of their desire whereby they wish a happy and blissfull reigne vnto God the father through Jesus Christ, according to the Psalme. 118. d. 25. & 1. Cor. 15. d. 25. and they acknowledge the reigning of God the father and of Christ to be all one. ⁶ The Greke word *Soteria* signifyeth rather Saluation than welfare: for otherwise what needed they to wish welfare vnto Christ? ⁷ Wherefore they acknowledge him to be the only Sauoure, from whome they come for helpe and thinke themselves beholden to him for it. And from the Lamb.

Lamb. ⁴ That is to say, fro Christ become man, ⁴ who was sacrificed for our sinnes. And yet is not the holy Ghost excluded. For wheresoeuer the father and the sonne be named, there also is the holy Ghost emplyed. The like thing is red in the Gospell, The euermaking life is to acknowledge the only true God, & Jesus Christ whome thou hast sent. John. 17. a. 3.

11. And all the Angells stood about the throne, and [about] the elders, and [about] the foure beasts: and fell downe vpon their faces before the throne, and worshipped God.

12. Saying: Amen Blissing, and Glory, and VVisdome, and Thanksgiving, honor, and power, and strength be vnto our God for euer and euer. Amen.

And all the Angelles stood. ⁴ The Angelles stande about the throne, ready (wethly) to obey, prest to help, stout to defend, willing to receiue such as be sealed, quicke to bring the in, & glad of y company of those that be sealed. ⁵ according to this saying of our Sauour, Where shall be ioy in heauen &c. Luke. 15. b. 7. ⁴ D² else here is set downe the mutuall reioyng of the Angells in confirming the prayse which me yeld vnto God. And fell downe. &c. ⁴ It is sayd already, y the Angells are not able to abide the shyning & brightnesse of Gods maiestie: and therfore they sal downe here vpon their faces, like as in another place they are said to hide or couer the. For which thing loke afore. 4. c. 8. And worshipped God. ⁴ That is to saye, loke what worship is due vnto God, y same did they yeld vnto Christ, of whom it is writte, & let al his Angells worship him. Psa. 97. b. 7. & Heb. 1. b. 6. Where vpon we gather, that Christ is much more excellent than the Angels. Saying Amen. ⁴ That is to say, confirming y praise that y sealed had giuen: as if y Angelles shuld say to the me that were sealed, It is true that you say, & we agree to it, & allow of it, and are glad of it as wel as you. Blissing, and Glory, and VVisdome. ⁵ Ther be seue titles wherein are cōteyned al y praises that can be yeldd vnto God: ⁶ which may also after a sort agree to the faithful that be gressed in Christ. For Blissing agreth cheefly to y Church, like as it is written, Thy blissing is vpon thy people. Psa. 3. b. 8. For vnto whome he hath giuen his law, to them also wil he giue his blissing. Psa. 67. c. 7. The glory is the same, ⁴ wherof the prophet speaketh thus: Thy Jerusalem and be enlightned, for thy light is come, and the glory of the Lord is risen vpon the. Esay. 60. a. 1. and Paule. 2. Cor. 3. c. 9. And VVisdome. Not that wisdom which is begottē of God the father & euermaking as well as he, but that wisdom which is created in vs and the Angells, where.

Marlorats exposit. on the

Thanksgt-
ing.

Honor.

Power.

Strength.

God must be
prayed conti-
nually.

whereunto the Apostle exhorteth vs, saying: See that ye walke circumspectly, not as vnwise folke, but as wise folke. *Ec. Ephel. 5. b. 15.* And in another place, walke ye in wisdom, redeeming the time. *Coloss. 4. a. 5.* And thanksgiving. This must sound continually in the mouthes of the godly: according to the Apostles commaundement, who sayth: Giue thanks in al things. *1. Thess. 5. c. 18.* Honor, whereof we reade, glory and honor and peace to euery one that doth good. *Rom. 2. b. 10.* And power. *A.* Whereof Peter sayth: And hereunto giue all diligence, in your faith to minister power, in power knowledge. *Ec. 2. Pet. 1. a. 5.* And strength. *P.* According to this saying of the prophet, it is he that giueth courage to the werry, and increaseth the strength and power of him whose force faileth. *Isai. 40. g. 29.* be vnto our God, supply thou, worthely ascribed, not for a while, but for ever and euer. What is to say, world without end. Wherein is giuen an incling of the continuance of his prayse. All the day long (sayth the prophet) and all the night long shall they prayse the name of the Lord without cessing. *Isay. 62. b. 6.* Amen. *B.* By repeting this word, those heavenly spirites confirme this praying more and more. And seeing we be taught by so many records and examples of all the Saints and holy men, let vs learne to leaue all wayne and wicked opinions, and to yeld all glory vnto God by Christ.

13. And one of the Elders answered, and sayd vnto me: These that are clad in long vvhite robes, vvhich bee they? and from vvhence are they come?

14. And I said vnto him, Lord, thou knowest. And he sayd vnto me, These are they that be come out of great trouble, and haue enlarged their robes, and made them vvhite in the blood of the Lamb.

To answer. And one of the elders answered. *A.* To answer, is take in this place, but to speake, like as in *Math. 15. b. 10. & 17. a. 4. & 28. a. 5.* and in many other places. These that are clad in long whyte robes.

Reuelation of S. John. III

robes. *S. a.* After the manner of a diligent scholmaster, he de- Demanding
mandeth to the intent to instruct: whereby is betokened the to the intent to
desire and forwardnesse of those to teach others, which are teache.
sealed by Gods spirit. *A.* Euen so whē Christ went about to
shew his power to his disciples, he said: Whence shal we buy
bread, that these may eate? *John. 6. a. 5.* And I sayde vnto hym,
Lord, thou knowest. *M. q. d.* Thou canst teach me. And he said vn-
to me, These are they that be come out of great trouble. *S. B. & C.* The greivous-
meth to speake chesly of the persecution of Antichrist, whych nesse of Anti-
euen by the record of our Sauoure himselfe, is of all other chists perse-
the greivouseth to such as are minded to lye: godlyly in cution.
Christ: yea: and of all other the reprochfullest, because it is
executed chesly by such as will in any wise be counted the
godlyest and holiest of all men: howbeit that these wordes
may also be rightly vnderstande of all the godly in generall.
For the chosen saints of God atteine not to the kingdome
of heauen but by great afflictions. *Act. 14. d. 22.* And they must
be made lyke the image of the sonne of God, *Rom. 8. f. 29.* And
they must also feele Christs passions in their owne bodyes.
Coloss. 1. d. 24. *M.* These then are come out of exceeding greate
trouble into exceeding great rest: out of wretchednesse into
glory: out of prison into princelynes: out of setters into free-
dome: and finally out of deathe into lyfe. And so is the pro-
phets saying most true, that the troubles of the righteous are
many, but the Lord shall deliuer hym out of them all.
Psalme. 34. d. 19. And haue enlarged their Robes. *S.* The hous- Christs ser-
hold seruantes of great princes go in large garmentes of uants wante
fynysh coloures, to set out their royaltie and statelynes vn- nothing.
to others: and euen so also doth Christ cloth his household,
bothe cosly and comely. *C.* Therefore lyke as a shorte and
scant garment is a token of pouertie, and a lye and large
garmente is a signe of abundance: euen so in this place, the
saintes are sayde to haue enlarged or widened their gar-
mentes, to the end we may vnderstand, that such as are
knt vnto Christ, haue store of riches. For in as much as
they

Marlorats exposit. on the

Our cleansing
by Christes
bloudshed.

The Popes
pardons are the
greatest disho-
nour, blasphem-
ie, & defacing
of Christes
merites and
passion, that
can be.

they be clothed with the righteousness and innocence of Christ, they go at their ease, and also are found to be blamelesse and righteous afoze God. Concerning whyche matter see Romaynes. 13. d. 14. and Galath. 3. d. 27. and Ephesians. 4. f. 24. And made them whyte in the blood of the Lambe. ^M That is to saye in saythe, and in following the sufferings of Chryste. ^{S^M} But howe can bloud make them white, wyl some man saye? Answer, after the same manner that the autho^r of the Epistle to the Hebrews saith, If the blood of Bulles and Goates, and the ashes of a bullocke bespryncling them that are defyled, do hallow them as touching the cleansing of the flesh: how much more shall the blood of Chryste, (who by the everlastyng spirite hath offered himselfe unspotted unto God, (change your conscience from dead woorkes, to serue the lyving God: Hebrews 9. d. 13. The Sayntes therefore and the faythfull beyng cleyned by the blood of the Lamb both from originall sinne, and also from actuall sinne committed throught humaine ignorance and weakenesse, and beyng preserved that they shoulde not gyve theyr assents to pestilente errors against the faithe, are saide to have cleane (yea and also comely) garmentes. And this place fighteth most manifestly against the popes pardons. The doctors of Sorbon, the popes greatest flatterers, have testified the merites of Chryst and of the holy Apostles and martyrs, the treasure of the Church. Of this thing they surmise the originall custodie to be committed to the Bishop of Rome, in whose power there should be the dealing abroade of those so great goodes, that both hee himselfe might bestow them, and also assigne the iurisdiction of bestowing them, w^her unto others. Whereupon come, from the pope, one whyle full pardons *a pena & culpa*, and another while pardons but for certayne yeres: from the Cardinals, pardons for a hundred dayes: and from Bishops, pardons for fortie dayes. But those pardons (to blazeth out in their right kind) are a

very

Revelation of S. Iohn.

112

very dishonoring of Christes bloud, and a mockery of Satans devise wherewith to leade Christen people away fro grace and from the life that is in Christ, and to tourne them quite from the way of saluation. For how coulde Christes bloud be more foully dishonored, than to say it is not sufficiente to release sinnes, and to make attonement and satisfaction for them, except the want of it were supplied and stuffed out againe, as though it were dyed up or licked away? The Law and all the Prophetes (saith Peter) beare witnesse ^{Contrarie mat-} unto Chryste, that remission of sinnes is to be receyved ^{things against} by him. Act. 10. g. 43. But pardons graunte remission of ^{Christes me-} sinnes by Peter, Paule, and the Martyrs. Chryste bloude ^{rites & bloud-} (saythe Iohn) cleyneth vs from all sinne. 1. Iohn. 1. c. 7. But ^{is shewed the} pardons make the bloud of Martyrs to be the washyng ^{horriblenesse} way of sinne. Chryste (saythe Paule) who knew no sinne, ^{of those par-} was for vs made sinne, (that is to say satisfaction for sinne) that we myght be made the ryghteousnesse of God in him. 2. Corin. 5. d. 21. But pardons repose the satisfaction of sinnes in the bloud of martyrs. Paule cryed out and apouched to the Corinthians, that Chryste onely was crucified and put to deathe for them. 1. Corinthians. 1. b. 13. But pardons beare vs in bande, that Paule and others dyed for vs. The same Apostle saythe that Chryste purchased hymselfe a Church wyth his owne blood. Act. 20. f. 28. But pardons set another purchasing of vs in the bloud of Martyrs. The Apostle saythe, Chryste hath wyth one oblation perfected for ever those that be sanctified. Hebrews. 10. c. 14. But pardons crye to the contrarye, that sanctification is perfected by the Martyrs, and that otherwyse it shoulde not be sufficiente. Iohn in this place saythe openly, that all the Sayntes have washed their robes in the bloud of the Lamb: but pardons teache them to wash their robes in the bloud of the Martyrs. ^A Wherefore letting passe those traytors and blasphemers of the bloud of Gods sonne, let vs not seeke the

Marlorats exposit. on the

the true cleanness of hart and the washing away of our sin,
elsewhere than in the blood of Christ.

15. And therefore they be before the throne of God,
and serue him day and night in his temple: and hee that
sitteth in the throne shall dwell vpon them.

The spirituall
seruice & wor-
shipping of
Christ.

And therefore they be: &c. This seemeth to be meant
onely of that happie and quiet worshipping and seruice,
ness, wherethrough the Saintes being rid of their bodie
their seruice without the outward and painfull laboꝝ: but also
whyle they yet liue here in their mortall bodie: during all
the whiche time, being through continuall earnestnesse of
mind set as it were before the throne of god and in that great
temple of his in the presence of his elect, they be wholly bent
to heauenly seruices, in asmuch as they desire nothing more
than to frame their whole lyfe according to Gods will, to the
intent their neighbour may be edified, and God be glorified
in all points and to all respects, according as Paule witnesseth
that the beleuers sit with Christ among those that be
in heauen. Eph. 2. b. 6. and also that their conuersation is in
heauen. Philip. 3. d. 20. for we haue our harts vprward to the
Lorde, and our seruice is not in outward Ceremonies, but in
spirit: for we be not seruants of the letter, but of the spirit.
Col. 3. b. 6. and partly our Temple but specially our sacrifices
and priesthode are all spirituall, and are done spirituallly in
the kingdome of Christ, that is to wit among the true bele-
uers. And serue him day and night. What is to say they be co-
tinually, and without ceasing, occupied in glorifying God,
yea euen when they seeme to be doing other things all the
whyle: like as Christ sayth that we must be always praying.
Luke. 18. a. 1. And Paule willet vs to pray without ceasing.
1. Thessa. 5. c. 17. that is to say, to haue the intents of our minde
euer bent vpon God. After this sort is the widow Anne sayd,
not to haue departed out of the temple day nor night. Luke.
2. e. 37. And Dauid auoucheth that man to be blisfed, who
occupieth

The continu-
all worshipping
of God.

Reuelation of S. Iohn.

113

occupieth himselfe in the law of the Lorde day and night.

Psalm. 1. a. 2. And hee that sitteth vpon the Throne shall dwell. Of Gods
dwelling with
his elect.
What is to say, according to the promises of the scriptures, he
will be their God, and they shall be his people: he will walke
vp and down in the middes of them, and take charge of their
matters: he will further them and defend them. Leuit. 26. b.
12. and 2. Cor. 6. d. 16. And on the other side, they shall do all
things with singular reuerence and awe according to his
appointment, as they that are present in Gods sight. By the
word Dwell is betokened friendship, familiaritie, and compa-
nie betwene God and the elect: according as Christ sayth,
If a man here my voyce, and open me his doore, I will come
in vnto him, and sup with him and he with me. Heretofore.
3. d. 20. And Iohn sayth, Our felowship is with the father
and with his sonne Iesus Christ. 1. Iohn. 1. b. 3. Therefore the
happinesse of the chosen must not be esteemed after the vn-
derstanding of the flesh, but according to Gods promise, wher-
by he hath assured them of all good things, in asmuch as hee
hath promised to be their defender, yea and also to rewarde
them most plentifully. Gen. 17. a. 2.

16. They shall not hunger nor thirst any more, nei-
ther shall the sunne light vpon them, nor any heate.

They shall not hunger. The same words almost, hath the
Prophete vsed where he prophesyeth of the happinesse of
Gods people that were brought againe from the Captiuitie
of Babylon. They shall not hunger nor thirst (sayth he) no
heate nor sunne shall strike them: for he that pitieth them
will guide them, and leade them vnto the springs of waters.
Esay. 49. c. 10. Howbeit through that happinesse as it were in
a counterfigure, the prophet had further foresight: namely
that the happinesse which was to come vnder the reigne of
Christ, should be fulfilled (specially in spirituall things) parti-
ly euen in this life, and fully in the life to come. For Godli-
nesse hath promise of the life present and to come. 1. Tim. 4.
c. 8. Vhere

The happines
of the chosen
vnder Chri-
stes reigne.

10.

Marlorats exposit. on the

2.8. Hereunto therefore pertain the things that are red-
 uery where in the Psalmes and prophets: of which sorte be
 these sayings: Thou hast given him his hart's desire. Psalm.
 21. a. 2. And the Lord is my shepheard, therefore shall I want
 nothing. Psalm. 23. a. 1. Also, of the b2oke of thy pleasures shalt
 thou give them drinke. Psalm. 36. b. 8. Agayne, behold, my ser-
 uants shall eate, behold my seruants shall drinke. Esay. 65. a.
 13. Also concerning Christs shepe, vnder the figure of David,
 I will fede them (sayth he) in the mountaines of Israell, by
 riuers and in all resting places of the land in most battling
 pastures will I fede them. &c. Ezech. 34. c. 13. 14. 15. And
 Christ our Sauio2 sayth: He that commeth to me shall not
 hunger: and he that belæueth in me shall not thirst for ever.
 John. 6. d. 35. Also, as my father hath appointed me a king-
 dome, so appoynt I it vnto you, that ye may eate and drinke
 at my Table in my kingdome. Luke. 22. c. 29. 30. And to eate
 and to drinke are metaphorically taken to leade a happy life
 and full of pleasure. So also, not to hunger nor to thirst is take
 for the full suffizance of all desires, bycause meates & drinkes
 are of that sort of things, that we most desire and care for in
 this life: ^A according as Christe sheweth Math. 6. d. 31. And
 therefore the scripture calleth vpon vs to lay away all care
 of fode and all thoughtfulness for this present life, and to
 leaue them vnto God alone: lyke as when it saythe, Cast thy
 burthen vpon the Lord and he will beare thee vp. Psalm. 55.
 d. 22. And, Be not carefull what ye shall eate, or what ye shall
 drinke &c. Mathew. 6. d. 31. Seeke ye firste the kingdome of
 God & the righteousness of him, and all these things shall be
 cast vpon you. Mathew. 6. 33. Also, Verily I say vnto you,
 there is none that hath left house, or brethren, or sisters, or
 father or mother, or wyfe or children, or landes for my sake
 and the Gospels, but he shall receyue a hundred folde now
 in this tym: [euen] houses and brethren and sisters, and
 mothers and chyldren, and lands with troubles, and in the
 world to come life euerlasting. Marke. 10. d. 29. Agayne, We
 not

What is ment
 by eating and
 drinking.

Not to hãger
 or thirst.

We muste not
 be ouer care-
 ful for world-
 ly things.

A defence a-
 gainst trou-
 bles and per-
 secutions.

Reuelation of S. Iohn.

121

not afraid of them that kill but the body. &c. For euen the
 beares of your head are all of them numb2ed Math. 10. c. 28.
 30. With suche sheldes meant Christe to fence our weak-
 nesse, that we shoulde not feare the tyrants of this world,
 be they neuer so cruell. For what can Tyrants do moze,
 than banish men out of their countries, put them to reproch,
 spoyle them of their worldly goodes, shut them vp in prison,
 torment them with hunger and thirst, mayne their limbes,
 and lastly also put them to deathe: Hauing that Antichrist,
 mounting aboue all these things, vaunteth himselfe to haue
 a certaine power ouer the dead. Neyther shall the Sunne lyght
 vpon them. He alludeth to the South countries, where the
 heate of the sunne doth wonderfully annoy suche as dwel in
 those coasts. By reason wherof, we reade that a cloude pil-
 ler shadowed Gods people a day times, that they might not
 be scorched wyth the heate of the Sunne. Exodus. 13. d. 21.
 Therefore by thys borrowed spæche, here is betokened, as
 well the asswagement of all troubles in this present life, as
 the finall end of them in the lyfe to come. ^A Herevpon
 Paule sayth: God is faithfull and will not suffer you
 to be tempted aboue youre power: but rather euen in
 the verve temptation hee wyll make a waye out for
 you, that you maye be able to beare it. 1. Corinthians
 10. c. 13.

God assuageth
 the annoyances
 of the sayth-
 full.

17. For the Lambe that is in the middes of the
 Throne, shall (*) rule them and leade them to springs
 of lyuing vvater, and God vvill vvipe avway all teares
 from their eys.

(*) Or feede the.

For the Lamb. &c. ^A That is to wit, Christ the Lambe of
 God, whiche taketh away the synnes of the world. John. 1. c.
 36. Shall rule them. ^B In the græke it is *Poimanei*, which signify-
 eth to feede, or to rule as a shepheard ruleth his shepe: ^C lyke
 as it is in Ezechiel. 34. c. 13. 14. 15. & in John. 10. c. 14. & in Act. 20
 p. 9. f. 28.

The continu-
 all ioye and
 quietnesse of
 the godly.

Marlorats exposit. on the

The sorrow of
the godly are
turned into
gladnesse.

Is. 28. and in the Psalme. 23. a. 1. And leade them to springs of living water. Of which springs Christ treateth plenteously in John. 4. b. 10. & 7. f. 28. Also Esay. 55. a. 1. & Ezechiel. 36. e. 25. John then meaneth that all the godly shall euer be merie and in safetie: not that they shall be utterly prynced from all trouble, but because they shall see incredible ioy, euen in aduersitie: according to this saying of the Apostle, we be distressed in all things, and yet not discouraged: we be in daunger, and yet not helpelesse: we suffer persecution, and yet are we not forsaken. 2. Cor. 4. b. 8. 9. And God will wipe away. &c. ^{M.} That is to say, he will swallow vp all cause of greefe and heavinesse, ^{S.} though plentifulnesse of vices: he himselfe will comfort them abundantly, and sorowes shall no more be had in remembrance. ^{A.} For like as the gladnesse of the wicked is turned to exceeding sorrow, as James witnesseth. 4. c. 9. so the sorrow of the godly is turned into ioy: like as the scripture witnesseth. ^{P.} Behold I make Jerusalem merrie and her people glad, and I will triumph in Jerusalem and reioyce among my people, neither shall the noyse of weeping and wailing be heard in her any more. Esay. 65. c. 18. And blessed are they that mourne, for they shall be comforted. Math. 5. a. 4. Also your heavinesse shall be turned into ioy. John. 16. c. 20. and many such other texts which are to be red euery where. The faithfull then being safe all the while through hope are merrie in hart and of all men most quiet, euen in the middes of persecution, yea and in the middes of death, no lesse than if they were a floate and had all the welth of the world at commaundement, because those inconueniences and displeasures cannot bereaue them of aught that is theirs: according to this word of comfort, When men hate you. &c. reioyce and be glad, for greate is youre reward in heauen. Mathew. 5. b. 11. Also, reioyce, because youre names bee written in Heauen. Luke. 10. d. 20. Also, he keepeth all his bones, and not one of them shall be broken. Psalme. 34. d. 20. And, lesse yet youre soules by your patience. Luke. 21. d. 19. And, the

Reuelation of S. Iohn.

115

the lightnesse of our affliction for a little while, purchaceth vs an euerlasting weight of glory wonderfully aboue measure, in asmuch as we haue not an eye to the things that be seene, but to the things that are not seene. 2. Corin. 4. d. 17. ^{M.} And John saith All teares, to do vs to wit, that the teares of the chosen are many and diuers, according to the diuersitie of their troubles. For some man wayleth because he hath done euill: and some man because he hath done no good: another because he endureth the sharpe stripes of correction: another because he is assaulted with sinne: another because he wandereth from Christs kingdome: another because he seeth Christs word despised: and some bewaile the blindnesse of other men. But of all these the Lord will make an ende and reward his chosen with euerlasting comfort. This selfsame sentence shall be repeted more at large hereafter, in the one and twentieth Chapter and fourth verse.

The diuersitie
of the sorowes
of the godly.

The eyght Chapter.

ANd vwhen he had opened the seuenth scale, there was silence made in Heauen almost halfe an houre.



And when he had opened. &c. ^{A.} In this Chapter John sheweth Gods most greuous vengeance against the despisers of his heauenly word, to the end that the godly may knowe, how their prayers which they offer continually vnto God shall not be superfluous. The ^{The last iudge} ^{ment,} ^{Seuenth Seale.} ^{9.} The things that are disclosed in this last scale, do properly pertain to the last day of iudgement, wherein Christ the iudge of the quicke and the dead, shall utterly destroy all his enemies, and make them his fote-stole. Psalme. 110. a. 1. ^{9.} When shall God bee all in all. 1. Cor. 15. d. 28. and Christ shall reigne without any gaine saying. ^{13. 14.} ^{15.} Where.

Whereunto pertain the things that are written in Esay. 66. e. 15. 16. and Dan. 12. e. 7. and Joel. 3. a. 2. and Zecha. 14. a. 2. And Malach. 4. b. 6. Which places, although they speak of certaine particular iudgements according to the outward purpose: yet do they chiefly agree vnto that day and vnto those times wherein the Lord shall aduenge his people at the hands of Antichrist: and consequently to the last generall iudgement, which shall ensew shortly after the same aduengement: at which time he shall of all other most royally utter his power to the full, against the kingdome of Satan. Whereof our Saviour Christ speaketh in Math. 13. d. 30. e. 25. e. 31. and John. 5. e. 28. 29. And moreover the Apostle Paule. 1. Corin. 15. e. 25. e. 1. Thessa. 4. d. 16. e. 5. a. 1. 2. 3. e. 2. Thessa. 2. b. 8. And also Peter 2. Epist. 3. c. 10. There was silence made in heauen, almost halfe an houre. By this halfe houre, some vnderstand the meane time betwixt the destruction of Antichrist, and Christs coming to iudgement. But for as much as the warfare of the Church must be endlesse in this world: such manner of rest is not to be looked for in this world. Besides this, Antichrist shall neuer be put quite away, till Christ himselfe come. 2. Thessa. 2. b. 8. Wherefore we rather say, that this silence shall be in heauen, at such time as the soules of them that be slayne shall cease their crying for vengeance, because they see the Lordes rightfull iudgement vpon the wicked, who then shall suffer due punishment for their wickednesse. And by the halfe houre is rightly vnderstande the beginning of the euermourning rest, because the number of seauen is appoynted to resting Gen. 2. a. 2.

2. And I saw seuen Angelles standing in the presence of God, and seuen trumpets were giue vnto the.

And I saw seuen Angelles. Where now againe John describeth in order the state of the Church, fro the firste beginning of Christs reigne, vnto the end of the world. Standing in the presence of God. That is to saye, prest and ready to go in hand

Silence in
heauen.

with Gods commandements, and to performe them speedily. And seuen Trumpets were giue vnto them. Trumpets serue to many purposes: among which, this also is one, that publike magistrates are wont to publish and proclaim the lawes & ordinances which they haue made by the sound of trumpets. The same vse dothe Iohn assigne here to the Angelles: by whome notwithstanding we may well meane the Apostles and ministers of the word: according to this commaundment of the Lord giuen vnto Esay, Set out thy throte and crye, streine thy selfe as a trumpet, lift vp thy voyce. &c. Esay. 58. a. 1. And Christ said to his Apostles, Marke what I say vnto you in the darke, speake you it in the light: and that whyche you here in the eare, preach ye vpon the house toppes. Math. 10. e. 27.

3. And there came another Angell, and stode before the Altar, hauing a golden senser: and vnto hym were giuen many perfumes to offer of the prayers of all sainctes vpon the golden altar vvhich is vpon the throne.

And there came another Angell. This Angell is Christe, Christ the mediator, sent by the father into the world to execute the office of a mediator, and to preserve the elect from the wyles of Satan. And stode before the Altar, hauing a golden senser. Here Christ is set out vnto vs as a high prest and mediator to offer the prayers of the faithfull vnto God the father. And Iohn alludeth to the Tabernacle, whiche was made according to the heauenly patterne that was shewed vnto Moyses in the mount, Heb. 8. b. 5. And vnto hym were giuen many perfumes. When is it Christs peculiar charge, to bring to passe by his intercession, that our prayers may be accepted of God. In respect whereof he is said to be our mediator and advocate with God the father. 1. Timo. 2. b. 5. e. 1. John. 2. a. 1. For although he sit aboue at the right hand of the father, holding all things in subiection vnder his fete: yet notwithstanding

Christs intercession for vs, and our ioynt intercession with him for our selues.

standing

Marlorats exposit. on the

standing he executeth the office of our mediator, gently alluring vs vnto him, and making intercession to the father for vs, according as Saint Paule sayth, he liueth for ever to make intercession for vs. Heb. 7. d. 22. In the same respect also saint John saith, If any man sin, we haue a faithfull advocate with God the father, euen Iesus Christ the righteous. 1. John. 2. a. 1. Whereupon it followeth, that if any man will condemne vs, he not only disanulleth Christs death, but also wageth battell againste his soueraine power. ^{B.V.} Therefore there is no cause why the faithfull shoulde feare damnation for their finnes, so they giue them not the byrdle and shrink away from their faith. ^{M.} For it were the greatest reproche that could be against Christs preisthood, if we should imagin his intercession to be vneffectual: and so should it be also if we shoulde not ioine our owne intercession vnto his intercession. And therefore, ^{C.} this so great assurednesse whereby a man may be bold to outface the diuell, sinne, death, and hell gates, must be settled in all the harts of the faithfull, because our faith is no fayth except we assure our selues for a certentie that Christ is ours, and that the father hath godly king of vs in him. Nothing then can be imagined more plagie and more deadly, than the doctrine of the Schole diuines concerning vnassurednesse and vncertentie of saluation. And as touching the manner of Christs intercession, it must not be measured by mans reason. For we must not surmise him to kneele rusfully before his father, holding vp his hands to him to intreate him. But he is worthely said to make intercession, because he appeereth continually before his father, with his death and resurrection, whiche are in sted of outward sewing, and haue the force of liuely intreacance by speech, to make the father at one with vs, and to win vs by fauor, that we ourselues also may haue free accesse with our prayers vnto the throne of mercie and grace. And marke well the generall tearme All. For Christ is not said to offer the prayers of some sainats only: but of all Sainats: to the end thou

The doubting of Schole diuines concerning their saluation.

The manner of Christs intercession.

Reuelation of S. Iohn.

117

thou maist vnderstande, that God the father liketh or accepteth no mans prayer, which is not offered to him by Christ. To what purpose then do the Papistes with so great wylfulnesse force vpon vs the intercessions of the sainats deceased, seyth the onely intercession of Christ is ynough for all Sainats: for there followeth.

4. And the smoke of the perfumes [that came] (*) of the prayers of all Sainctes, vvent vp before God, out of the hand of the Angell. ^{(*) Some copies haue, with.}

And the smoke of the. ^{S.} This smoke betokeneth the earnest affection of faith, according to this saying: let my prayer be caried vp as incense, in thy sight, Psalm. 141. a. 2. Such were the prayers of the fathers for the performance of the promises made to Abraham & David concerning the hastening and aduancing of the kingdome of the Messias: & suche are the godly mens prayers at this day, when they say, Thy kingdome come, Math. 6. a. 10. And doubtlesse such manner of feruent and deuout prayer of the godly, perceth the heauens, according as James witnesseth, 5. d. 16. ^{S.} Therefore by this place we see what the weapons of the Church be, where though it may stand safe from the power of the aduersarie: namely prayers kindled by the fire of tribulation, and offered vp by Christ, like as it is said here, that the smoke of the perfumes that came of the prayers of Sainctes went vp. Before God. ^{M.} for lyke as water cast into a fyre rayleth a smoke: so teares of the Sainctes besprinkled in their prayers, make their prayers fauorable, sweete, and mounting vp afoze God: who can not but receyue the thing that he knoweth to be offered vnto him through his deere beloued Sonne Christ. Out of the hande of the Angell. That is to say, by the Mediator, and intercessor Christ.

The zelous affection of faithful prayer and effectualnesse thereof before God.

P. b.

S. And

Marlorats exposit. on the

5. And the Angell toke his censer and filled it with fire of the Alter, and cast it into the earth: and there followed thunders, and voyces, and Lightnings, and earthquakes.

The holy Ghost is giue to Christs ministers and to all the sayth full.

And the Angell, &c. ^M Because the preachers of Gods word are sent of Christ himselfe to perfume men with the sent of the truth: he is sayde to haue taken his censer and to haue filled it with fire of the Alter: whereby is ment, that the hartes of the Ministers of Gods worde, are replenished with feruentnesse of the holie Ghost, to utter the sound doctrine abroad without fear. And cast it into the earth. ^S Luke auoucheth that this thing befell vpon the verie day of Whitsontide. Actes. 2. a. 1. And in the same sense dooth Peter (in the same place in the xvij. verse) expounde the prophesie of Joel. 2. g. 28. ^C And of this spirit also, (which is figured vnto vs here by heauenly fire,) were the Samaritanes partakers, when Peter and John were sent vnto them from the rest of the Apostles. Act. 8. c. 17. So was Cornelius and those that were with him inspired with the same holy Ghost while Peter was preaching at Cesaria. Act. 11. b. 15. The same thing happened to certaine Ephesians, yea euen by visible signe. Act. 19. a. 6. And nowe it happeneth to the faithfull inuisibly, when the graces of the holy Ghost are bestowed vpon the to the enlarging of Christs kingdome. Nowbeit John seemeth here to allude to the place of the Prophet which saith: One of the Seraphins flew vnto mee hauing a burning cole in his hand, taken vp from the altar with a payze of tongs, &c. Esai. 6. c. 6. whereby is signified that men cannot be made meete ministers of the Gospell, but by heauenly fyre. ^A In consideration whereof, after Christs resurrection, before he sent away his Apostles to the preaching of the Gospell, we reade that he breathed vpon them, and said. Take ye the holy Ghost, whose sinnes so euer ye release, they be released vnto them: and whose sinnes so euer ye withhold, they are withheld. John. 20. e. 23. Paule also sayth,

None are meete ministers of the Gospell, but such as haue Christs spirit.

Reuelation of S. Iohn.

118

sayth, Who also hath made vs fit ministers of the new testament. &c. 2. Corin. 3. b. 6. And there followed Thunders and voyces. ^S The beginning of the preaching of the Gospell hath a certeine likenesse to the beginning of the publishing of the Lawe, Exod. 19. c. 18. Wherevpon Luke maketh mention of a great noyse, and of wynde, and of the shaking of the house Acts. 2. a. 2. And the Apostle sayth, whose voyce did then shake the ground, and nowe hath sent vs worde saying: yet once againe I shake, not onely the earth, but also the heauen, Heb. 12. g. 26. Now then, by such surmounting Metaphors here is betokened the myghtinesse of Gods word, whereby al things are beaten downe that aduance themselues against Gods knowledge, according as Paule witnesseth. 2. Cor. 10. b. 5. For the speche of the liuing God is dreadfuller than al thunder, lightning and earthquakes. Which thing appereth by this, that when the Lord spake his wordes, the people stood afraid and amazed a far off saying vnto Moses, Speake thou with vs and we wil here thee, and let not God talke with vs, least peradventure we dye, Exod. 20. d. 19. Wherevnto also pertaineth this that the Prophet sayth, The word of God is liuely, and workfull, & sharper than any two edged sword, cutting &c. Heb. 4. c. 12. And surely, seemed not those sayings of Peter to be a great and horrible thunder, when after the receyuing of the holie Ghost from heauen, he sayd to the people, Jesus of Nazareth a man approued among you by God with signes and wonders, &c. Him haue you persecuted and put to death by the handes of wicked men: At the hearing whereof they were pricked in hart, and said: men and brethren what shall we do, &c. Act. 2. d. 22, 37. And likewise the things that Steuen said, Act. 7. f. 51. ^A Also such maner of earthquake may be referred to the troubles and debates that spring vp by reason of the Gospell, which troubles our Sauour describeth at large in Matthew the. 10. e. 34. 35. 36. and in Luke. 14. f. 26.

The maiestie and power of Gods worde when it is uttered.

6. And

Marlorats exposit. on the

6. And the seven Angels vvhich had the seven trum-
pettes, prepared themselves to blowe.

Preachers
must be dili-
gent & payn-
full in their
charge.

And the seven Angells. &c. ^a As many as are sent of God to
bee ministers of his word, prepare themselves to denounce
his iudgement against the rebelles and vnbeleuers, and to
minister the pure doctrine of the Gospell vnto Chzistes shepe,
to the ende they may go thzough with their charge stoutly &
diligently, accordyng as Marke witnesseth in speaking of the
Apostles: They went their waies and preached euerywhere,
and the Lorde wrought with them and confirmed their say-
ings by miracles that ensued, Marke. 16. d. 20. Also Paule and
Barnabas baying called into the same worke by God, went
out of hand vnto Seleucia, and after they had sayled to Cy-
prus, when they came to Salamine they blew vp the trum-
pet in the hearing of the Iewes: that is to saye (as Luke re-
porteth) they preached the word of God in the Synagogs of
the Iewes, Acts. 13. a. 45. Likewise those that bee called to the
ministerie of the word at this day, must prepare themselves
to blow vp the trumpet of the Gospell, and nothing must pull
them backe from preaching the worde of the Gospell to the
people with a constant mynde. Else shall they see the ven-
geance of Gods hand, and bee dzyen out of the Lordes house
wth shame lyke dumbe dogges: accordyng to thys saying
of Paules: woe bee vnto mee if I preache not the Gospell,
1. Cor. 9. c. 16.

7. And the first Angell blew his Trumper, and
there vvas made haile and fire mixte vvith bloud: and
they vvere cast into the earthe: and the thirde parte
of trees vvas burnt, and all greene grasse vvas burnt vp.

Preachers of
Gods iudge-
ment in for-
mer times of
old.

And the first Angell. &c. ^a Now followeth what ensued vpon
the declaration of Gods wil by the ministerie of the prea-
chers of his word. ^b There are which thinke, that by the se-
uen trumpets are betokened the seven worst iudgements of
God

Reuelation of S. Iohn.

119

God, vnto the lasse and finall iudgement: beginning backe-
ward at Does flud, and so proceeding forth to the seventh &
last. And so the first Angell shoulde betoken those preachers
that published and witnessed Gods iudgement in the time of
the first world, and of the confusion of tungs and of Sodom:
such as Noe and Lot were. The second shoulde be shadowe
Moses and Aaron, who (as it were by the blast of a trumpet) ^{Moses and Aaron.}
sounded forth Gods iudgement of the dzyowing of Pharaos
with the chiefe of his nobilitie and al his furniture of warre.
The thirde shoulde resemble those that had tolde many afore-
hand, of Gods iudgement concerning the rooting of the Gen-
tills out of the land of Chanaan. And so may bee sayde of the
rest of the preachers of Gods iudgement. ^a But it is better
to apply these things and the rest, to the state of the Church
vnder the new Testament. Therefore the first Angell shall
in this place represent vnto vs, as many as bothe disclosed &
openly preached the truth of the Gospell, immediatly at the
first springing vp of it. ^b And Iohn hath heretofore described
such preachers vnder resemblance of the whyte horse, 6. a. 2.
And there was made Haile and fire mixt with bloud. ^c Forasmuch <sup>Calamities en-
suing vpon the
contempt of the
Gospell.</sup>
as the word of the Gospel is vnto some y saour of death vnto
to death, and vnto other some the saour of lyfe vnto lyfe. 2. ^d
Cor. 2. d. 16. It must not seeme straunge, that men be diuersly
minded at the hearing of it. Therefore that which is spoken
here of haile and fyre, may bee referred to the Iewes, which
wilfully resisted the preaching of the Apostles. Wherby they
prouoked Gods vengeance against themselves for setting
lyght by his warning, and so fell into miserable calamities.
Which thing is foretold by bloud, fire, and smoke in Joel
2. g. 30. Wherevnto also seeme to belong the things that are
written in Sophonic. 1. d. 10. And herewithall Iohn alludeth
to the wonders that were wrought either in the flud, or by
on Sodom, or in Egypt, like as the scripture is wont to al-
lude vnto such things in other places also. And they were cast
into the earth. ^e When do not such calamities happē vnto me
by

Calamities &
troubles are
not casual, but
come by Gods
providence.

Marlorats exposit. on the

by chaunce, but by Gods prouidence, and iust iudgement for despising of the Gospell: To the end we may learne, that as ofte as God speaketh vnto vs by his seruantes, we must quake at his spech, least he being iustly displeased at our vnthankfulnesse, sende forth sundrie plagues out of his storehouse, and vtterly destroy the rebels. And the thirde parte of trees was burned: He manaceth great myserie to come vpon all men, and specially vpon the Iewes for despising Gods counsell towarde them: namely shewing that they shall perishe with sword, hunger, and pestilence: which are resembled by hayle, blood, and the reeke of smoke, in Joel. 2. g. 30. But the godly are strengthened in faith at the sight of such wonders, when they learne by p^roofe, y^e God is p^resent with his word, according as he hath promised. Againe, the sinners also which are curable among the multitude, bethinke themselves of theyr witlesse errors, and fall to the feare of God. And finally the wicked are swept away, that there may be roome for the godly. ^A By the way it is to be marked, that when the Lord purposeth to punish men, he is commonly wont to begin at the brute beastes, and to shewe the signes of his displeasure in them, to the intent that men taking warnyng betymes, may eyther amend in good earnest, or else be made vtterly vnercusable. The holie stories witnesse that it happened so vnto Pharao. Exod. 7. b. 10. Therfore as oft as we see any scarcenesse of the fruites of the earth, or dearth of other things: let vs assure our selues, that vengeance is at hande to light vpon our heades, except we turne away Gods iudgement by repentance.

8. And the seconde Angell blew his trumpet, and as it were a great hill burning in fyre was caste into the Sea, and the thirde parte of the Sea was made blood.

And

Reuelation of S. Iohn.

120

And the seconde Angell. &c. These things agre to those that are expounded in the opening of the second scale, here, tofore. 6. a. 3. 4. for they treate of the horrible persecutiōs that spring vp for the Gospells sake. &c. But therewithall is some, what added concerning the destruction of them that persecute the faithfull preachers of Gods worde, and the reste of his true worshippers. And as it were a great Mountaine burning on fyre. ^{M. 6.} There are that by this great mountaine burning on fyre, vnderstande Satan the Prince of the world inflamed with the heate of enuie for the preaching of the Gospell: who being by Gods sufferance cast into the Sea, (that is to say among people and Nations) hath inforced many Princes and many other men to shed guiltlesse blood. ^{The swallowing up of the Romane Empire by Chyestes king dome.} Nevertheless for as much as the Scripture dothe oftentimes betoken, by mountaynes Kingdome, and by the sea strength and puissance: it seemeth that in this place, by the mountaine is betokened some puissant Kingdome, that chalengeith souereintie to it selfe ouer all other Kingdomes: which notwithstanding must be vtterly swallowed vp of some other mightier Kingdome, as a Mountaine is swallowed vp by the sea. Which thyng is very trymly verifed of the Romane Empire, whyche is the strongest of all that euer were in the worlde, and of the Kingdome of Heauen which is Chyestes Kingdome. Dani. 2. g. 45. & 7. g. 27. And Chyist himselfe saith, When a strong armed man keepeth his house. &c. Luke. 11. c. 21. Also, now is the iudgement of the world, nowe shall the Prince of this worlde be cast oute of the doores. Iohn. 12. e. 31. And, Be of good cheere: I haue ouercome the worlde, Iohn. 16. d. 33. And by death he hath displaced him that had power of death, that is to say, the Diuell. &c. Heb. 2. d. 14. Then dothe this seconde Angell bring glad tydings to the Church: namely that the Kingdome of the worlde shall geue place to Chyestes Kingdome, and be swallowed vp of it as of a moste houghe Sea. In the meane season, all the godly are warned, to prepare themselves to incounter and

The order of
Gods puni-
shing.

Chyistians
must arme
them selues to
continual en-

Marlorats exposit. on the

and to patience, because the world shall alwayes bee putting them to their plunge, till the wicked bee quite and cleane dispatched: which thing shall not bee done thoroughly, before the last iudgement day. In respect wherof this mountaine is said to bee on a burning fyre: that is to say inflamed with anger and furie ageynst the Kingdome of Christ: like as Luke reporteth that Saul breathed out threatnings and slaughter against the Lordes Disciples, Acts. 9. a. 1. Such vniuersally were all the Priestes, as well of the Jewes, as of the Gentils who inflamed both the Emperors and y^e Lieutenantes of the Romanes to persecute Christ. Like as at this day experience teacheth vs also. And the third part of the Sea was made bloud. He meaneth that there was made so great bloodshed after the preaching of the Gospell, that that state might be likened to some bloudie Sea: which thing the nexte verse openeth moze at large.

9. And there dyed the third part of the creatures that vvere in the sea, vvhich had life: and there perished the third part of the Shippes.

Gods mercie
fulnesse.

And there dyed. &c. ^{a. 9. d.} The trouble and persecution were so great, that the third part of creatures perished. But by the way it is to bee marked, that Gods mercie is therewithall commended in this place. For seeing that there dyed but a third part of the creatures, and the other two partes were left alive: thereby wee are done to vnderstand, how the thing is most true which y^e Prophet sayth: namely, His mercie is vpon all his workes Psalm. 145. b. 9. ^{a.} And, when thou arte angrie thou wilt remember mercie. Habacuk. 3. a. 2. ^{a.} Also, mercie triumpheth ouer Justice. James. 2. c. 13. And there perished the third part of the shippes. ^{a.} By the word Shippes he be- tokeneth the sundrie Churches that had professed Christ. ^{a.} These (saith he) were tossed with so many and so greate stormes of persecutions, that they had almost forgoone theyr name. For in many places, both the calling vpon God, and also

Churches de-
faced by per-
secution.

Reuelation of S. Iohn.

121

also the open preaching of the Gospell had ceased, by reason of the cruell persecutions of Sathan and hys Mini-
sters.

10. And the thirde Angell blew hys trumpet, and there fell a great star from heauen, burning as it vvere a cresset, and it fell into the third part of the riuers, and into the springs of vvaters.

And the thirde Angell blew. &c. ^{a.} For as muche as the Church is exercised wth aduersities, moe wayes than one, as hath bene sayde heretofore: nowe Iohn setteth downe another kynde of persecution wherethrough the Church of Christ is tormented by heretikes and corrupters of the holy doctrine. And that is a horrible and verie cruell persecution. For it is all one as if one should gyue a hungrie person poi- son in sted of meate. And there fell a great starre from Heauen.

^{a.} This starre signifyeth some notable archeheretike, who by hys heresie shoulde open a gap for many errors afterwarde. Suche a one was Simon Magus, Acts. 8. b. 9. out of whose heresie sprang many other, as Eusebius witnesseth in the thysenths Chapter of hys seconde booke of the storics of the Church. And suche were Manicheus, Pouatus, Arius, and Pelagius, who were all of them Archeheretikes and the causers of innumerable errors. Such are sayd to be falne out of Heauen, because manye of them falling away from the true saythe, imbraced errors and leasings in sted of the purenesse of Gods worde. Also they bee called starres, because they bare some countenance of godlynesse in the company of the Sainctes: by reason wherof they were also had in some estimation, and after a sorte over- countenanced others: which thing Paule forgetolde to the Ephesians by the spirit of prophesie. This I am sure of (saide he) that after my departure there shall enter in among you, sorte Wolves, which shall not spare the flocke: and even out of yourselues shall stepe by men that will speake froward

persecution
by heretikes.

Simon Ma-
gus.

Manicheus,
Pouatus, Ari-
us and Pe-
lagius.

D.

things

Marlorats exposit. on the

The double
burning of he-
retikes.

Corruption of
Scripture by
Heretikes.

things, to leade away Disciples after them. Acts. 2. f. 29. 30. And John saith, They went out fro among vs, but they were not of vs. 1. John. 2. c. 19. Burning as a Cresset. ^B This maye be expounded two wayes: either that such seeme to burne before men, as well in holinesse, as in doctrine: or else that they be wholly inflamed with exceeding spight, against the simplicitie of the scripture and the folowers therof. And it fell in to the third part of the Riuer. By the names of Riuer & water springs, is ment doctrine, like as it is to be gathered of the Proverbes. 5. c. 16. and of John. 4. b. 10. and. 7. f. 38. When do heretikes marre, corrupt, and falsifie the scripture with their froward interpretations. And so the pure meaning of sayth is troubled, and the swetenesse of Gods worde becommeth bitter, or at leastwise weareth away.

ii. And the name of the Star is called vvormvvoode, and the third part vvas turned into vwormevwood: and many men dyed of the vvaters, bycause they vvere become bitter.

Wormewood.

A description
of false Pro-
phets and false
teachers, and
howe they
ought to be
tried and a-
uoyd.

And the name. &c. ^G M. Wormwood is an herb saye ynough to the eye, but very bitter to the taste. Euen so heretikes and as many as fauour Antichrist, the more they seeme to excell in holinesse, the more do they annoy. ^A Therefore they must be examined the neryer, that their craftynesse may be made open, and men may beware of them. According as the sayde John exhorteth vs in another place, saying dearely beloued, giue not credit to euery spirit, but trie h spirits whither they be of God: for many false Prophets shall come into h world. 1. John. 4. a. 1. And Christ besides his warning of vs, doth also giue vs markes whereby to knowe them. Beware (sayth he) of false Prophets, which come vnto you in shepes clothing, but inwardly they be rauening Wolves. You shall knowe them by their fruites, Math. 7. b. 15. 16. These fruites doth Paule expresse yet more precisely, saying: I beseech you brethren haue an eye to them that cause diuision and giue oc-
cassions

Reuelation of S. Iohn.

122

casions of euill, contrarie to the doctrine which ye haue learned, & auoyd them. For they that are such, serue not the Lord Iesus Christ, but their own bellies, & with swete preachings & flattering words deceiue the harts of the simple, Rom. 16. d. 17. 18. And in another place, for such maner of false Apostles (saith he) are craftie workers turning themselves into h likeness of the Apostles of Christ. 2. Cor. 11. c. 13. Agein in another place he peinteth the out thus: I know that after my departure t here shall enter in among you rauening wolues, which shall not spare the flocke. Hea and euen of your selues there shall rise bp men speaking peruerse things, to drawe Disciples after them. Act. 20. f. 29. Finally S. Peter describing the in lykewise prophesyeth of the thus: There were false Prophets also among the people, euen as there shalbe false teachers among you, which priuily shal bring in damnable sects euen denying the Lord that hath bought them, and bring bp on themselves swift damnation, and many shall follow their damnable wayes by who the way of truth shall be euil spoke of, & through couetousnesse shal they with feined words make marchandize of you. 2. Petr. 2. 1. 2. 3. Howe albeit that these markes and fruites aforesayde be generally incident to all Hypocrites, Heretikes, and false teachers: yet not withstanding they most fitly agree to the ministers of the Romish Antichrist. And among the is ^M chieflly to be noted the hypocrisie of h begging freres, who with their shepish clothing, pretending a countenance of holinesse, haue deceiued h whole world and piteously made hanocke of Christs flocke: ^A which thing would God that the Kings & Princes of christendome (speci ally those that will nedes be counted most Christian) would diligently and aduisedly wey. ^B For those freres pretend holinesse, simplicitie, and honestie, in their apparell, behauour, speech, and outward countenance: but in mind they be spitefull, couetous, catching, and cruell. Neither do they runne & gadde about, to performe the charge of godlynesse, or to further Christs shepe with wholesome counsell: but to dispatch their

The Hypocri-
sie of the beg-
ging freres.

M. ij.

their

The tryall of
Teachers.

The fruites
that we shuld
iudge Tea-
chers by.

Howe to scan
and iudge doc-
trines.

their owne buisnesse, to inriche themselves, to fill their bel-
lies, and to scatter & teare in peeces Chyistes flocke. ^M Hardly
can the open meeting of a wolfe be escaped without harme,
and how shall men doe then if he steale vpon them disguised
in a shæpes skin. ^B Let no man therfore be easie to be led by
the gay shewe of teachers. For although a man bestow large
almos, and shew himselfe to be a great faster by his leane
body, or speake he neuer so earnestly and zealously, & leade he
neuer so angelicall a life: yet must not all that he teacheth be
therefore beleued out of hand: but men must trie what com-
meth from him by the spirit of God, and what of his own pri-
uate affection, and to what end the thing tendeth that is alled-
ged by him. For the meanes wherby these false teachers de-
ceiue men, (which also are their ^P fruites wherof Chyist war-
neth vs to take heed,) are as well euill doctrine, as euill
manners. For heretikes haue alwayes some manifest wicked
doctrine, which is impossible to be incident to the Church.
Wherfore we must beare in mind, y^e all doctrines must be
tried by the worde of God: and therefore that in discerning of
false Prophetes the chiefe stroke must be stricken by laying
them to the groundes and principles of our beleefe. ^P To the
intent then that doctryne may be rightly iudged of, it behoueth
vs to keepe a rule, that is to say a true and certaine determi-
nation of the scripture vpon euery article & point of doctrine
in such wise as it may plainly & openly be shewed to be the
proper & continuall determinatiõ, by the wytings of y^e Pro-
phets & Apostles, in laying together the texts whole and not
mangled. The must we also seeke for the testimonies of the
Church next after the Apostles times, (specially out of such
wyters as are knowen to be of the purer sort) so as we may
be assured of the continuall consente of Chyistes Catholyke
Church, & that no new opinion may be brought into y^e church
w^{thout} god recorde of soundnesse. Herewithall also let vs
match godly conference, let the godly conferre among them-
selues concerning the doctrine, and let the opinions of other
full

full persons bee herd also, and let these shew their opinion
gently and vncorruptly, and on the contrarie part be content
to heare other men patiently. Let the consent of the godly bee
such, that they may with godly zeale seeke out the truthe, and
with the feare of God gyue sentence according to the scrip-
ture. Finally they must consider what God inioyneth to his
Prophetes and to the Ministers of his worde: for thereby
shall their faithfulness be easily discerned. As for examples
take, if we set before vs the things that Paule requireth in
Bishops. 1. Tim. 3. a. 2. & Tit. 1. b. 6. that one description alone
will be ynough to condemne the whole rable of the Papacie,
in as much as the Popishe Passmongers seme of set pur-
pose to set out a flat contrary image of teachers. And therfore
no maruell though they cannot abyde to haue men iudge of
false Prophetes. And the thyrd parte was turned into worme-
wood. He sheweth howe manie are easily deceyued by the
founders of errors. For in as muche as they speake the
things that are pleasantest to the world: the world fauoreth
them, and followeth their errors willingly, according to
this saying of Chyist to his Disciples, If ye had been of the
world, the world would haue loued the thing that is his own,
John. 15. c. 19. And, many shall come in my name, saying: I
am Chyist, and shall deceyue manie. Math. 24. a. 5. Also Paul
saith, The time will come, that men will not alway wyth
sound doctrine, but according to their owne lusts, they whose
eares itch shall get them a heape of teachers, and shall turne
away their eares from the truth and giue themselves to fa-
bles. 2 Tim. 4. a. 3. 4. And Peter saith, many shall folow them
into destruction. 2 Peter. 2. a. 2. And manye men dyed. He
meaneth such as cleane vnto Heretiks. For like as froward
doctrine leaueh men away from Chyist, who alonely is the
true and euertlasting life: so must it nedes dyue men to end-
lesse death. Herevpon Peter sayde, Vnto whome shall we
go? Thou hast the worde of euertlasting lyfe. Iohn. 6. g. 68.
Bycause they were become bitter. ^A Although the doctryne of

An image of
true teachers.

Description of
false teachers.

The fruite of
false doctrine.

False doctrine
bringeth bit-
ternesse in the
ende.

The sweete-
nesse of Gods
worde.

deceyuers do please men at the firste blushe, and lyke them well that receiue it : yet if men loke throughe into it (as reason would they shoulde :) it hath none other sweetenesse, but such as is deceptfull and deadly. Contrariwise, the pure worde of the Lord is wonderously swete and full of grace, howbeit vnto the faythfull onely, and to suche as receyue it by fayth. Whereupon Dauid saythe. The Statutes of the Lord are rightfull, and cherefull to the hearte : the preceptes of the Lord are pure and gye lyghte to mens eyes Psalm. 119. b. 7. 8. 9. And ageine, howe swete are thy sayings vnto my throte : sweeter than honnie vnto my mouth, Psalm. 119. 103. But if the worde of God seeme bitter vnto any men : that is to be imputed to the corrupt iudgement of themselves, and not vnto the nature of the worde : according as Paule the Apostle teacheth. 2. Corin. 2. d. 15. and 4. a. 3. 4.

12. And the fourth Angell blew his Trumpe, and there vvas smitten the thirde part of the Sunne, and the thirde parte of the Moone, and the thirde parte of the Starres, so as the thirde parte of them vvas darkened, and there shyned not the thirde parte of the daye, and likevise of the night.

The distresse
of the faythfull
by reason of
persecution
raised by Ma-
homet and the
Popes.

And the fourth Angell blew. The things that are spoken in this place, do match with the things that are set downe in the opening of the fourth scale. For after that the Heretikes were after a sorte overcome and confounded : certeine godly seruautes of Christ tooke in hand with great constancie, to mayntaine the truthe, ageinst so manie pestilent errors, which were solued abroade euerywhere by the Heretikes, and led awaye many from the truth. Whereupon it came to passe, that the number of deceyuers grew so great, as well in Asia and Affrike by the working of Mahomet, as in Europe by the practize of the Popes : that to auoyde the persecution, the faythfull were fayne to seeke deserte places and

and caves of the earth, and to dwell in mountaines and high Rocks in manner vnappoachable, not without great iopardie of lyfe : and all to keepe still the purenesse of doctrine : according as is reported of the Waldenses, and of certeine godly brethren dwelling in Beame, which coude neuer fynde in theyr heartes to submitte their neckes to the yoke of Antichriste as others did, But yet in the meane whyle, some that were mingled with them, flected from the saythe, and so the number of the faythfull was abated, and diuided into sundrie sectes. And there was smitten the thirde parte of the Sunne. Christ is the day sunne of ryghtuousnesse, and the clerenesse of the euerlastyng lyght : whose Apostles are termed by himselfe the lyghte of the worlde. Math. 5. b. 14. Therefore the thirde parte of the sunne is sayde to be smitten, (that is to saye to be eclipsed or darkened) when the church lost, (that is to say, such as vaunt themselves to be Christs vicars and the Apostles successors) start away from Christs Gospell, vnto theyr owne traditions. Lyke as when Victor excommunicated the Easterne Churches for keeping of the Easter otherwise than the Westerne Church dyd. As when Hyberius, eyther through constraint of feare, or because he was not in his righte wyttes, stepped into the Heresie of Arius. As when Boniface obeyned the supremacie ouer all Churches in the worlde, at the hand of the Emperour Phocas. As when his successors charged to themselves alone, the interpretation of the scriptures and the determination of all questions concerning saythe. As when they forbade all beleeuers the vse of certeyne meates, whereas Christ gaue all men leaue to vse all meates wythoute exception. As when they made marriage vnlawfull, for the Clergie in generall, and for the whole Church in certeyne degrees which Gods Lawe forbiddeth not. As when they accounted it an honour for them and their Clergie, to make warre for Saincte Peters patrimonie (as they terme it) and for other tridling causes : and

The darkning
of the sunne,
or the falling
away of the
chiefe Lan-
ternes of the
Church from
the truthe.

Victor.

Liberius.

Boniface.

The reading
of the Scrip-
tures forbid-
den.
Meates for-
bidden.

Marriage for-
bidden.

Peters patri-
monie.

iiij.

innume-

Marlorats exposit. on the

Innumerable other things of the same stamp, which fight ful
butte against Christs Gospel: whereby it cometh to passe
at length, that even the chiefe Emperours thinke it lawfull
for them to do manye things, which are in no wise lawfull
for Christian Princes. And the thirde part of the Moone. That
is to saye, a great parte of the Church hath lost the true light
of Gods worde, whyle men giuyng themselves to certeyne
gewgawes and fables, began to despise the simplenesse of
the scripture: which thing Paule feared soze, least it shoulde
happen to the Cozinthians, when he wrote to them after
this manner. I am afrayd least it shoulde come to passe, that
like as the Serpent beguiled Eve with his wiliness, so your
understandings shoulde be corrupted from the simplicitie
that was to Christwarde. 2. Cozin. 11. a. 3. ^A But alas for so-
rowe. Not onely the Cozinthians, but also al Christendome,
haue by little and little so falne away from the soundnesse of
saythe, & the purenesse of Gods word, that at length it hath
scarcely followed any one stepe of the primate Church.
And the thyrd part of the Starres. ^B That is to say the most
parte of the Bishops and Doctours of the Church, yea and of
those also which gouerne the common weale and are rulers
ouer others: in so muche that we may now saye with the
Apostle, ^C where is the wise man, where is the Scribe,
where is the disputer of this worlde? 1. Coz. 1. c. 20. ^D For it
woulde become a Bishop to excell all other men, (not onely
of laytie, but also of the clergie) in knowledge & skil of gods
law, yf there happened any questions about yf faith, he might
be able to discusse them, or if there budded vp any heresies in
the Church, he might be able to plucke them vp with the wea-
dinghoke of gods word, according as Paule writeth, Tit. 1.
c. 9. Agein it woulde become him to excell al me in the Church
in holinesse of life, that he might be an example & patterne to
his flocke. 1. Peter. 5. a. 3. But in these dayes they not onely
are not learned themselves in gods Law, but also can not a-
bide the that be learned. Nay rather into their courtes flocke
all

The Church
hath loste the
light of Gods
worde.

The bishops
and teachers
of the Church
are falne from
the true light.

This is true
generally in
the Papists.

Reuelation of S. Iohn. 125

all Throgs, Cyclopes, Makebells, and Bellygods from all
quarters, greedily deuouring yf goddes of the Church, wher-
with the learned sozt and the poze members of Christ ought
to be cherished. Blind are they, and guides of the blind. Mat.
18. b. 4. ^A Sea they be welles without water, and mistes caried
about with the wind, for whom the euerlasting mist of dark-
nesse is kept in stoze. 2. Peter. 2. d. 17. So as the thirde parte of
them was darkned. 7. d. Christ the day sunne of righteousnesse
hath bin darkned for the moze part. ^B The Church hath lost
hir former brightnesse, and the rulers of the people are be-
come soles, and haue lost the true understanding of the
scriptures. To be short, there is not almost any moze resem-
blance (be it neuer so small) of the primitive Church to be
sene, considering how most men are flectid away from the
traditions of the Apostles, to their owne lusts. Wherefore it
must not seme straunge, though the Lorde haue made the
shepherds and Kingleaders of his people despised, accor-
ding to the Psalm. 107. d. 38. and Job. 12. c. 18. and giuen them
to be trampled under mennes fete like brisauery salts,
Mat. 5. b. 13. according as this day beareth witnesse. And there
shyned not the third part of the day. ^C We meaneth that the ex-
pounding of scripture had ceased, because that they whyche
shoulde haue interpreted it to the people, were indelued with
no knowledge thereof. Also inasmuch as they were boyde
of god works, they could by no meanes edify the rest. Where-
vpon came darknesse and blindness vpon the whole
boode.

The bitter de-
facing of the
Church by the
Papists.

Expounding
of scripture
ceaseth.

13. And I looked and herd an Angell flying throgh
the myddes of Heauen and saying vvith a loud voyce,
Vvo, vvo, vvo to the inhabitants of the earth, by reason
of the rest of the voyces of the three Angelles that vvere
yet to blowe their trumpets.

The diligence
of preachers in
warning the
Church of pec-
catis to come.

And I looked, and herd an Angell. &c. ^A The olde translation
hath Engle in stead of Angell, flying through the middes of hea-
uen.

D. b.

Marlorats exposit. on the

The diligence
of preachers
in warning
the Church
of perils to
come.

The careles-
nesse of the
wicked.

ven.¹¹ That is to saye, romping about through the vniuersall Church, whereunto Gods secrets are committed. This Angell representeth any goodly teacher inflamed with zeale of Gods glozy and desire of edifying his Church: who foreseeing Gods iudgements to come for such heresies and wicked abominations, both with stout courage, vniuersable indener, and lowde voyce giue double and treble warning thereof to the Church of God. VVo, wo, wo, to the inhabitors vpo the earth. In some greeke Copies the word VVo is red but twice: which is not so much a cursing, as a foretelling ioynd wpyth a sozinesse for it, as if it were said: alas slye men, the wo:ld goeth worse and worse with you. For the thinges that the thre Angells which follow shall foretelle, shall be despised, and Gods iudgement shall hang the heauier ouer such as resist & are stubborne. By reason of the rest of the voyces. &c. These should foretelle the incredible calamities of the latter times, which should farre passe the calamities of the former times were they neuer so horrible. Math. 24. b. 21. & 2. Thes. 2. c. 9. And yet shall all these thinges be laughed at as fables by the vngodly, who are wont to put off the day of the Lorde to a long tyme. Of whome Peter speaketh at large. 2. Peter. 3. a. 3. 4.

The ninth Chapter.

And the fifth Angell blew his Trumpet, and I saw a Starre fall from heauen into the earth: and vnto him was given the key of the bottomlesse pit.



And the fifth Angell blew. &c. John declareth in this Chapter, howe it is through the craft and wickednesse of Satan, that the world is seduced by deceivers and flatterers vnder y reigne of Antichrist. For thus must we thinke: that the authors of heresies take occasion

Reuelation of S. Iohn. 118

occasion of persecutions, to rend the Church in peeces, and to sow abroade sundry errors: where vnto God of his iust iudgement sendeth successe, to the intent that they which would not obey the word of truthe, should follow errors and lyes to their owne destruction, according as the Apostle witnesseth.

2. Thessa. 2. c. 11. 12. And I saw a Starre fall from heauen into the earth. Some thinke that here is betokened the Diuell, of whome Christ speaketh thus. I saw Satan falling from heauen as it had bin lightning. Luke. 10. c. 18. But Christ treated there, of the force and effectualnesse of y doctrine of y Gospel, which he adoueth to haue so large scope, that al the

The falling away of the chiefe ministers from the truthe.

Tyrannie of Satan which he executeth vpon al mankinde, falleth whole to y ground. Wherefore it answereth y tert bet- ter, to vnderstand y chiefe ministers of y Church by y name of Star, as we haue done in other places. For it is certayne, that they do now and the step aside fro y vnitie of y faithfull, forsake the truthe, giue themselves to worldly wilidome, & follow sundry sects & heresies. Wherefore whereas John telleth vs, that this star fel fro heauen: he doth vs to vnderstand, that the authors of heresies creepe not commonly out of y bregges of y people, but step out of the company of those y be had in estimation aboue others among the faithfull, according as we

haue shewed by diuers places of scripture, heretofore 8. c. 10. And vnto him was given the key of the bottomlesse pit. A key is a token of power of authoritie and publike administration receiued. John therefore meaneth, y God in his wrath hath given power to heretikes and deceyuers to thrust their diuelish opinions into the Church. Thou seest openly here (like as in many other places of the scripture) how it happeneth not but by Gods prouidence, that errors and vntuthes are brought in to deceyue men withall: where vnto albe giue such force and effectual working, that they go for good payment, as I saue a little afore. Therefore we se here how power is given vnto deceyuers & heretikes to sow their errors openly abroade, & to seduce good men by

Errors and heresies come not into the Church without Gods prouidence.

The Popes heresies.

wayne

Marlorats exposit. on the

wayne philosophie: the doctrine of whome is rightly likened to a bottomlesse pit. For like as no man is able to gage the ground of a bottomlesse pit: euen so the more a man followeth the doctrine of heretikes, so much the lesse substantial, nesse and profit shall he finde. And in this place we see the bishop of Romes keys which he boasteth of so greatly, for here followeth.

2. And he opened the bottomlesse pit: and the smoke of the pit went vp as it had bin the smoke of a great furnace: and the Sunne was darkned, & the aire [also] at the smoke of the pit.

The opening of the bottomlesse pit.

And he opened the bottomlesse pit. After that such deceyvers be once given up to a reprobate mind, and the way set open for them to lye and to beguile such as are of the weaker sort: then they sow abroad their errors whither they list, and all manner of hereticall frowardnesse creepeth forth. Which thing (the more is the pitie) we see too much fulfilled in these our latter times. For the errors which lurked erst in the hearts of heretikes the fauours of Antichrist, haue begun to be professed in the open face of the world, and haue led away many from the purenesse of doctrine, and from the way of salvation. Whereby is the way of perdition, and consequently the palace of Satan set open: namely when God suffereth such to teach, and to seduce, and to do what they list at their owne pleasure. This is another manner of key than that wherewith Christ openeth and shutteth, before. 3. b. 7. For this key may make a man starke blinde, but enlighten him it cannot. And the smoke of the pit went vp. It is a peculiar property of heresie to attain many by and by after the manner of a plague. For when vngodlinesse, misbeliefe, and heresie reigne, it is all one as if fire being kindled in a great heap of bushes, should light into a thicke wood, and so a great smoke should rise of it. Heretikes do also winde themselves into Christs docke, and proudly shed out their poyson to mischeefe men,

Heresie is like the plague.

Reuelation of S. Iohn.

127

men, which increaseth forthwith and infecteth many. And therefore it is likened to a smoke rising vp out of a great furnace: by which tearme is betokened the wylinesse of Satan. And truly all heresies packed together in one, haue received force, strength, and authoritie by Mahomet and the Bishop of Rome. And to the intent to speake of the one of these which is more manifest vnto vs, we will in this place make the thing apparat which we haue said. For what else is Poperie, than a certaine filthy sinke of all diuelish superstitions? For of the Jewes it hath borrowed holydaies, choyses of meates, anointings, halowings, fastings, sumptuous Church vessels and apparell, and other Ceremonies of the same sort, and broughte them into Gods Church to the preiudice of Christian libertie. Likewise of the heathen they haue borrowed Idoles and images of God and of Christ our Sauoure, and of the Saints, curlings, and pilgrimages to stocks and stones, ouer and beside shauings of the head, sects of Monks, close Dunnes, single life of Clerks, and such like. Also it forbiddeth marriage and meates, as the Latians did: It robbeth Christ of his Godhead as the Arrians did: for it preferreth itselfe before him, in asmuch as it chalengeeth power ouer the dead, eyther in fetchng them out of purgatory, or in canonizing them for saints. It imbraceth Christs grace as the Pelagians did, by stablishing mans free will, and by teaching merites and satisfactions by his owne works. To be briefe, there is not so pestilent an heresie, which is not defended in poperie, if a man wey it thoroughly. I pray you, is it not an opening of the bottomlesse pit, that soules may tumble downe into it without number, (as it is said in Esay. 5. d. 14) When the Romish bishop boasteth in his decrees, that although he draw innumerable soules with him into hell by his pestilent heresies, there to be tormented with endlesse punishments, yet ought no man to say vnto him, Why dost thou so? But like as smoke is a foetoken of fire, euen so errors receiued by authoritie are foetokens of exceeding calamities,

All heresies confirmed by the Pope.

A playne description of Poperie.

Errors receiued by authoritie are tokens of Gods horrible vengeance at hand.

mitties, according as a mā may see in the booke of the kings and in the prophets. ^{M.} Forer like as a furnace syneth Gold and consumeth the dross of it vnto ashes: euen so the froward doctrine of heretikes comming out of Satāns forge, exerciseth the elect and tryeth them out from the reprobates: like as Paule sayth, Where must needs be sects also among you, to the intent it may be seene who are tryed among you. 1. Coz. 11. d. 19 Therefore let vs leane our selues vnto thys benefyte of Gods prouidence. For heretikes are made of such manner of men, as would go astray neuerthelesse though they were in the Church. But for asmuch as they be without the Church they do very much good, not by teaching the truthe, whereof they be ignozant, but by stirring vp the carnall catholikes to seeke the truth, and the spirituall Catholikes to open the truthe. And the sunne was darkned. ^{S.} In this place, by the Sunne, are meant the choycest sort, both of the Clergie, and also of Princes. For who seeth not that the best Charles, Dthoes, Henries, Sigismunds, Friderikes, and Maximilians were tumbled downe from the pure vnderstanding of the Gospell, into popish darknesse and mazes: and in likewise that many byshops, being otherwise not so ill disposed princes, were eyther for feare or by darknesse of ignorance, wapped in the dim mist of the popish decrees: They therefore whyche ought to kindle the lyght of truthe for others, were stricken with horrible blindenesse themselves. And the ayre. ^{A.} That is to wit, the Christian people which should haue bin enlightened by their herdmen and rulers, with the doctrine of the Gospell, like as the aire is enlightened by the Sunne. At the smoke of the pit. That is to say, by the frowarde and corrupt doctrine of deceyuers and heretikes. But this is no small comfozt to the godly, that false doctrine, (suche as Papistrie is,) is lykened to smoke. For thereby we be giuen to vnderstand, that it vanisheth away with a trice at the appering of the truthe: ^{A.} according to thys saying of Paules, They shall not preuaile any more:

Some heretikes do good to the church.

Kings, Princes, & Magistrates thrust from y^e truthe by Popes and poperie.

Common people.

Popery is but smoke.

any more: for the fondnesse of them shall be layd open vnto all men. 2. Tim. 3. c. 9.

3. And out of the smoke there came Crickets vpon the earth, and powver vvas giuen them like as the scorpions of the earth haue powver.

And out of the smoke there came Crickets. ^{M.} Lyke as ^{Suche men} Crickets breede of corrupt smoke: so do the disciples of Anti-^{popnts are the} christ breede of the vntoward doctrine of Heretikes. And not ^{teachers of} vntill they are such compared to Crickets. For neyther do they fly aloft by contemplation of heauenly thinges, nor yet go steadily vpon the ground by liuing after the appointed order of God: but are hoysed vp a little ^{by pride,} by pride, and straightwayes lep downe againe vpon the earth. ^{S.} For Anti-^{The making} christ doctors, behighting high thinges concerning the holy ^{of papistes} Trinitie, slip aside by and by to molt fond quiddities, where ^{about fonde} in at length they spende all theyr whole teaching. So also ^{quiddities,} they keepe a marvellous stirre and bawle about the Angelles, whyther they differ in sorts or but only in number: after what manner an Angell of hygher degree speaketh to an Angell of lower degree: and of the place, mouing, and working of them. Also about the mystery of Christs incarnation, ^{Christs conception.} whether it were done at an instant: whether the virgin bys mother could at the first instant worke with the holy Ghost in the making and shapynge of his body: whether the worde could haue made a stone of it, or a woman, or an Ass, or an, or finally a wicked fend. Furthermore, they make a marvellous raking through all the ten predicaments for wonders in the sacrament of thankesgyuing: as for Transubstantiation: or accidentes remayning without substance, for the suffering of the same accidentes and for the doyng and suffering of Christs body as in the Sacramente. Also aboute the daungers and cautions of the Masse: ^{The Masse.} aboute the paynes of soules in Purgatory, and the prayers ^{Purgatory.} where by they shoulde be releued: about the coniuring of ^{Coniuring,} Spirites

Pardons and
Jubilees.

When Stations
and pardons
began first.
The Jubilee.

The belly-
filling friers.

Spites that appere about the cases of conscience, and in what things a simple prest may assoyle or not: Of whyche matter there is much ado made, and great booke wrytten, which they tearme the Summaries of Chyristen men. Also about the power of the chiefe prest, to whome they attribute the diuell and all: about Pardons and Jubiles, by whych the rigoꝝ of the Canons concerning penance is qualified. At Gregorie the great, a thousand yeres after the birth of oure Lord, began first the open Stations and pardons of y^e Churche of y^e Citie of Rome. Boniface the eyght, about the yere of oure Lord a thousand and thre hundred, ordeyned that the Jubile should be euery hundred yere. Clement the sixthe brought it backe to euery fiftith yere. And Sextus the fourth brought it downe to euery fife and twentith yere, pretending the shortnesse of mans life for a cloke to their owne gayne. Further moze they talke much of those monstrous geres wherof their Rational of diuine duties treateth: and of the mules, hattes, and cappes, and trayne of their Cardinales and Bishops: of the ringing or not ringing of belles: of the hodes, scapolets, and girdles of Monks: and a thousand other things of the same stampe, wherein they ground their perfect and ful diuinitie. Besides this, like as Crickets & gressehoppers eate vp the frutes of the earth, and hurte the herbes and all other things very much with their byting: according as when the Lord minded to chastize his people, he saide he woulde send store of Gressehoppers among them, Deuter. 28. d. 38. Euen so do these varlets deuoure all things and make vncleane and vnprofitable, whatsoever they do but touche. Which thing a man may see et a fly in those whiche make the foure orders of the begging (or rather of the bellyfilling) frers. For they do both defyle the benefytes, gifts, and graces of God wherewith Chyrist hath enriched his Churche, by their stealing away the word of truth and by keeping y^e people away from the knowledge of the Gospell: and also they snatch, deuoure, and wast, whatsoever frutes of the earth they

they can come by. And power was given them. ^MIn thise re-
pents are heretikes (and specially the disciples of Antichyrist
and hypocrites) compared vnto Scorpions. First bycause that
like as a Scorpion, whereas he is meade to looke vnto, dothe
at length strike pryncially with venenous sting: so these men
pretend simplicitie before the world and yet work mischaunce
by diffaming men behinde their backes. Secondly bycause
that as the Scorpion stingeth with his tayle: so these men
preferre temporal gaine before spiritual graces, and wound
mens consciences deadly wher they promise most to help them.
And thirdly bycause that like as when a Scorpion stingeth
with his tayle, he is not felt at the first, but yet sheddeth in his
poyson by little & little afterwarde: so they that be beguiled
by these heretikes, feele not the wound at the first, but when
the poyson hath rancled throught al the inward parts, then they
feele themselves stung in the end. ^A Of these men the Apostle
wryteth thus: They that be of that sate, serue not the Lorde
Jesus, but their owne bely, and deceiue the harts of the simple
through fayre spech and flatterie. Rom. 16. c. 18.

The Paria
compared to
Scorpions.

4. And it vvas commaunded them that they should
not hurt the grasse of the earth, nor any greenethyng,
nor any tree, but only the men that haue not the Seale
of God in their foreheades.

And it was commaunded them. &c. ¹ First Iohn doth vs to
wit, that these Crickets or Gressehoppers were not suche as
were sent in old time into Egypt for vengeance. Exod. 10. d.
12. nor such as God threatneth in the Prophets, to eate vp the
grasse of the earth and the greene herbes and the trees: but
much moze hurtfull ones, bycause they hurt men and wound
them to death. And secondly he sheweth that although the
swarmes of these Crickets shall be great, yet shall they hurte
no man, but only such as the Lord hath by his iust iudgemēt
reiected. The grasse of the earth. ^M What is to wit y^e rude & sim-
ple of beleefe, which seme easy to be deceiued like as grasse is

None but re-
probates shall
be hurt by An-
tichyrist & his
adherents.

The simple
foyle.

K.

easily

easily feared by. Nor any greene thing. That is to say, none of those that be any thing liuely in the doctrine of the Gospell. Nor any tree. That is to saye, noz any man that is already made strong by faith, and frutesfull woorks. ^A And so are the chozen described diuersly, because there is not the like measure of faith in all of them. But only the men that haue not the Scale of God. That is to say, the faithlesse and unbelieuers which liue after the lustes of the flesh, ^S and haue not the witnesse and subscription of the holy Ghoste that they be the verie sonnes of God by faith in Iesu Christ, and by the new birth of the mynd in his word, but labour to be admitted into the number of Gods chidzen for their owne deseruings and their owne woorks. These are wonderously tormented, and yet attayne it not that way: according to this saying of Paules, Being ignorant of Gods ryghtuousnesse, and seeking to stablish their owne, they are not subiect to the ryghteousnesse of God. For Christ is the end of the lawe to iustifie all that beleue. Rom. 10. a. 3. 4. Such a one also was the Pharisee, which made great boast of his fasting, tything, and other woorks: & yet could not become righteous for all that, Luke.

Who bee tormented by Antichrist.

18. b. 11. ^A But here is a greate comfort set downe for all the godly, when they heare that their saluation and welfare is most stedfast, in somuch as they cannot be led from the faith by any flyghts of Satan or deceits of heretikes, though they be assailed dyuerse wayes by the wicked ministers of the Diuell. This doth our Sauour Christ confirme, saying: There shall ryse vp false Christs & false prophets and woake greate wonders and miracles, so as even the elect myght be led into error if it were possible Math. 24. b. 24. And when Paule had treated at large of such as should be deceyued by the wyles and craftynesse of Antichrist, immediately he spake to the faithfull, saying: But we haue to giue thanks vnto God always for you brethren beloued of the Lord, for y^e God hath chozen you to saluation from the beginning, by sanctification of the mind, and beleefe of the truth, 2. Thess. 2. c. 13. And Christ

Christ speaking of his owne sheepe, saith: no man shall plucke them out of my hand. Iohn. 10. c. 28. And again, I haue kepte them whome thou hast giuen vnto me, and none of them is perished sauing that lost child, that the scripture might be fulfilled: Iohn. 17. b. 12. Judas had not Gods seale, because he was a diuell and an hypocrite, and boyd of the holy Ghost. The Lord then knoweth those that be his. 2. Timo. 2. c. 19. Therefore let it not offend vs though the whole worlde be blinded and giuen vp to a thousand errors. For none shall perish but such as are ordeined to perish: as for the elect, not one of them can perish. For first and foremost it is to be noted, that such as be elected, cannot but come vnto Christ one time or another, according as he himselfe sayth, All that my father giueth vnto me shall come vnto me. Iohn. 6. f. 37. Which thing appeareth also by the example of Nicodemus whiche came vnto Christ by night Iohn. 3. a. 2. and likewise by the these hanging vpon the Crosse. Luke. 23. f. 42. And secondly it is to be considered, that such as Christ hath once taken charge of, although they would of set purpose perish, yet can they not perish. For Christ plucketh them backe from perishing, like as he called backe his Apostles into the right way when they beleued not y^e women that brought them tidings of his resurrectiō: Luke 24. b. 11. & like as he stayed Peter from utter falling away, by turning backe and looking vpon him in the house of the hygh priest. Luke. 23. g. 60. ^A Happy therefore are they whome God the father hath committed to the keeping of hys sonne Christ. In their foreheades. Luke before. 7. a. 3.

5. And it was giuen vnto them that they should not kill them, but that they should be tormented fyue moneths: and their torment was as the paine of a Scorpion vwhen he hath stung a man.

And it was giuen vnto them, &c. ^A Iohn knoweth consequently, that deceiuers and heretikes are more perillous than murderers and theues. For these kill a man out of hande and

A. y.

dispatch

Popish teachers are worse than murderers & theues in murthering mens consciences.

Marlorats exposit. on the

dispatch him out of the way: but the other do after a wonder-
rous manner miserably martir mens soules, till they haue
thrust them quite downe into hell fire. And certesse it can-
not be vttered how horribly the popish doctrine of the super-
stitious shauelings concerning the iustifying of the vngodly,
tornmenteth the minds of them that are priue to their owne
sinnis: when they teach, that first they haue neede of sozinesse,
and after ward that of sufficient sozinesse is made contrition,
which must be done for euery seuerall sinne, besides that all
deadly sinnes with their circumstances, (yea and as some adde
all ventall sinnes to) must be numbered or reckened vp in
shrift to a mans owne Curate. Moreover, that euery sinne
must haue his satisfaction or penance, the whiche he must
needes fulfill before he fall into another sinne: and that if hee
do it not to the full in his life time, it must be accomplished in
purgatory after his death. Whereupon sprang pardons and
prayers for the dead. Now there be innumerable cases, wher-
by a man dothe (euen with the very deede doing) runne in
daunger sometyne of the greater curse and sometime of the
lesser curse, according to the rigour of the Canon law, wherof
not euen the holiest hermit of them all can sufficiently thise
his hands: and as for those that meene to liue lyke Christians
indeede, there is no remedie but they must needs fall into it.
And had not the Byshop of Rome vsed a point of pelicie in
exempting himselfe from all lawes, and making himselfe a-
boue all lawes: hee coulde not passe one houre withoute
falling into both the curses. Howe then shall the scarce-
full consciences behaue themselves among so manye
snares? No doubt but suche consciences are martyred
wyth so soze tormentes, as are moze intollerable than
the very death of the body: yea and they haue daunen
many into unconuerable despayre, and made them fordo
themselves with their owne hands. Fyue moneths. That is
to say euen to their old age. For this present life is accom-
plished by destruction of sixe particular ages. And the

Popish shrift.

Pardons,
praying for
the dead.

Excomunica-
tion or cur-
sing.

And the
torment

Reuelation of S. Iohn.

131

torment of them was as the paine of a Scorpion when he hath
stung a man. ^{A.} By these words he meeneth that hypocrisie and
flatterie are peculiar to heretikes. For they do then wounde
sozest, when they seeme to speake fairest: and when they pro-
mis saluation and quietnesse of conscience, then do they cast
snares vpon mens consciences & miserably sea their soules.
Besides this, at the first beginning there is no great greafe
felt: it gayneth strength by pccemeale, and at length tor-
menteth wonderfully. If remedie be applied in time, the poi-
son is not deadly: but if it be not applyed, he that is stung by
eth of it. Euen so is it with him that is seduced by the doctrine
of Antichrist.

The priue be-
nime of Anti-
christ.

6. And in those days men shall seeke death and not
find it: and desire to dye, and death shall flee from them.

And in those days. ^{Sec.} So horrible is the plight of the fear-
full and misinstructed consciences (as I said afoze:) that they
could find in their hearts to be rid of it, euen by death. And
scarcly shall a man find any moze forlozne, than euen those
that brag of the perfecter religiousnesse of life, as the Monks
of the Charterhouse and the reformed sorte (as they tearme
them) whose consciences are neuer at rest. And they shall de-
sire to dye, and death shall flee from them. ^{A.} By these maner
of speeches the Scripture is wonte to betoken exceeding
greate torment of mind. For sith that nothing is dreadfuller
than death: whē the Prophets intend to expresse some great
daunger at hande, they borrow the tearme death. Like a-
foze. 6. d. 8. 16.

The horror of
conscience in
papistic.

7. And the shapes of the Crickets vvere like horses
prepared to battell: and vpon their heads vvere as it
vvere Crownes like gold: and their faces vvere as the
faces of men.

And the shape of the Crickets. ^{G.} To the intent all men may
easilyer beware of such deceyuers: Iohn printeth them out
once

iiij.

The fiercenes and outrage of Popish p^relates. Once againe in their colours. Like horses prepared to battell, That is to say, they be very ready to quareling, strife, b^yal^ying, debate, hatred, & enmitie. ^M They are swift in running about, and sarce to seyght. Neither regard they vpon whom they runne, whither it be vpon their elders which charge the with their abuses, or vpon their yongers, or vpon any other of what state soeuer they be, if so be they per ceive them to impugne their errours. Nay truly, they are not afraide to charge sometime euen the highest princes and magistrates with heresie, to pronounce the sentence of excommunication against them, yea and to make warre vpon them, if they do not by and by banish from them and condemne and persecute such as subscribe not to their doctrine, & sing not Amen vnto euery word of theirs. And vpon their heads were as it were Crownes. ^{A.M.} Bycause they oftentimes blaze abroad wonderfull victories, against those that fall from their doctrine, to the doctrine of the Gospell: (so: as many as they can, they put to wonderfull torments, and at length to most cruell death:) they be said to weare crownes vpon their heads. Also they will seeme to be kings and endewd with kingly power: for they strue to bring all mens heads vnder their girdle, but they themselves wil in no wise be subiect to any m^a. In token whereof all their sacrificizing p^rests and all they^r Donkes are wont to weare Crownes on their heads, least any man might doubt, that they were not comprehended vnder these Crickets, of whome John maketh mention in this place. Neither can any man say he is ignozant of the passing pride of the popish Cleargie, which shall haue weyed they^r presumptuous speeches any thing n^eerely, suche as these be, Are we not a kingly p^resthood? Can our masters with they^r h^odes erre? Should not the Apostolike see be alwayes like it selfe? So in time past the Pharisees said of Ch^rist: hath any of the noble men or Pharisees beleued in him: but this multitude which knoweth not the law is accursed. John. 7. g. 49. Like vnto Gold. ^A For like as gold excelleth all other metall^s: euen

men so do they account themselves to surmount all other men in holinesse and knowledge: ^A when notwithstanding they be full of all filth and carelesse ignozance of God. ^S And therefore their Crownes are not very gold, but onely like gold: bycause their pride wherby they aduance themselves aboue all men, is nothing else but vanitie and leasing. And their faces were as the faces of men. ^{S. G.} By the face, are betokened skill and wisdomes which giue a shew of themselves in the countenance of man. Therefore wheras he saith as it were the faces of men: his meaning is, that their wisdomes was but counterfeit, that is to wit fleshy wisdomes, which is foolishnes afoze God. ^M Mozeouer man is a meeke creature as the philosopher witnesseth. Euen so these men shewe themselves meeke, gentle, and meeke in countenance and outward behaviour: howbeit that inwardly they be full of guile and all manner of falsehood, and moze crueller than the very wilde beasts. For they come (sayth Ch^rist) in shepes clothing, but inwardly they be rauening wolves. Math. 7. b. 15. ^V Also thys is added, to the intent we should be the moze hardesull to beware of them. For they couet not to seeme to be at open enmitie with vs: nay rather they will be taken for our shepherds, fathers, and defenders: but they hide their beastly fiercenesse vnder manly countenance, and cunningly follow the synesse of Satan, who transfozmeth himselfe into an Angell of light, that he may the easlyer deceiue vs. 2. Corin. 11. c. 13, 14. Euen so the Mahometists, Papists, Anabaptists and such like, haue spred their venemous erroz ouer all the world, by fawning vpon men with couetous countenance: and therefore we had neede to take very good h^eede of them.

The wisdomes and meeknesse of the Papists is counterfeit.

8. And they had heare on their head as the heare of women, and their teeth vvere as the teeth of Lyons.

And they had heare on. &c. ^M Here is noted their effeminate, nice, and vnconstant behauioure: and also here is described

It. iiij.

described

The gaynesse of Papistes is but vayne glorying.

Marlorats exposit. on the

The effeminate, nice and vnconstant behaviour, & the vnscakable filthinesse of the Papists.

described their leage of single life: for who is he at this daye, that knowes not of their so oftenbzagged Sodomie, that is to say, that Romish chastitie of theirs: of whyche, (among other thinges) Paule speaketh, Rom. 1. d. 26. ^s Also they lyue nyce and in idlenesse, as who are forbidden by the Popes decrees to labour with their hands, vnder pretence of a certaine skincking anointing wherof they make so great boast. ^M And when they be bzged, both with the ordinance, and also with the example of the Apostle, Act. 20. g. 34. & 1. Cor. 9. c. 18. & 2. Thessa. 3. c. 9. 10. they answer cuttedly and with a grim looke, that they are not bound to follow the Apostle in thys behalfe. But would God they departed from the example of the Apostle in no mo things than this, and that they assaulted not his sound doctrine so wilfully. ⁶ Mozeouer womans heare is attributed vnto them, because that like as harlots entice men to vnlawfull loue by their faire flattering speeches: so these Rakebells vnder pretence of godlinesse, leade away very many from the faith of Christ, and snarle them in their snares by their crafts. ^M Of such manner of men the Apostle Paule saith thus: Of this sorte are they that creepe into houses, and leade away sillie women loaden with sinne, which are led with diuers lusts, euer learning, and neuer able to come to the knowledge of the truth. 2. Timeth. 3. b. 6. And their teeth were as the teeth of Lyons. ^s The teath of Lyons do both teare in peeces, and also haue a ranke smell: whereby is shewed both their fiercenesse in working myscheefe vnto godly men, and also theyr delight to diffame them. And this crueltie, deuouring, and rauensnesse appereth manifestly in the popish Cleargie. ^{M. s.} For lyke as the teath of Lyons spare no lyuing wyght: euen so shall no godly man lightly scape the teathe of the Sacrificing praelles and Punks. But how shuld they spare the quicke, who cannot fynde in their harts to spare the dead? For they plucke their rarkeses vnto them, to wress some gayne euen out of their buryall. To be shorte, they gape so greedily for their

The whores inticement of papistrie.

The crueltie, rauening and slaughterousnesse of the popish Clergie.

Reuelation of S. Iohn. 133

their pray after the manner of Lyons, that they make themselves hatefull, stinking, and lothsome vnto God and all godly men.

9. And they had Habergions as it vvere Habergions of yron. And the sounde of their vvinges vvas as the noyse of charyots vwhen manie horses runne together too battell.

And they had Habergions. &c. ^s Hereby it is ment, that they haue their hartes hardened against the truth. ^P For they stick so fast to lying in stead of of truthe: that they thinke they ought in any wise to defende falsehood as if it were faithfulness. And therfore such are described to be periured in hart, blasphemous in mouth, and reprobate in maners. ^M They be alwayes quareling and stirring bp of great disputations against their aduersaries, and yet are they destitute of reason. ^{s. g.} And wheras their Habergions be but like Habergions of Steele: it betokeneth that their allegations are not vnuanquishable, as they bzag them to be, nor able to holde out against the truth of the Gospell: according to thys saying, I will giue you mouth and wisdom, which all your aduersaries shall not be able to geinsay nor withstand, Luke. 21. c. 15. ^A Which thing hath bin found in our dayes to be most true in diuers places where disputations and debates haue bin had aboute Religion: for then were our aduersaries eyther presently stricken dumbe or else some faine to shifte themselves away by flight. And the sounde of theyr wings was as the noyse of Chariotes. ^{s. g.} He peynteth out lyuely those terrible noyses, wherin they (being the Heretikes themselves) thundered out their excommunications against heretikes in their Popishe Bulles: and also the outcries and bzabbling disputations of theyr diuines in the scholes: and mozeouer theyr mumbling when they prayed theyr Canonicallyl houres in their Churches, which is rightly compared to the chirping of Crickets and Gressehoppers as they flie, in as much as a

The wilfull stubbornesse and quarrelousnesse of the Papists.

The feblenesse of their allegations.

The wolf blameth the lamb for troubling the water.

The double-
diligence of the
Popish decei-
ners.

The Papists
being at oddes
among them-
selues, toyne
wholly togi-
ther agaynst
Christ.

man cannot perceiue so much as one sillable what they mum-
ble, though he giue neuer so good care to them. ⁶ Also they
pell out many things in their sermons to the people, against
the professors of the Gospel, & belke out many blasphemies.
They raile vpon the faithful without measure, & with great
statelincesse of mind condemne them as Apostataze and Scis-
matikes. But this iangling is in vaine, and the godly may
safely despyze all such. ⁷ Else by the name of wings here
are describ'd the dubble diligence of these deceyuers, and the
continuall inquisitions, informations, persecutions, & slaugh-
ters which these ministers of Baall stirre vp without cessing
against the true worshippers of God. For wings doe some-
tymes betoken quickenesse and diligence. Furthermoze lyke
as birdes are carped aloft by their winges: euen so these hy-
pocrites houer aloft vpon pretence of riches, dignitie, autho-
ritie, libertie, priuiledges, yea and of Gods worde by them
corrupted: and despyzing all other men, they are so bolde,
that they doe what they list, charging, commaunding, forbid-
ding, and adding precept vpon precept, cursing vpon cur-
sing, and blissing vpon blissing towarde suche as they knowe
doe fauour them. VVhen many horses runne together vnto bat-
tell. Lyke as diuerse Charyotes are harped byuers wayes
and with diuerse hozes vnto a battell: euen so also these men
assaulte the Church all with one mynde, although with dy-
uers heresyes. And whereasthey are almost euer at oddes
among themselues: yet to the intent to quenche the lyghte
of the Gospel, they agree to wel, and with one consent make
warre against Christ: like as we reade of the Pharisees and
Saducees, Math. 22. 2, 34.

10. And they haue tayles like the tayles of Scorpions:
and there vvere stings in their tayles: and the povver of
them vvas to anoy men fyue monethes.

And

And they haue tayles, &c. ⁹ The tayle is the hyndermoste parte of them, and betokeneth the ende of them: whyche is ryght deadly and mischeuous, although they seeme demure and gentle at the first syght. Consider throughe their maner of dealing and theyr deuyses, and thou shalt finde that they neuer meane moze mischeuse, than when they are contented to depart wth somewhat of theyr owne. For when they suffer any of theyr owne inuentions to be abolyshed, they demaund and loke for farre greater and worsse thinges at the handes of the Gospellers. ¹⁰ Besydes this, when they cannot ouercome theyr aduersaries wth reason nor wth the bawling of theyr owne fond and froward doctrine: they seeke the helpe of Princes, whome they bynde vnto them by flattering and smothering them, to be greuous to the faithful, and to persecute them to the deathe. In respect whereof, there were also stings in the tayles of them. ¹¹ That is to say, they leaue an inuenedome sting behynde them, where theyr smooth speche is receyued. Whatsoeuer they doe, saye, or deuise, it tendeth euermoze to utter vndermyng, and to the greuous tormenting of the conscience. For they alwayes leaue a man doubtfull of hys saluation. Lyke as when they say that no man is able to knowe certeynely whyther there be a Sonne of God or no: and that it is ynough if a man beleue as the Church beleueth. A thousande suche maner of blasphemies doe they spew oute, to cast snares vpon mens consciences. And the power of them was too anoy-menne fyue monethes. ¹² See the fifth verse of this Chapter. Truly Iohn hath in this place set out this monster vnto vs, horrible and deadly, to the intent we should pray earnestly vnto God, to preserue vs from suche a monster, and to deliuer all godly folke from him.

whē papists
pretende most
gentlenesse,
then meane
they most mis-
chiefe.

Their snarling
of mens consci-
ences by their
smooth speech.

11. And

ii. And they haue ouer them a King, the Angell of the bottomlesse pitte, vvhose name in Hebreu is Abaddon, and in Greeke Apollyon, [that is too saye a destroyer.]

Aske reigneth
ouer like.

And they haue ouer them a Kyng, the Angell. &c. God be-
ing singular god, hathe by secreete (howbeit yet ryghtfull)
Iustice permitted a mæte Angell to haue the souereintie o-
uer suche men. For of whom soeuer a man is vanquished,
hys thral is he. 2. Peter. 2. d. 19. Therefore the Apostle spea-
king of Antichrist, saythe: whose coming is according to
the working of Satan, wyth all power and lying signes
and wonders, and wyth all decepte of vnrighthousnesse in
them that perish, bycause they receyued not the loue of truth
to the ende they myght be saued. And therefore wyll God
sende vnto them strong illusions, that they maye beleue
lyes, and that all of them maye be condemned whych haue
not beleued the truth, but consented vnto iniquitie. 2. Thel.

The spirite of
the diuel is the
spirite of Pa-
pistrie.

2. e. 9. 10. 11. 12. We see then wyth what spirite suche tea-
chers be ledde, namely wyth the spirite of the Diuell, who
is a lyer and the father of lying. John. 8. f. 44. Herevpon
Pauls the Apostle saythe, The spirite saythe of a certeyn-
tie, that in the latter tymes some shal depart from the faith,
gyuing hærde to deceptfull spirites and Diuelishe doctryne
throughe dissimulation of false speakers, &c. 1. Timo. 4. a. 1.
Vvhose name in Hebrewe is Abaddon. Abad in Hebrewe sig-
nifyeth to destroye: whereof commeth Abaddon, as ye
would say A destroyer, or Destroying. And in Greeke Apollyon.
For in Greeke Apollyon signifyeth the same that Abaddon doth
in Hebrewe. The old translater in Latin hath added *habens no-*
men Exterminans, that is to say in English hauing the name of
Destroyer, For John wrote in greke, and passed for no more
but to be vnderstood of them that know the greke. And yet
it must not seme against reason, that the auncient translater
was

Abaddon the
righte name
both of Satan
and of the
Pope.

was desirous to haue the Latin men knowe what Apollyon
signifieth, to the ende that all men might beware of Antichri-
stes wyles. For this name agrees very fitly vnto Satan,
and to Antichrist his sonne. For like as Satan is a murthe-
rer from the beginning, John. 8. 44. and vndid all mankynde
wyth his naughtinesse: euen so hathe Antichrist wyth the be-
gynne of his errors, led away an innumerable multitude of
men into deadly, yea and spædie destruction. In which respect
Pauls termeth him the childe of perdition. 2. Thel. 2. a. 3. And
Christ sayth, A thæse commeth not but to steale, and to mur-
ther, and to destroy. John. 10. b. 10.

12. One vvo is paste, and lo, there come yet tyyvo
vvoes aftervvarde.

One wo is past. The first wo betokeneth the mischæse what y three
that is brought into the worlde by the false teachers and cloy-
ster men, which aduanced Antichrist vnto so great authoritie,
that he began to be esteemed for a God and sauour, when
notwithstanding he was but a destroyer and roter out. And
lo, there come yet two woes after this. What is to wit, in the
opening of the Trumpets of the sixth and seventh Angels.
For the seconde wo is ment of the time wherein Antichrist
rageth wyth most cruell persecutiõ agaynst the good, throughe
the whole worlde. And the third is about the ende and destruc-
tion of Antichrist, whome the Lorde shall dispatche wyth
the breath of his mouth, & rid quite away throughe the bright-
nesse of his coming. 2. Thel. 2. b. 8.

13. And the sixth Angell blew his trumpet: and I
heard a voyce from the foure corners of the golden
Altar vvhich is before the eyes of God.

And the sixth Angel blew. &c. This sixth Angel betokeneth
all the ministers of Gods worde mentioned in the opening of
the sixth seale, heretofore. 6. d. 12. These are the souldiers of
the last skirmishe of all, which detect the craftes of Antichrist
by

Marlorats exposit. on the

by the truthe of the Gospell. ^a For after John hath described the forerunners of Antichrist, and the priuie promoters of his doctrine: now consequently in the sounding of this sixth trumpet, he describeth Antichrist himselfe and his fauourers, manifestly. And I heard a voyce from the foure corners of the golden altar. ^b That is to say, the agreeable preaching of all Gospellers, founded vpon the foure Euangelists, which Euangelists are the foure corners of the golde altar, that is to say, of Christ offered for vs, & for whom is offered the blood of all the goodly that be persecuted by Antichrist, like as in the olde testament the blood of y beasts that were offered in sacrifice, was dipped vpon the foure corners of the altar. And the foure Euangelists, & all preachers of the Gospell are termed the foure corners of the altar, in respect of the faith of the gospel uttered by them to the foure quarters of the worlde, throughte the clere brightnesse wherof, the crafts of Antichrist are discovered. For if Christes doctrine be once knowne, Antichrist is also knowen by his contrary doctrine: ^c according as it befalleth at this day vnto Europe, which beinge wakened by y voyce of the Gospel hath begon to spie out Antichristes nature, guylfulnesse, and knauerie, and to detest his horrible blasphemies. VVhich is before the eyes of God. ^d He alludeth to the golde altar in y Tabernacle, wherby our Lord Christ was prefigured (as hath been said alreddie) who can not but be most acceptable to y father.

14. Saying to the sixth Angell, vvhich had the trumpet: let loose the foure Angels vvhich are bound in the great riuer Euphrates.

Saying to the sixth Angell. ^e This verse doth vs to wit, that Christes kingdome which is spred throughte the foure coastes of the worlde, shall be assailed on all sides by the aduersarie powers. Let loose the foure Angels. The foure persecuting Angels were forbidden to hurt the sea and the land at their owne lust, until the seruants of God were sealed: heretofore. 7. a. 3. VVhich prohibition is ment to be a binding: and the loosening of

The foure Evangelists, all Martyrs, and true preachers

The hearts of the wicked are blinded, & they be giuen vp to a reprobate minde.

Reuelation of S. Iohn. 136

of them, is the giuing of them leaue to hurt such as are not sealed with the spirite of God in their hearts, according as it is sayd in the. 4. verse. Thus then dothe the Angell speake vnto the Angell. ^f After the children of God be signed with y seale of faith, let the rebels & vnbeleuers be seduced. They haue set more store by lying than by truthe: therfore let the credit deceyuers & masters of lying. They haue loued darknesse better than light: therfore let the prince of darknesse reigne ouer the, and blinded as they be, let them fall headlong into the pit of damnation. VVherfore, binder not Gods iustice in this behalf, let them go astray & be utterly blinded, that they may perishe euerlastingly. VVhat then? are the saythfull desirous that the worlde should be blind: should they not rather call backe them that stray, & bring them into the way of truthe? I answered. In what wise the godly may reioyce at the destruction of the wicked. Although the saythfull do most desirously wish the welfare of all men, and also (as much as in them lieth) further the same: yet notwithstanding forasmuch as they know it is the rightfull will of God, to withstande the proude and to lift the abjects out of the myre: they can not but reioyce when they see Gods glozy aduanced in the punishment of their enemies: like as the Prophet was desirous to see the vengeance whiche the Lord was about to lay vpon the enemies of his seruants. Iere. 11. c. 20. David also doth more than once aske vengeance of his enemies of Gods hand, not vpon an illdisposed mind, but throughte the spirit of prophesie, wherby he foresaw the reward that was layde vp for them. ^g Concerning whiche thing loke the Psal. 35. a. 2. 3. 4. 5. 6. In the great Riuer Euphrates. ^h Euphrates is the riuer of Babylon, wherby is signified the force and furiousnesse of the worldly kingdomes stirred vp by the persecuter Antichrist, bering y chief sway, & by the aduersary powers. And like as Babylon is called y den of dragōs. Ier. 51. d. 37. So this riuer of Babylon is rightly termed the dwelling house or dungeon of Diuels. VVherby also we vnderstand, that before the time of Antichrist, they had not so great power and boldnesse to do mischief, as is giuen them now a dayes. For

The bold and shamelesse furiousnesse of the Papists.

Marlorats exposit. on the

as then they assailed the Church prillie like a Serpent: but now when Antichrist reigneth, they haue so great power and boionesse, that they assault the doctrine of the Gospell by the Prelates of the Church, and by such (as to outward seeming) are religious, who by vertue of their Apostolicall profession, ought to be defenders of it aboue all others. And therefore John addeth immediatly.

15. And the foure Angels vvere let loose, vvhiche vvere readie for an houre, and a day, and moneth, and a yere, to slea the third part of men.

The foure chief stirrers vnto persecution.

And the foure Angels were let loose. ^{M.} That is to say, all the Diuels dispersed throught the foure parts of the world were let loose, with larger commission & power to annoy the Church. ^{1.} Also these foure bad Angels may betoken the foure chiefe stirrers of Antichrist to destroy the godly: that is to wit, the Bishops of the highest degree with the rest of the rulers of the Church, the whole packe of Abbymen, the Vniuersities and Scholes, and the Counsels of Princes. For enen with suche monsters are almost all great Princes Courts pestered, by whome also they bee gouerned. ^{2.} In as muche then as these men be bounde by othe to the Bishop of Rome, it cometh to passe by their pricking forwarde, that the Princes who otherwise are very good, yeele so much power to the Idol of Rome. Vvhiche were readie for an houre, and a day. He meaneth their feruent desire to do mischief, suche as is to be seene in the Papists, who cease not to persecute the Disciples of the Gospell, euen when they them selues be at deathes doze. They say there ought to be no reasoning with heretikes, & that suche as go about to ouerthrow the Popes seate, doe sinne agaynst the holy Ghost, that is to say, unpardonably. ^{3.} In the meane whyle we be taught by this place, that nothing is done at aduenture or casually in the whole world, but all things depende vpon euermlasting fore-determination, accordyng as Chrysste affirmeth, that not so muche as a pretie Sparrowe

The double diligence of Antichristes disciples.

All things come to passe by Gods decree, and are terminate purpose.

Reuelation of S. Iohn.

137

rowe lighteth vpon the grounde without the heauenly father, Math. 10. c. 29. This manner of speeche then doth vs to vnderstande, that the tymes, dayes, houres, yea and the verie moments where in all things are done, are certainly foreappointed by God. And therewithall, that the doers of them are also foreappointed, and stand in a readinesse at euery moment. And by these wordes he bewrayeth the despyroulnesse and delight of malicious faends and wicked men to worke mischief, who notwithstanding can do nothing further than leaue is graunted them. To slea the third part of men. That is to wit, all the reprobates, and obeyers of Antichrist, which are not sealed with Gods spirit, those shall Antichrist leade out of the way that they may die in their sinnes by the iust iudgement of God. Notwithstanding, there are that referre this thing to the godly, whom Antichrist shall therfore put to death, because they haue not receiued his marke. ^{A.} But the other exposition is the better, and it agreeth to the things that are spoken already in the fourth verse.

None that perishe but the Reprobates.

16. And the number of horsemen of varre vvas tyventie thousande times ten thousand: and I herd the number of them.

And the number of Horsemen of warre. ^{M.} Least any bodye may depend vpon the multitude of men, as though that were euer the best and surest way, he sheweth how ther be a great sort mo vpon Antichrists syde, than vpon Christs side. Twentie thousand times ten thousand. ^{2.} That is to say, two Millions of Millions, or twentie thousand Millions. ^{3.} For a Million conteyneth tenne thousande. Therefore like as by this figure of speeche, (bothe in Daniel. 7. c. 10. and also heretofore in the fifth Chapter and eleventh verse) there is betokened the exceeding and well nere innumerable multitude of those that waited vpon God: so also in this place is betokened the exceeding great and in manner innumerable multitude of warlike souldiers that serue vnder Antichrist, in whome he reposes

Of depending vpon multitude.

h.

seth

The Papists
being deuiled
among them-
selues, ioyne
whole togie-
ther agaynst
Christ.

In exhortatio
to warrenesse &
steadfastnesse.

seth all his strength and assurednesse. ^o And although that all these be commonly or rather continually at oddes among themselves: yet notwithstanding when it cometh once to making warre ageynst the worde of the Gospell, they come forth all wyth one mynd to destroy all the godly. And marke howe John mencioneth not here, that he saw any byddes on the horses heades. Whereby is ment, that the enemyes of the truth are forced by the spirit of Satan wyth a certayne vnbydded louenesse and mischeuousnesse, so as they shamelesly set Diuines heartes on fire ageynste the Gospellers. They cleare their eyes with the antiquitie of their decres, they face them wyth the multitude of their partakers, they alledge the authoritie of their Counsells, and what is it that they doe not to dazle men's eyes? And I herde the number of them. John hath added this for y more certentie: where by he ment to warne all men to put themselves in a readinesse, to fyght manfully, and to set themselves ageynst the ministers of Satan. ^m As if he shoulde say, you that fyght ageynst Antichrist, it standeth you in hand to be circumspecte not only bicause the power of the Deuill being now let loose is wored stronger ageynst the Church, than it was afore: but also bicause his armie which shal fight ageynst you, is more increased: & this armie is not onely increased, but also is all of horses, which are much stronger than footemen. For like as a horse is better than any other beast for the battell: so is the Diuels host gathered together, not of the rascall sort of men, but of the pates of the Church, as of Antichrist the Pope, & of other Bishops, & of such as call themselves religious men. ^o Yet is there is no cause why the hartes of the faithfull should faile for all this multitude of enemies. For although Christs aduersaries were many more, yet will it come to passe that they shall be made his foie & sle every one of them. ^{psal. 110. a. 1. & 1. Cor. 15. c. 25. & Heb. 1. c. 13 and 2. b. 8. ^a} And therfore the godly must assure themselves of the victorie. For he that fighteth for them, or rather in them, is greater than he that fyghteth for the

world

world. ¹ John. 4. a. 4. Also euery planting that my heauenly father hath not planted, shal be plucked vpon by the rote. ^{Matth. 15. b. 13.} But the righteous shall shine as the Sunne in y kingdome of their father. ^{Matth. 13. f. 43.}

17. And so I sawe the horses in a vision: and they that sat vpon them, had Habergeons of fyre, and of Iacint, and of brimstone: and the heads of the horses were like the heads of Lyons: and out of their mouth vvent fyre, and smoke, and brimstone.

And so I sawe the horses in a vision. ^m He speaketh of the horses, but yet he doth first describethe the ryders of them, saying. And they that sate vpon them had Habergeons of fyre. ^s By these things he betokeneth hard heartes kindled moreouer wyth yre and furie, suche as the armie of Antichrist beareth towarde the godly. ^a For what is there to be founde in them but crueltie, wrath, couetousnesse, wrongfull dealing, malice, and vngodlynnesse? And of Iacint. The Iacint resembleth a mynde boyling yea and breathing out the smoke of enuie and spytefulnesse. ^o Also by this terme are betokened counterfeit Charitie, Hypocrisie, Couetousnesse, and Ambition: for the Iacint resembleth the saynt colour of the skye. And of Brymstone. ^m Brymstone betokeneth the nourishment of wrath and outrage, and also the stinck of vyces and of workes contrarie to Christ. John then doth vs to wit, that Antichrists armie is packed together of men y be yreful, lecherous, proud, ignorant of y scriptures, couetous, glutenous, & intangled in all other sins: wher vpon foloweth euerlasting punishment, which is continual fyre, smoke, & stincke. And the heades of the horses were like the heads of Lyons. ^s By y riders vpon the horses he had shewed, that Antichrists host is terrible, & now he sheweth the same by y horses themselves. The vse of horses in battell, is to giue speedie & soe in charge vpon the enemy. And herewithal matcheth fiercenesse also, in that they haue heads like Lyons: neither wanted they force to any, as he sheweth

S. ij.

Matth.

The merciles
and furious
hartes of the
papists.

Their spytful
and cankered
enuioufnesse,
ambition, hy-
pocrisie, coue-
tousnesse, yre, &
bitiousnesse.

The terrible-
nesse of Anti-
christs host.

Marlorats exposi. on the

Counterfeite
curtsie.

The first ma-
lice, smoke tra-
ditions, & stun-
king fleshli-
nesse of the
Popists.

Moreover it is to be noted, that in the plague of the Crickets he saue they faces to be lyke mennes faces: and here he sees faces lyke Lyons. For the Heretikes, the Disciples and claubacks of Antichrist, pretende some shewe of courtesie: but as for these foresayd Ministers of Antichrist, loke what they teache by sayings and Ceremonies ageynst Christ, that do they also (as much as in them lyeth) constreyn others first to confesse it: imprisoning, kylling, excommunicating, and chasing away as many as withstande them in defence of the truth of the Gospel. And therefore he addeth. And out of the mouth of them went fyre, and smoke, and Brimstone. He sheweth that the beie horses are no lesse armed to the destruction of most men, than the ryders themselves. In the Popishe constitutions there seemed a whyte to be some shewe of equitie and reasonable order. But at length they have turned all into excellyue crueltie, & are readie with open mouth to deuour as mange as followe the simplicitie of true doctrine. And being dyuen by the spirite of Satan, they spit out the fyre of malice, the Smoke of vanitie, and mennes traditions, and the bymstone of stinking fleshynesse and cursed doctrine.

18. And by these three plagues vvas slaine the thirde part of men, that is to say by fire, smoke, and brimstone vvhich proceeded out of the mouthes of them.

And by these three plagues was slaine. &c. He meaneth that such as men be sicke is the
19. time. an exceeding great multitude of men shall be corrupted and slaine with the pestilent poyson of the doctrine of such maner of deceiuers. Vvhich proceeded out of the mouth of them. For as much as they haue a corrupt minde and conscience, they bring forth nothing but that whiche is stinking and corrupted. For of the aboundance of the heart the mouth speaketh. Math. 21. c. 34.

19. And

Reuelation of S. Iohn.

139

19. For the povver of them is in their mouthes, and in their tayles. For their tayles are like Serpents, hauing heads: and by these do they anoy.

For the power of them is in their mouthes. They hurt with their mouthes, first by teaching blasphemous doctrine, secondly by confirming the same with lying signes, thirdly by laying heresie to the charge of those that speake ageinst them, finally by thundering out the horrible sentence of excommunication, and lastly by deliuering them by to the secular power to be punished. And in their tayles. By these tayles are ment the ministers, fauourers, Disciples, and flatterers, of Antichrist. For suche men are wont to be venemous, and subtle, and they labour by all meanes to hinder the course of the Gospel, according as a man maye see vnder the Popes dominion, where all men from the most to the least imploy their trauell to quench the light of the Gospel utterly. For their tayles are like Serpents. That is to say, they be alwayes creeping about, to heape together worldly gods. Hauing heads 4. By reason of their riches they are promoted and made iudges and heades of other men. And by these doo they anoy. What is to saye, they practise to oppresse the faythfull and goodly. For the tayles of Antichrist are the Bishops officialls, Commissaries, Deanes, Registrers, Chauncelers, Doctors, and Sommeners, which are lyke vnto venemous serpents, poysoning most men wyth they lewde examples and doctrines, although that in manie likelyhoodes they pretend themselves to be pure.

20. And the rest of the men that vvere not slaine by these plagues, repented them not of the vvorke of their handes, that they should not vvorship diuels, and images of Golde, and of siluer, and of brasse, and of stone, and of vwoode, vvhich can neyther see, nor heere, nor vvalke.

19. 19.

And

How the Pa-
pistes hunte
with their
mouthes.

The ministers
fauourers, dis-
ciples and flat-
terers of An-
tichrist.

Who bee the
tayles of An-
tichrist.

Marlorats exposit. on the

Falle Chy-
rians.

And the rest of the men &c. ^MThys place may bee expoun-
ded two wayes. first of the infidells who haue not bin sedu-
ced by Antichrist, and yet continue still in the Idolatrie and
vanitie that they haue learned of their fathers. And secondly
of those which though they cleaue not to the vntoward doctrine
of Antichrist, but wil be taken for brothers and Gospellers;
yet do they not chaunge their olde behauiour into the better,
neither amende they in daie, the things that they had haui-
ted before they knewe Christ: but make Christianitie an oc-
casion of fleshly libertie. Such are Christians but in tytle
only, for whose sake the name of God is blasphemed among
the heathen, and the doctrine of the Gospel is ill spoken of a-
mong the unskilfull, as though Christ were the minister of
sin. Against these writeth James at large in the fourteenth
verse of his second Chapter.

21. And they repented them not of their murders,
nor of their witchcraftes, nor of their whoredome, nor
of their stealing.

The ende of
our calling is
holynesse.

And they repented them not of their murders. ^AThe ende of
our calling is, that by walking in newnesse of life, we should
please God through faith. Therefore if a man be in Christ, he
is a new creature. 2. Cor. 5. d. 17. Contrariwise if a man haue
not the spirit of Christ, he is none of his Rom. 8. b. 9. Then let
no man hereforth flatter himselfe for hauing neuer so great
knowledge of the Gospel: but let him confesse Christ earnest-
ly, who sayth, not euery one that sayth vnto mee Lord Lord
shall enter into the kingdome of heauen, but he that doth the
will of my father which is in Heauen. Math. 7. c. 21. And the
will of God is this, euen that we should be holy: 1. Thes. 4. a. 3.
that by doing well we might stop the mouthes of foolish and
ignorant men. 1. Petr. 2. c. 15. To bee shorte, he that knoweth
how to do well and doth it not, is hilde bounde in his sinne.
James. 4. d. 17.

The

Reuelation of S. Iohn.

140

The tenth Chapter.

And I sawe another mightie Angell come downe
from heauen, clothed vwith a Cloud, and a Rayn-
bowe vpon his heade, and his face vvas as the Sunne,
and his feete as pillars of fyre.



And I saw another mightie Angel. ^AIn this place Christ is als-
Iohn declareth, that the preaching of the Gos- wayes present
pell (the force whereof is knowen to none but in appling the
to the chosen) must goe before the last iudge- saythfull.
ment day: and also how the mysteries of Gods
worde must bee delt forth faithfully, by those that haue recey-
ued them at the Lordes hand. ^MAfter he hath set downe a
description of Antichrist and his members: least the faithful
hauing discouraged through impatience myghte giue ouer
they: seighting againste Antichrist and his members: all
the godly are here warranted, that Christes speciall succour
is present with them in due season: to the consideration
of the power whereof, they maye bee comforted spiritually,
and made strong ageynst the pestilent opinions, where with
most men shall bee deceyued. ^SMoreover by the description
of this Angell, it appereth that he is the Angel of the attone-
ment, the Angell of the Couenant, yea and euen that An-
gell of great wysedome, oure Lord Iesus Christ. Whom
Iohn dothe therefore call myghtie, because it was he that
shoulde ayde the godly ageynst the vngodly and cruell op-
pressers. This is that Lord strong and mightie, the lord that
is mightie in battell. Psal. 24. c. 8. to whō all the gates of po-
wer of hell must of necessitie giue place. For he is that stout
champion and stronghanded Dauid which plucketh his sword
of Goliath out of his hand, and strippeth Satan out of all his
armour: during whose protection of the Church, all things are
in safetie. Come downe from heauen. We knowe that Christ
shall
Christes com-
ming downe is
a cloude.

S. iiii,

shall

Marlorats exposit. on the

shall come downe from heauen to iudge the quicke & the dead, according to the charge committed vnto hym, lyke as it is wrytten in the Acts, 1. b. 11. and 3. d. 21. and 10. g. 42. & 17. g. 31. and 24. g. 26. and Phil. 3. d. 20. and 2. Tim. 4. b. 8. Clothed with a Cloud. According to y^e which he sayd to the high Priest & the standers by: Henceforth ye shall see the sonne of man coming in the cloudes of the aire. Math. 26. f. 64. And there appeared a Cloud vpon the Mountaine when he ascended into heauen. Act. 1. b. 9. And a Rainbow vpon his head. ^{M.} The Rainbowe vpon Chyestes head signifyeth, that onely for his sake the heauenly father is at one with vs, that is to wit, when we fasten our eyes vpon him by faith, wherthroughe we be safe from the wrath to come. Ecce. 9. b. 13. and Math. 3. b. 7. & 17. a. 5. and Rom. 1. a. 5. and 1. Tim. 1. a. 1. and 1. John. 2. a. 12. And his face was as the Sunne. ^{S.} May rather bryghter than the Sunne. For in as much as among things created nothing is moze beautifull and pleasant than the Sunne: the Scripture is wont to betoken the greatest bryghtnesse and sweetnesse that can be, by the similitude of the Sunne. Here vpon Zacharie sayde, The day spring of Myrrer from an hyghe bath visited vs to giue light to them that sit in darknesse and in the shadowe of death. Luke. 1. g. 78. 79. ^{A.} Howbeit lyke as the Sunne is cheereful and lxxsome to suche as haue sounde eyes, and contrariwise to such as haue sore eyes: euen so the glorious coming of Chyist vnto Judgement, wyll bring incredible comfort to the goodly, & strik the vngodly in exceeding feare. ^{S.} For he that doth euill hateth the lycht, John. 3. c. 20. And then will the Lorde bring the things to lycht that were hidden in darknesse, and disclose the secretes of all hartes. 1. Cor. 4. a. 5. Truth shall put vntruthe to shame. ^{A.} By reason wherof, the vngodly (as much as in them lyeth) dzyue the day of the Lorde a great way off: but the goodly wishe for Chyestes coming with seruent desire, and long wonderfully for it. 2. Timothe. 4. b. 8. for thus doth Chyist bespake them: when these things begin to come to passe, looke vp and lift vp your heades,

Rainbowe.

The glory and bryghtnesse of Chyestes coming to iudgement.

Reuelation of S. Iohn. 141

heades, for your redemption with my blood. Luke. 21. f. 28. Also, beholde I come shortly, and my rewarde is with mee, to geue vnto euery man according to his worke. Hereafter 22. c. 12. Why then are the saythfull asfayde, seeing they haue gotten so mercifull and fauourable a iudge? He will set them at his righte hande, and call them to the kingdome prepared for the from the beginning of the world. Math. 25. 32. Yea and he will make them sit downe at the table, and he him selfe will go by and downe and serue them. Luke. 12. e. 37. And his feete as pillars of fyre. ^{S.} In pillars is strengthe, in fyre is trampling, and in fyre is consuming or wasting. ^{A.} Euen so, Chyist being girded with strenght, shall make all his enemies his fote-stole, and at length thrust them downe into hell fyre by the seruice of his Angels, wherby we gather, that it is a dreadfull thing to light into his hands. Heb. 10. f. 31.

It is terrible to lighte into Gods wrath.

2. And he had the booke open in his hande: and he set his right foote vpon the Sea, and his lefte foote vpon the Lande.

And hee had the booke open in his hande. ^{S.} It is only Chyist that is able to open the mysteries of the Scriptures vnto such as he vouchsafeth that gifte vpon, according as it is wrytten: Then did he open their wittes, that they might vnderstande the Scriptures. Luke. 24. g. 45. ^{A.} And agayne, did not our hart glowe within vs whyle he was talking with vs by the way, and opened the Scriptures vnto vs? Luke. 24. e. 32. ^{S.} And wheras this booke is now sayde to be open, which heretofore was shut and sealed: it signifieth, that there shall be greater knowledge of Gods mysteries in these last tymes, than hath been in former times. Which thing we see to be fulfilled now a dayes, if we be not wilfully blinde. For some of the saythfull sorte, and specially of the teachers, are euery where so endued with the benefite of Languages, and other gracious gifts of the holy Ghost, that the holy Scriptures be handled by them bothe moze purely, and with greater edifying, ^{A.} than

Chyist onely giueth knowledge.

The greater knowledge whiche God poureth out in these latter tymes.

S. v.

cuer

Marlorats exposit. on the

The publi-
shing of the
Gospell thro-
ugh all Na-
tions.

And nowe
(thanked be
God) it hea-
reth it more
abundantly
than euer it
doyd.

eruer they were afoze, sauing the tyme of the Apostles, by whose trauell and ministerie this heauenly and holy treasure is come to our handes. And hee set hys righte foote vpon the Sea. ^{6.} To set the foote, is nothing else but to subdome others vnto one. ^{5.} By this then it is mente, that befoze the laste iudgement day, the Gospell of Chzistes kingdome shall take place bothe by Sea and by Lande, and so Chzist shall reigne very largely. For lyke as the Apostles being at the first as yet somewhat weake, preached onely in Jewry, and afterwarde when they were become stronger, departed from thence to preache a farre off to the Gentiles: (Marke. 16. c. 15. and Act. 13. a. 3.) euen so in these latter dayes, the lighte of the Gospell shined but in a certaine, and those very few places: but at the length it passed into diuers countreys of the world, and dayly beginneth to be preached abzoade publikely in every place, where it seemed to be buried afoze. Where all Ger- manie hath receyued it. ^{4.} Englande heard it for a time, and it bursteth forth dayly into diuers parts of Fraunce: and yet we will let passe the Realmes that be farre distant from vs, and the countreys vnkowne vnto vs, which are inlightened with the beames of this light. ^{6.} For lyke as the knowledge of God came first to the Hebrewes, then to the Grekes, and afterwarde to the Latines: Euen so, now (to the ende that the last may be made the first) the holy Gospell of Iesu Chzist is reuealed agayne to the Latines, and shal come to the Grekes, and lastly to the Hebrewes, that all Israel may be saued. And his left foote vpon the lande. ^{4.} Forasmuche as commonly the whole world is wont to be betokened by the termes of Sea, and land: this partition signifieth nothing else, but that Chzistes kingdome shal be spzed out farre and wide.

3. And he cried out vwith a loude voyce like as vwhen a Lyon roareth: and vwhen he had cryed out, the seven thunders spake their voyces.

And

Reuelation of S. Iohn.

142

And he cryed out. &c. ^{3. 6.} Chzist the Lyon of the trybe of Juda rored for hunger, to pray, bothe vpon the Jewes, and vpon the Gentiles: according to Jacobs propheticall. Ge. 49. b. 9. And in another place it is sayde, The Lord will roare from out of Zion. Amos. 1. a. 2. Also, when the Lord roareth, who will not be afrayde? Amos. 3. b. 8. That is to say, the Lord God hath spoken, who will not preach? The roaring of the Lion then, is the preaching of the gospell, at the comandement of Chzist, ^{4.} who hath sayd, That which I haue sayd to you in the darke, speake you it in the light: & that which you heare in your eare, preach it vpon the house toppes. Mat. 10. c. 27. Also, preach ye the Gospell vnto all creatures. Mar. 16. c. 15. And, I wil giue yee a mouth and wisdom which. &c. Luk. 21. c. 15. And we reade that vnto Paule it was sayde, Be not afrayde, but speake and spare not, for I am with thee. Act. 18. c. 9. Where vpon also Luke reporteth that the Apostles did with great stoutnesse beare recorde of the resurrection of our Lord Iesus Chzist. Act. 4. g. 33. And in another place he writeth, that Felix the president trembled when Paule discoursed of Justice, and temperance, and of the iudgement to come. Act. 24. g. 26. Also this roaring of the Lion may betoken the terriblenesse, wherethrough the wicked are put in feare at the coming of Chzist. For he will not leaue the contempt of his worde unpunished, but will poure out his wrath vpon the rebels and stubborne, barked, vntill they be vtterly consumed. And when he had cried out. &c. ^{6.} He meaneth that there were many preachers of the worde stirred vp, which should with inuincible constancie re- proue Kings & Princes, couince the people of vnbelofe, & tell the dreadful iudgement of God vnto all men, as well great as small, except they amended all of them betymes. For Thunder betokeneth iudgement, rebuking, and terroz. Psal. 18. b. 14. & 29. a. 3. & Esai. 29. b. 6. And in this place Iohn seemeth to giue an inkling (although somewhat priuily) of the destruction of the Romane Empire which at that time bare the souerainie: in stead wherof the wickednesse of Mahomet and the Pope should

that is ment
by Chzistes
roaring.

Thunder,

The destruc-
tion of the Ro-
mane Empire.

Marlorats exposit. on the

should succede. Which selfe same thing is betokened by the little horne in Daniell. 7. c. 8. And hee purposed not to write of these matters any openlier at that time. Like as the Apostle also (in many mens iudgement) wryteth of this matter somewhat darkely and riddlelike. 2. Thes. 2. a. 3. notwithstanding, Lactantius in the .xv. chapter of his .viij. booke of diuine ordinances, wryteth the decay of that Empire in expresse words. Which thing wee see is come to passe at this day: and time the assuredest discoverer of things to come, hath brought this truth to light.

4. And vwhen the seuen Thunders had spoken their voyces, I vvas about too vwrite them: and I heard a voyce from heauen saying vntoo mee, Seale vp the thinges that the seuen Thunders haue spoken, and vwrite them not.

God reuealeth
his secrets to
whome & when
he listeth.

And when the seuen Thunders. &c. ^{A.} John reporteth not what these seuen Thunders spake, because he was forbidden by the Angell, saying: Seale vp the things that the seuen Thunders. &c. So also is Daniell commaunded to seale vp the things that he had seene in vision concerning the last times, and the kingdome of Antichrist, and to close vp his sayings. Dan. 8. g. 26. wherby we learne that God reuealeth his secrets & iudgements to whom & when he thinketh good. For the worlde is wont to conser all things to the worlde. Wher vpon it cometh to passe, that God hath reserved many things to him selfe, and discloseth them not vnto men afozehand: first by reason of the weaknesse of the Readers, as it is said in Heb. 5. d. 12. Secondly, for auoyding the shouthfulness of those that are to come: and thirdly, for the contempt and blasphemie of the unbelieuers, according to this saying of our Sautour, Giue not the thing that is holy vnto dogges, neyther cast yee your pearles befoze swyne, least peraduenture these trample them vnder their feet. &c. Math. 7. a. 6. Therfore let no man presume to vtter or expounde the thing which the Lord ment to kepe secret

Reuelation of S. Iohn. 143

secret to himselfe. Only let vs marke in this place, that the Lord will be aduenged vppon all the despisers of his worde, with horrible punishment: ^{A.} according as it is wrytten in. 2. Thessal. 1. c. 8. & 1. Pet. 4. d. 17.

5. And the Angell vvhome I saw standing vppon the sea and vppon the lande lifted vp his hande vntoo heauen.

And the Angell whome &c. ^{G.} This prophesse agreeth wth that whiche is wrytten in Daniel. 12. c. 7. if euery thing be marked narrowly. In Daniel, he that sweareth standeth vpon the Sea: and here he standeth both vppon Sea, and land. Lifted vp his hand vnto heauen. By this manner of speaking, is expresse the manner of swearing. And this old Ceremony was very fit to expresse the force and nature of an oth. For by lifting vp our hand to heauenward, we shew that we call God to witnesse, and to vengeance if we be false. ^{A.} But great is Christs forbearing towards vs, sith he stricketh not to swear vnto vs to the intent to assure vs of the faithfulness of his sayings. So also hath it pleased God to swear diuers times. Heb. 6. d. 17. & Gen. 22. c. 16. & Psal. 110. a. 4. & 132. c. 11. This place seyghteth against the Anabaptists, who grounding theselues amisse vpo these words of Christ, swear not at all Math. 5. e. 34. keepe a great coyle, as though Christ had vtterly forbiddē men to swear for any maner of cause: whereas his purpose was but to cal them backe again to the right rule of the law. The Iewes had certaine crosse and indirect manner of othes, and when they sware by heauen, by earthe, or by the Altar, they counted it almost for a thing of nothing: and according as one vice tolleth on another, vnder this coloure, they bare themselves in hande, that they did the lesse dishonour Gods name. This fault of theirs both Christ encounter, declaring that they must not swear after this maner or that, as by heauē or by earth. &c. Wherby we gather that the percell at all must not be referred to the

Of othes, and
in what wise
it is lawfull
to swear.

to the substance of the oth, but to the manner of it: as if he had sayde, ye shall not sweare by this thing or by that thing, directly nor indirectly. For else it had bin superfluous to haue reckened by the particular kinds of swearing. And therefore the Anabaptists bewray as well their desire of quarelling, as also their grosse ignorance, when they inforce a worde or swayne so waywardly, and ouerpasse the whole substance of y^e matter with their eyes shut.^A Also Christ speaketh there of mens dayly businesse, bargaines, and talke, where swearing is not necessary. But in needefull cases we are not only permitted to sweare, but also commaunded, yea even of God himselfe. Deutero. 6. b. 13. and. 10. d. 20. We must sweare in truth, iudgement, and righteousness as the Prophet saythe, Jeremy. 4. a. 2. For an oth is a holy calling vpon the name of God: and Gods name is taken in bayne mo wayes than by miswearing.^C And therefore we must abstayne from all superfluous licentiousnesse of swearing. For Christs meaning was nothing else but that all othes are vnlawful which dishonour Gods holy and reuerend name by any manner of abuse. But if iust cause require to sweare, we must sweare.^B For if it be to the aduancement of Gods glory, to the assurance of a sound and substantiall truth, or to the weale of our neighbour, then is it lawfull to confirme doubtfull cases with an oth. After this manner did Paule sweare. Rom. 1. b. 9. and. 2. Corin. 1. d. 23. and after the same manner sware Christ John. 5. c. 24. 25. and 6. 32. 53. and in many other places. Also God himselfe sweareth by himselfe. Hebrewes. 6. c. 13. and d. 16. Wherefore if we will sweare aright, let vs follow the sober and reuerent dealing that was to be seene in Christe and his Apostles.

What an othe is.

6. And he sware by him that liueth for euer and euer, vvhich created the heauen and the things that are in it, and the earth and the things that are in it, and the Sea and the things that are in it, that there shall be no more time.

And

And he sware by him. &c.^A Christ sweareth by himselfe, because he hath none greater to sweare by: and therewithall also he declareth himselfe to be God, according to this saying, he dyeth not any more. Rom. 6. b. 9.^A And behold I am aliuie for euer more. Wherefore. 1. d. 18. Vvhich created heauen. By this he doth vs to wit, that he himselfe is Lord of all thyngs, and hath all these things at his commaundement: like as he saith in another place, All power is giuen vnto me both in heauen and earth. Math. 28. d. 18. That there shall be no more time.^C In the prophetic of Daniel it is written for a tyme, and times, and halfe a time. And when the scattering of the hosts of the holy people is fulfilled, then shall all these thyngs be fulfilled. Dan. 12. c. 7. Some make a reasoning here, about the ceasing of time after y^e general iudgement: but that is to no purpose. For in this place Iohn meant nothing else, but y^e the Lordsware (y^e is to say determined by vnhangeable decree & everlasting purpose,) that there shall be no more time of persecutiō after y^e voyce of the sixth Angel like as afore, because Antichrist & al y^e wicked shal then be quite done away.

7. But that in the dayes of the voyce of the seuenth Angell, vvhē he beginneth to blowe his trumpet, the mysterie of God shall be finished, according as he hath told vnto his seruants the Prophets.

But that in the days. &c.^A In this place is betokened y^e time Gods laste of Gods iudgemēt. The mysterie of God shal be finished.^M That iudgement is to wit, the last and generall resurrection, the rewarbing of the saints, and the perfect fulfilling of al the Scriptures. Of which mystery Paul writeth largely. 1. Cor. 15. g. 51. & 1. The. 4. d. 16. According as he hath tolde to his seruants the Prophetes.^M Who doubtlesse haue prophesied of both the commings of y^e Lord. Therefore loke how sure we be that y^e first is already past: euē so certainly do we know by y^e saying of y^e Prophets, y^e the other is hard at hād. Moreouer we see here, how Iohn in this booke writeth things agreeing with y^e Prophets. For he

Marlorats exposit. on the

he hath reueled the things that concerne the kingdomes as well of Christ our Sauoure as of Antichrist the destroyer, not only to John alone, but also to other holy Prophetes: howbeit that we by reason of our owne dulnesse and the un- luckynesse of our age, do in no wise geue heede vnto them.

8. And I heard a voyce from heauen againe talking with me, and saying: Go and take the booke that is open, out of the hand of the Angell that standeth vpon the sea, and vpon the land.

Knowledge
must be sought
at the hands
of Gods mi-
nisters.

And I herd a voyce. ⁶ Consequently in the person of John, here is shewed the modestie of the goodly, who being not as yet endued with the true vnderstanding of the scriptures, are counseled to take the booke out of the hand of the Angell: that is to say to seeke the exposition and interpretation of them at y^e hands of Christs faithful ministers, whose charge it is to teache and instruct and patiently to beare with the weake, according to the sound iudgement of the scripture: Like as it is written of the priest, The lippes of the Priest shall keepe knowledge, and they shall seeke the law at his mouth. For he is the messenger of the Lord of hosts. Malach. 2. b. 7. ⁶ As for those that disdain to demand of the ministers of Gods word, the things that pertain to their owne saluation: they liue like brute beasts, and maliciously despise gods benefyts offered vnto them. Take the booke that is open. ⁷ God quickeneth by our slownesse, and gently allureth vs to the knowledge of his mysteries: but we must firste acknowledge and confesse our owne weakenesse, before we can be able to conceyue his sacred mysteries.

9. And I vvent to the Angell, saying vnto him that he should giue me the booke. And he sayd to me, take the booke, and deuoure it: and it will make thy belly bitter: but in thy mouth it shall be as sweete as hony.

10. And

Reuelation of S. Iohn. 145

10. And I took the booke at the Angels hande, and deuoured it, and it was in my mouth as sweete as hony: and when I had swallowed it downe, my belly became bitter.

And I went to the Angell. ⁸ John refuseth not the benefite that is offered him, he allegeth not his owne weaknesse, he puts no doubt that perchance he shall not obtaine it: but per- ceuyng himselfe to be counseled by God, he demaunded the Booke of the Angell. Euen so as ofte as God calleth vs to the partaking of his benefites, we must reuerently and soberly receyue the things that his fatherly liberalitie offereth vnto vs, except we will be counted double vnthankfull. Therefore let them see what answere they can make vnto Christ, who leauing him, do with diuelliſhe superstition runne vnto dead Sainets, or rather to dumbe stockes and Idols, when they woulde obteyne any benefite. For it is not for nought that Christ hath sayde, Come vnto me all ye that labour and are beaue laden, and I will refreſhe you. Mat. 11. d. 28. Also, he that cometh vnto me shall not hunger, and he that belongeth in me shall not thirst for euer. John. 6. d. 35. Also, if any man thirst, let him come vnto me and drinke. John. 7. f. 37. If ye aske any thing of the father in my name, he will giue it you. John. 16. c. 23. And S. James sayth, If any of you want wis- dome let him aske it of him that giveth, namely of God, who (I say) giveth to all men freely without rebaying: and it shall be giuen vnto him. James. 1. a. 5. And he sayde vnto mee, take the booke. Like as John durst not demaunde the booke before he was bidden by the Angel: so now being commaunded and aduised to aske it, he asketh it boldly & obtayneth it, to the intent we may know that God allureth vs not to deceiue vs. ⁹ Hereupon are these sayings of Christ, Aske, and ye shall receyue; seeke, and ye shall finde: knocke, and it shall be opened vnto you. For euery one that asketh receiveth. Mat. 7. c. 7. 8. And deuoure it. ⁹ The proprietie of the worlde must be deuoured.

All benefites
and all good
things must
be sought for
at Christs
hand only.

God disapoints
not any
good petition.

To deuoure.
marked.

The right re-
ceiving of
Gods bene-
fices, and spe-
cially of his
word and sa-
craments.

The force of
Gods worde
in the munde
of the faith-
full.

marked. To Devour is to eat with a greedy appetite, and to digest it hastily in the stomacke. After the same maner we open the mouth of our will, to be made partakers of Christs benefites, and refreshed with spirituall fode. We therefore is said to eat the book, which being bathed with the spirite of God, is able to understand the things that God himself commaundeth in his word. But the scripture is not to be overpassed or averred slightly, neyther is it to be credited onely as a bare storie: but it must be written in the bottome of the hart and in the verie bowells, so as it maye not lightly slip oute, or be quenched in vs. John then is willed to reade, consider, and understand it advisedly, and to lay it by deeply in his mynd. The like thing haue we in Ezechiel .3. a. 1. 2. 3. And it will make thy belly bitter: but in thy mouth. &c. ^B That is to say, when thou shalt haue receiued it, thou shalt be delighted with the sweetness of the heauenly word and hope of the promised saluation, and with the pleasantnesse of the heauenly ryghteousnesse: but at length thou shalt finde bitterness, when thou beginnest to preache the same vnto others. ³ The is there expressed here the nature and force of Gods worde in the myndes of the godly. For vnto the godly it is sweete and sauerie as honnie, according to thys saying, howe swete are thy sayings to my throte. &c. Psal. 119. 103. Pruerthelesse like as honnie or mede maketh ones belley to swell, and seeketh way out ageine: euen so Gods word being well weyed and vnderstode, breaketh bpward, and cannot be hild down. Whereupon the Prophete saythe, My hart breaketh out into a good matter. Psalm. 45. a. 1. Also, I haue beleued, and therefore haue I spoken, Psalm. 116. b. 10. Also, we beleue, and therefore do we speake. 2. Corin. 4. c. 13. So did Elihu also complaine of the aking or swelling of his belley by reason of Gods worde which he had receiued, Job. 32. d. 18. 19. And lyke wise Ieremie. 4. e. 19. Also Paule, who is to me, (saith he) if I preach not the Gospel. 1. Cor. 9. c. 16. Also it maketh the hartes of the godly to irne, when they see it despised and blasphemed: lyke

lyke as Dauid saith, It irked mee to see the transgressors, because they kepte not thy sayings. Psal. 119. 158. And likewise when persecutions are layde vpon men for the word. ^A For all that will lyue godlyly in Christ Iesu, must suffer persecution. 2. Timo. 3. c. 12. Howe if sundrie persecutions light vpon all those that loue and folloze Gods word: how much more shall they light vpon them that teache others, and vpon the ministers of the verie word? Whereupon Christ sayde to his Disciples. Seeing they haue persecuted mee, they will also persecute you, Iohn. 15. c. 20. And I tooke the booke at the Angells hand. ^A John obeyeth the counsell of the Angell, for he taketh the booke and deuoureth it: that is to say, he marketh aduisedly what the Lorde willet him to do. And it was in my mouth as sweete as honnie. For the darker that any prophesie is, so muche the pleasanter is the meaning of it when it is manifestly opened. And when I had swallowed it downe. &c. ^A See the verse going afoze.

Obedience to
Gods com-
maundment.

11. And he saide vnto mee. Thou must prophesie again among many people, Nations, & tungs, & kings.

And he saide vnto mee, Thou must prophesie again. ^A What giftes so euer the Pastours and ministers of Gods worde receiue, the same must also serue other mennes turnes. In respect whereof Christs ministers are called the Stewards or dealers for the of Gods secretes. 1. Corin. 4. a. 1. John therefore is in this place commaunded, to bende his mynd stoutly and lustely to the preaching of the Gospel. And by the percell Ageyne, we gather, that this holye man had already employed his trauell in the same charge. Notwithstanding for as much as the weakenesse of our fleshe is great: it must not seeme strange, though he be estone by this commaundment put in mind to go through with his race cheerfully, for truly he had sene and herd manie things, which would not please a great soyt, and specially the great men of this world. Wherefore to the ende he might lay aside all feare of men, and fulfill his duetie stedfastly and vnfearfully, he is put in

God calleth
vpon his mi-
nisters conti-
nually to go
through with
their charge.

Lij.

mind

Marlorats exposit. on the

Who be able
ministers.

minde of it by God. After the same maner Clay and Paule
being already called to the ministerie of Gods word, are con-
firmed with new visions and commandements. Esai. 6. b. 9.
and Act. 18. b. 9. Among many people, nations, tounes, and kinges.
M. 7. d. Seeing that this prophetic so declared against Antichrist
shal be spred abroad, and the same therof heard of al the kinges
of the earth: see that thou neuer giue ouer the charge of prea-
ching agaynst Antichrist enisyned vnto thee, neyther for the
bitternesse of any persecution, no nor euen for death. It is to be
marked here, that no man is meete for the office of prophesy-
ing or preaching Gods worde, sauing be whome the Lord cal-
leth, and to whome he hath deliuered the booke: that is to say,
whome he hath decked with gifts necessarie to teache. Where-
vpon Paule intreating of the same matter, sayth: Such trust
haue we through Christ to Godwarde, not that we be suffi-
cient of our selues to thinke any thing as of our selues, but our
hablenesse commeth of God, who hath made vs able to mini-
ster the newe Testament, not of the letter, but of the spi-
rite. 2. Cor. 3. a. 4. For in that place he speaketh of his alone
seruice done to the Corinthyans, who by his preaching he had
made the Epistle of Christ, written in their hearts by the holy
Ghost, that is to say, he had made them true Christians. For
it is required in all teachers of the Church, that they be sent
of God, to the intente that the authoritie of teaching be not
grounded elsewhere than vpon God alone. For it is God that
worketh all in all men by his spirite. 1. Corinthy. 12. a. 6. See-
ing then that neuer any man can of him selfe become a pure
and fitte minister of the Gospell, and that none other do
rightly discharge the office of teaching, than suche as the Lord
rayseth vp, and furnisbeth with the giftes of his spirite: as
ofte as we see any scarcitie of god preachers, we muste
lyfte vp our eyes to the Lord of the Haruest, and desire him
to thrust forth workmen into his haruest. Math. 9. e. 38. For
how shall they preache vntill they be sente. Roma. 10. c. 15.
And doubtlesse the prayers of the saythfull shall not be
vnpoff

Reuelation of S. Iohn.

147

vnpoffable and superfluous as some lewde persons ima-
gine, who beare themselves in hand, that all things are done
by Gods absolute power, without any respect or regarde of
our prayers. Worthily also shall the vngodly perish, which
preferre slouthfull shepherdes before such as be painfull, or
which loue flatterers and turne away their eares from gods
truth, vnto the hearing of fables. 2. Tim. 4. a. 4.

The eleuenth Chapter.

And there vvas giuen vnto mee a Reede lyke a
rod, and it vvas saide vnto mee, Vp, and mea-
sure the Temple of God, and the Alter, and those that
vvorship therein.



And there was giue vnto me. A. Bicause heretiks
& Hypocrites shal be disproued by the prea-
ching of Gods worde. Antichrist shall stirre
vp exceeding sore persecutions ageinst the
godly in the latter tymes: in so muche as
there shall be verie greate scarcitie of god
Shepherdes in comparison of the deceyuers and flatterers of
Antichrist.ouerthelesse, although the Tyrantes seeke all
the wayes to the word to make cleane riddance of the de-
uout worshippers of God: yet shall the truthe of the Gospell
alwayes get the vpper hande: by reason whereof the elect of
God shall continually magnifie the Lord, whereas the Re-
probates shall be consumed wyth the rigour of Gods Justice.
A Reede lyke a rod. After that Iohn is instructed how great
the force of Gods worde is: commission is giuen him to
beare iudge, and discern the Church, whiche is the verie
Temple of God: accordyng to the doctrine of Paule who
saythe, The temple of God is holie, whiche is you. 1. Corin-
thians. 3. d. 17. and. 2. Corin. 6. d. 16. And first it is to be con-
sidered

The truthe of
Gods Gospell
shall alwayes
get the vpper
hande.

Of measuring
or meaning the
Church.

sidered that as ofte as the Lord purposeth to shewe his gracious goodnesse towarde any Citie, he is wout to commaund his seruautes to measure it after the maner of them that intend to reere some building. Ezech. 40. a. 5. & Zach. 1. d. 16. & 2. a. 1. 2. 3. hereafter. 21. d. 12. After this manner doth he bid John measure his Church: meaning that it shall no where be left by to the enemyes, although it be diuerse wayes troubled by them. And secondly, this measuring of the Church that ensueth, doth vs to wit, that the Ceremoniall seruice of Moses Lawe must be abolished out of hand, and a newe one ordeyned, that is to wit, such a one as shall consist in spirite and truth. For the Lord semes here to build a certeyne newe Temple and a newe Jerusalem. Therefore by the name of Temple is rightly vnderstode the Church, whych the faithfull Ministers of Christ must measure by laying the rule of Gods word vnto it, aduisedly considering whither any thing be done in it, whiche is not correspondent to Gods truthe. For all that beareth the name of Religion, is not by and by true and pure Religion: for it is certeyne that Antichristes springeuen out of the middes of the Church, and sit in the Temple of God. 2. Thess. 2. b. 4. These are betokened by the name of the Ruyze, as we shall see in the next verse. ^{5. 6.} And the true Church must be measured according to the heighth of fayth, length of hope, bredth of Charitie which extendeth it selfe to all men wythout exception, and depth of hir lowlynesse where through it humbleth it selfe vnto all men, yea euen vnto the vilest sinners, after the example of Christ. And the Alter. By the name of Alter some vnderstande Christ: of whom the Apostle speaketh to the Hebrewes. 13. b. 10. But more rightly do others vnderstand the seruice of God, lyke as it is taken for the whole seruice of God in manie places of the Scripture, by putting the parte for the whole. Then are the ministers commaunded to consider thoroughly, whither the seruice of God be true or counterfeite which they folowe that boaste themselves to be Christians. For we see the Papistes

The triall of
the true ser-
uice in the
Church.

Papistes glorie wonderfully of the lawfull seruice of God, by reason they haue learned their seruice of their forefathers. But the rule of Gods word should haue bene layde vnto it, that the lawfull seruice myght haue bene discerned from the counterfeite, which thing their great malicioulnesse and wilfull frowardnesse will in no wyse suffer to be done. And those that worship therein. For as much as there hath alwayes ben great store of Hypocrites in the world, and the chosen were neuer without reprobates intermedled among them. It is the dute of the Pastour, to put a difference betwixt them as nere as maye be, so as he gently seade, incorage, comfort, and cherishe the true worshippers of God with the word of his word: and cyle the residue vnto Gods iudgement seate, forgettelling them of their vtter damnation, not in his owne name, but in Gods: and also deale in suche wyse, that the vngodly (when they betray themselves to be vtter rebelles) may be hild short by publike authoritie, and caste out of the companie of all other men: according as is added immediatly.

Of discerning
true worship-
pers fro false
worshippers.

2. And the Quire vvhich is vwithin the Temple, cast out and meete it not: for it is giuen vnto the Heathen, and they shall treade the holie Ciue vnder foote tivo and fortie Monethes.

And in the Quire. &c. ^{8. AVG.} Some Greeke coppes haue. And the porche that is without the temple, cast thou out: and manie interpreters haue followed this translation, howbeit that the other seemeth to agree better. For the other doth vs to wit, y heretikes & hypocrites are not of the basest sort of me, but are counted as chiefe members of y Church: like as we haue the betokened by the Starre which Iohn sawe falling from heauen, heretofore. 8. 10. ^{9.} But if any man lyke better of the other translation, the meanyng will be, that Heretikes and Hypocrites are without the Church and not of the Church, albeit that they seme to be in the Church: according to this

Heretikes and
Hypocrites.

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Marlorats exposit. on the

this text, They went out from among vs, but they were not of vs: for had they bene of vs, doubtlesse they would haue a hidden with vs. 1. John 2. c. 19. For in as much as they be utterly without the true belæfe in God the father and in our saviour and Mediator Jesu Christ: they are neuer a whit better than the heathē, although that outwardly they communicate with the childe of God both in name & Sacraments, according as it is manifest by Mat. 7. c. 22. & 13. d. 30. & 22. a. 14. & 25. c. 32. Wherefore cast them out which are out already: that is to say, proue them to be gone out already, and that they belong nothing at all to the bodie of Christ. For Christ is not plucked from his owne spirit. Wherefore if a man haue

No regard to
be had of the
reprobates.

not Christ's spirit, he is none of his. Rom. 8. b. 9. And meete it not. That is to saye, comprise them not within the Lordes spiritual building, which can neuer decay, because y^e worker & mainteyner therof is euerslasting. Also he doth vs to wyl, that there is no regarde to be had of the reprobates, but for the electes sakes: lyke as Christ sayde of the Pharisees, Euerie planting which my heauenly father hath not planted shal be plucked vp by the roote. Let them alone, they be blind guides of the blind, Math. 15. b. 13. 14. Also, gyue not the thing that is holie, vnto dogges. Neyther cast your pearles before swyne, least perchaunce these trample them vnder foote, and the other turne vpon you and teare you in peeces. Math.

A description
of the pillars
of the Popish
Church.

7. a. 6. For it is giuen vnto the heathen. ^M That is to say, for they are become in all poyntes lyke vnto the unbelieuing Paynims, or rather are become worse than they, how great a countenance of hoynesse so euer they beare to the worldward. For they be gyuen vp to a reprobate mynde, they haue a heathenish, misbelæuing, and Turkishe hart, and a harte inflamed wyth the hatred of Gods word, they be godlesse, lawlesse, Couenantlesse, straungers from the Religion of God, and from the mynding of heauenly matters. Suche are the pillars of the Popishe Church, their Bishops, Pastors, and Doctors, who when they be con-
uicted

Reuelation of S. Iohn. 149

uicted to be Antichrists by Gods word, do let go all knowledge of God, and turning vnto horrible wodnesse, execute tyrannie against all the godly, according as is added immediately. And they shall treade the holy Citie vnder foote. Some refer this to the earthly Jerusalem, whereof Daniel speaketh. 9. g. 26. And whereof Christe saith in the Gospell, They shall fall vpon the edge of the sword, and be led away prisoners into all nations: and Jerusalem shall be troden vnder foote of the Gentiles, vntill the times of the Gentiles be fulfilled. Luke. 21. c. 24. All which things Josephus reporteth to haue happened to the Citie of Jerusalem, and to the Jewish nation: But it appereth that Iohn had a further respect, and that he hath comprehended the whole calamitie of both the Jerusalem by reason of a certaine neighborhood that is betwixt them, and specially the calamities of the last times vnder the reigne of Antichriste, wherein we see the Church to be oppressed with wonderfull tyrannie, and troden vnder foote by those which ought by all meanes to mainteyne it and defend it from enemies. For who knowes not that the Bishop of Rome, the Cardinalls, Bishops, Abbots, Monks, Canons and suche other Sacrifiers, haue conspired with one consente agaynst the true Church of Christ: who sees not they trayterous boldnesse? or who is ignorant of their practises agaynst the Gospellers? But Iohn putteth it in for a comforte, that the Church shall suffer and be troden downe by the wicked. Two and fortie Moonethes That is to saye, as long as the reigne of Antichrist shall endure, euen till the abomination of desolation come to an end, and the chylde of perdition be discovered, who shall then fynally be quite destroyed, when Christs kingdome shall be thoroughly stablished. For Antichrist began the mysterie of iniquitie, euen already in the time of the Apostles, according as Paule teacheth. 2. Thessalo. 2. b. 7. Neyther hath he ceased since that tyme: nay rather he will neuer cease, till he come to his full measure. Yet not,
L. v. withstan-

The persecu-
tion of the
Church by the
wicked.

Of the ende of
Antichrist, and
of his cruel
persecutions.

Marlorats exposit. on the

withstanding, in the meane while the faithfull are out of all doubt, that Antichrist and his members shall be destroyed, although no man be able precisely to foresee the very time of his destruction. ^a Truly John alludeth to the time that is mentioned in Daniel. 12. c. 7. ^a For thre yeres and a halfe make two and forty monethes. ^m But it is not for any of us (vntlesse perhaps he be taught by spirituall and speciall reuelation) to attempt to foresee the certaine time, least Christe send him away with his Apostles to learne soberer wit, and it be said vnto us, ^b It is not for you to know the times and instants which the father hath reserved to his owne power. Act. 1. a. 7. And againe, no man knoweth of that day and time, no not the Angells that are in heauen, nor the sonne hymselfe, but only the father. Mark. 13. d. 32. ^s By the way it is to be noted, first that Antichrists persecution shall be so cruell in the latter times, that all other may seeme nothing in comparison of that. For iniquitie shall abound so soze, that there shall no faithfullnesse appere almost any where, and charitie shall be key cold in many. Math. 24. a. 12. & Luke. 18. b. 8. And secondly that the same time of persecution shall be but shorte in comparison of Christs reigne which is endlesse. In consideration whereof, the Apostle sayth, the shourt continuance of our light affliction, doth wonderfully purchase vnto us an euerlasting weight of glory aboue measure, whyle we loke not at the thyngs that are sene, but at the thyngs that are not sene. For the thyngs that are sene, last but for a time: but the thyngs that are not sene, are euerlasting. 2. Cor. 4. d. 17. 18. And Peter said, wherein ye reioyce, being now afflicted for a shourt time in diuers trials, if neede be. & c. 1. Peter. 1. a. 6. Therefore it is to be noted, that in this place like as in many other, the number certaine is put for a number vncertaine. For the persecutions of Antichrist shall continue euen to the last iudgement day.

3. And

Reuelation of S. Iohn. 150

3. And I will giue vnto my two vvitneses, and they shall prophesie a thousand two hundred and threescore days, clothed in sackcloth.

And I will giue, & c. ^s By these words he sheweth the fewnesse of those that shall preach the Gospell sincerely at that time, in comparison of the false prophets that shall gein say the purchase and simplicitie of the Gospell: and yet that they shall not be so few, but that they shall be vnto to pish out their aduersaries of vntruth, by the law: according vnto what is said to euery word standeth in the witnesse of two or thre. Deu. 17. b. 6. & 19. d. 15. Likewise also as the two true witneses, were to be preferred before the many false witneses which had searched out the land of promise together. Psalms. 13. g. 31. 32. 33. ^m But there are whyche by these two witneses vnderstande, that Enoch and Elias shall be sent of God against Antichrist. But this may be layd by among the fables of the Jewes. ^s The setting downe but of two witneses by name, is to giue an incling of the fewnesse of true preachers in the time of Antichrists persecution, when sayth shall fayle and charitie become colde: In case as if it were saide, there shall not be past one or two: like as in olde tyme in the dayes of Elias and Ezechias, the number of false prophets was exceeding greate: but as for the true prophets of the Lorde, scarce one or two came a boorde, that durst set themselves agaynst the generall wickednesse. And whereas he sayth, I will giue, he taketh away from them all carefulnesse and perplexitie of forecasting what to do: according to thys text, I will giue you a mouth and wysedome whych all your aduersaries shall not be able to gainsay nor withstand, Luke. 21. c. 15. And they shall prophesie. ^a Prophesying is taken sometime for the opening and expounding of the scriptures, specially in the newe Testamente: in whyche sence it is taken in thys place, and also in the 1. Corin. 14. a. 3. A thousand

The fewnesse of sound preachers in the latter tymes of Antichrist, & the strength that God giueth vnto the.

Prophesying

The earnestnesse and good successe of the true preachers against Antichrist. two hundred and threescore days. ^a That is to say, as long as Antichrist reigneth, and as long as his persecuting endureth, so long shall they preach, discovering his crafts and deceits out of the bowels of the scriptures, that the chosen may not be seduced by his false Prophets. ^b Wherein is noted the zeale that the preachers against Antichrist, do beare towards the doctrine of the Gospell. For like as in Israel, the more that Idolatrie waxed strong, and the whoter that the displeasure of wicked Jezabell burned against the true prophets of the Lord, so much the earnestlier did Elias preache, and so much the stoutlyer did he procure the destruction of Baals prestes: Euen so the true preachers of the Gospell, the more that Antichrists displeasure rageth against them, so much the earnestlyer do they labour the destruction of him and all his fauourers by writing, preaching, and teaching. And the time that is set downe here, sheweth that the persecution of Antichrist shall last but a short while, in the same sentence that we spake of in the laste verse afoze. Clothed in

The apparell of ministers, & their contempt of worldly things. Sackcloth. ^a That is to say, in course and homely apparell, such as becommeth the preachers of repentance. Such was the apparell of the Ninivites in Jonas. 3. b. 5. And of Elias. 4. Kings. 1. b. 8. And of John Baptist. Math. 3. a. 4. And this seemeth to be spoken by matching of contraries. For in the dayes of Elias, the false prophets liued in the kings Courte, in fyne apparell, and feeding of the kings table: when in the meane while Elias and Eliseus wandering in the mountaines, and being clothed in sackcloth, bewayled the sinnes of the people. 3. Kings. 19. a. 4. Moreover Christe had his disciples whome he sent to preach the Gospell, that they should not be carefull for swete and rayment. Math. 10. a. 9. 10. and Luke. 10. a. 4. In lyke wise writeth Paule to his sonne Timothie: If we haue wherewith to fede and to couer vs (saith he) let vs be contented. 1. Timo. 6. b. 8. Furthermore sith the true preachers loke every minute of an houre to be caried to punishment as sheepe appoynted to the slaughter:

ter: there is no reason why they shoulde so muche as once thinke of hauing the goodes of this world, ^a saving so muche as present neede requireth. For this place chargeth not all ministers of the word to aray themselves in sackcloth, when they shall preach the doctrine of the Gospell: but for asmuch as by this phrase of speech, the scripture is wont to betoken the neglecting of apparell and other outward things, and also sadnesse of minde: Johns meaning is nothing else, but that the true messengers of Christe, haue no regard at all of the thyngs of this world, but preach the word of truth stoutly vnto all men, bewayling the miserable blyndnesse of them whome Antichrist shall beguile, or whyche being touched not with any feeling of sinne, hold skorne to repent. Of which matter thou hast an Example in Paule. 2. Cor. 12. g. 17. 18. 19. 20. & Philip. 3. d. 18. 19.

4. These are two Oliue trees, and two Candlesticks, standing in the sight of the God of the earth.

These are two Oliue trees, and two Candlestickes. ^a These True preachers likened to Oliue trees and candlesticks. two titles agree very trimly to Christs faithfull messengers. ^b First they be called Oliue trees, by reason of the pure doctrine of Christs spirit, which they drop out continually to the enlightning of his Church: And he alludeth to the place of Zacharie. 4. d. 11. ^c Or else for their good frutes whiche they bring forth to the profit of the Church. ^d Agayne they be called Candlestickes, ^e because that by their seruice, the light of truth shineth in many mens harts, and driueth away the darknesse of Antichrists errors. ^f In whiche respect also Christ calleth them the light of the world. Math. 5. b. 14. Also, We haue (saith Peter) a right sure word of prophesie, wherunto if ye take heede as vnto a light that shineth in a darke place, ye do well untill the day dawne, and the day starre arise in your harts. 2. Peter. 1. d. 19. standing in the sight of the God of the earth. That is to saye, acceptable to God, and alway ready to do his will.

5. And

5. And if any man vwill hurt them, fyre goeth out of the mouths of them, vvhiche deuoureth their enemies: and if any man vwill do them harme, thus must he be killed.

Threatning
agaynst the
persecuters.

And if any man will hurt them. ^A Threatning agaynst the persecutors of Gods word: as if he shoulde say, the word of truth, which the aduersaries are not able to resist but by violence, burneth their consciences, so as in the meane while they themselves endure a greater and sorer fyre, than they do whome they haue put to the stake to be boyled with bodily flames. He alludeth to the story of Elias. 4 Kings. 1. b. 10. ^O The must ^h ministers of gods word be alwais armed with the sword of ^h spirit. (that is to say with the word of ^h Lord which is sharper than any twoedged sword) ^h they may resist their enemies with a stout courage. For the weapons of our warfare (sayth S. Paule) are not fleshy but mighty to Godward, to ^h casting downe of strong holds, wherewith we overthrow imaginations & euery highnesse ^h is lifted up agaynst the knowledge of God, & we leade all vnderstanding captiue vnto the obedience of Christ. 2. Cor. 10. 4. 5. ^{The fleshy weapons} are riches, hono^r, power, eloquence, great trappes of seruants, great store of friends and allies, hoysen^e, chariots, and al manner of warlike furniture, such as Pharao had when he pursued the Israelites. Exod. 14. b. 6. & such as Saule had when he persecuted Dauid. 1. Kings. 8. c. 11. Alther vpo the holy prophet Dauid sayd, These put their trust in chariots & hoysen, but we wil cal vpo the name of the Lord our God. Psal. 20. b. 8. But the ghostly or spiritual weapons are truth, righteousness, god tidings of peace, faith, praier, supplication, perseverance, watchfulnesse, and the word of God. Eph. 6. c. 14. 15. 16. 17. 18. These be the artillerie wherewith they must beate downe the strong holds, not of towne, castles, towers, or bulwarks: but of wicked imaginations, thoughts & desires, and worldly wisdom. These be the weapons wherewith they must

Fleshy weapons.

Spiritual weapons.

must fight, not against flesh & blood, but against rule, against power, & against the worldly rulers of the darknesse of this world, agaynst spirituall wickednesse for heauenly thyngs. Eph. 6. b. 12. Finally, these are the weapons wherewith they must fight agaynst all vngodlinesse & whatsoever is not allowable by ^h holy scripture, as errors, heresies, felonies, treasons, Idolatries, whozedomes, robberies, rapes, slaughters, murders, thefts, incests, ambition, tyrannie, vsurie, crueltie, and such other like. And if any man wil do them harme. ^M What is to wit, by sleaing them bodily, or by persecuting the, or else by slaundering and backbiting them. Thus must he be killed. ^S That is to say, by some like punishment from heauen. ^A Here vnto pertaineth that which Christe said to his disciples, whatsoever ye binde vpon earth shall be bound also in heauen. Math 18. c. 18. And againe, whose sinnes soeuer you withhold, they are withheld. Iohn. 20. c. 23.

6. These haue power to shut vp heauē, that it may not raig in the daies of their prophesying: & they haue power over the waters, to turn the into blud, & to strike the earth vvith all manner of plagues, as oft as they list.

These haue power. &c. ^O It is to be marked here, ^h the example of Elias is still set forth in this place to the ministers of gods word, whom it becometh to do their service in preaching of ^h Gospel, in the power & spirit of Elias. For ^h spirit of Elias is take for a lively, effectuell, and full zeale of Gods glory. ^A So is it said of Iohn Baptist, And he shall go before him with the spirit and power of Elias, to turne the harts of ^h fathers to their children, & the disobedient to the obedience of the righteous, that he may prepare a perfect people to the Lord. Luk. 1. b. 17. ^O Elias perceiuing the vnkindnesse of Achab, said and sware: As truly as the Lord God of Israel liueth, in whose presence I stand, if there be in these yerres eyther deaw or rayne, but according to the wordes of my mouth, 1. Kings. 17. a. 1. ^S So in the tyme that the Gospel is preached

Of the punishment of the wicked, and of their slaunders vnto Gods word.

preached and put backe, a man may see there is great dearth
of vittells and scarcitie of many things in diuers places,
wherof the vngodly do father the cause vpon the preaching
of the Gospell, and the neglecting of the Antichristian wor-
shipping: like as they did also in Jeremey. 44. d. 15. and as the
heathen did, who thought that al the miseries which hap-
ned in old time, from time to time were sent by the displea-
sure of their Gods for the bringing in of the Christian Reli-
gion, & for forsaking the seruice of them. They therfore which
at this day suppose y^e preaching of y^e Gospell, to be the cause of
the euils that light vpon them, deale in likewise as if a man
shoulde impate y^e drowning of the world to the preaching of
Noe, or the burning of Sodom to the exhortation of Lot, or
the plaging of Egypt to the demaund of Moyses and Aaron,
or the captiuitie of the Iewes to the continuall warnings &
rebukings of the Prophets, or y^e destruction of Ierusalem to
the doctrine of our Saviour & his Apostles, and not rather to
the wilfull stubboynesse of the wicked, & to the contempte of

What is ment
by shutting vp
of heauen,
Gods word. Also to shut vp heauen is to bereue men of the
fode of Gods word: which thing Luke auoucheth Paule and
Barnabas to haue done to the Iewes: it became vs (sayde
they) to speake the word of God first vnto you: but for asmuch
as ye refuse it. &c. Act. 13. g. 46. Therefore the ministers of the
word do then shut vp the kingdome of God, eyther whē they
suffer the people to folow their owne inuentions for their
vnthankfulnesse sake, or when they hold out the wicked
nimies of the truth from the company of the faithfull. That

The likening
of Gods word
vnto raine,
it may not raighe in the dayes. &c. M. That is to saye, that the
pure doctrine of the Gospell may not be preached commonly:
which notwithstanding would be very needfull, by reason of
the innumerable willes of Antichrist. Look vpon the. 2. Tim.
4. d. 2. 3. 4. 5. Moreover the preaching of Gods word is like-
ned vnto raine, bicause it mooueth mens harts which else
are drie and barren, to the intent they may beare spiri-
tuall fruite. Therefore when such preaching ceaseth, and
no man

no man speedeth, dresseth, and tendeth the Lordes vineyard,
what can it bring forth but briers, thornes, and wild grapes,
that is to say, sinne, vnrighteousnesse, and contempt of God:
according as it is sayde by the Prophet Esay. 5. b. 5. 6. 7. and
Heb. 6. b. 7. 8. And they haue power ouer the waters, too turne
them. &c. This is one of the plagues wherewith the Lord
strake Egypt for keeping backe his people by force. Exod. 7. d.
20. And this is done as oft as God for the contempte of his
word, and for mens wickednesse, eyther altogether denyeth
the seasonable raynes (that is to wit, the morning and the
euening shoures) whiche he promisseth in his lawe to those
that serue him: or else sendeth them out of season, so as they
not onely be not wholsome to the fruites of the earth, but also
pestilent to them. So is it also when the rage of ouerflowing
riuers wasteth the pasture and corne in the fieldes. Which
thing our dayes haue now oftentimes felte, and yet we wyl
say nothing of the ordinarie & right great slaughters of men,
whose blood hath sometimes dyed running streames red.
And yet for all this, there is almost no man that considereth
earnestly these dreadfull indgements of God. And to strike the
earth with all maner of plagues. As well ghostly as bodily. For
those holy preachers knowe that God hateth all suche as loue
vngodlynesse, and that he hath manaced them sundry punish-
ments in the lawe and the Prophets: and finally that he is
sothfast. And therefore they can not but with all their hartes
pray God to maynteyne his owne glory, by executing his
power agaynst the despisers of his word. And in asmuche as
they pray these things according to Gods will, they can not
but intreate him: according as it is written in Math. 18. c. 19.
and in Iohn. 16. c. 23. and. 1. Iohn. 5. c. 14. Where be many
suche prayers in the Psalmes and the Prophets, whiche
seeme to desire vengeance, when as the intent of them hath
respect chiefly vnto Gods glory. Neyther is it to be thought
that the holy men of God in these dayes can do lesse by pray-
ing, than they could in olde tyme in that people whiche was
U. figur

Turning of
water into
bloud.

Of asking
vengeance.

figuratiue: according as James sheweth trimly by the example of Elias. James. 5. d. 17. Also yee haue examples of this power in Act. 5. a. 5. and 13. b. 10. 11. and in 2. Cor. 10. a. 4. and 13. c. 10. ^A Neuerthelesse the Apostles dyd seldome put the same in execution: whome the godly do rightly to followe in that behalfe, in as muche as they reade, that the Lorde rebuked the chylzen of Zebedie, when they would haue prayed for fyre from heauen to punishe the Samaritanes, after the example of Elias. We knowe not (sayth he) of what spirite you be. The sonne of man is not come to destroy mens soules, but to saue them. Luke. 9. g. 55. 56. And Paule sayth, God hath giuen vs power to buyde vp, and not to plucke downe. 2. Cor. 13. c. 10. ^C Therefore it is inough for the ministers of Gods worde, if they shewe that mens doctrines and constitutions are contrarie to God, and proue that they shed away like water, and also if they cite all despisers of the word vnto Gods iudgement seate, and by the power of the holy Ghost reprove the worlde of sinne, of righteousnesse, and of iudgement. John. 16. a. 8. As often as they lyst. ^E This parcell is not added to stablish an immoderate power, whereby it mighte be lawfull for the minister of Gods worde, by his owne authoritie to excommunicate and asyle, to bynde and lose mens consciences, to releafe or retayne sinnes, or to preache Justice and mercy without hauing anye respects of place, tyme, or person. For if a man excommunicate some poore body that is not able to giue money, although he be honest and saythfull, or asyleth a filthy abuser of the malchinde, a murtherer, a pinchepente, a rakhell, or suche a one as will not amende his life, as is wont to be done in the Popedome: doth not such a one abuse the keyes of the Church, that is to say, the Ecclesiasticall power? Therefore we reade that before the Lorde indued his Apostles with power to releafe or retayne sinnes, he sayde vnto them, Receyue ye the holy Ghost. John. 20. c. 22. Teaching thereby, that the power

The bounds of the minister in executing his authoritie or ecclesiasticall power.

of bynding and loosing is in the holy Ghost, who is the best ruler of those keyes: so as no man oughte to bynde or loose without the worde of God. Otherwyle the Minister of the worde shoulde lose him vpon earth, whiche were bounde and excommunicated in heauen. Therefore whercas it is sayde here, As often as they lyst: it dothe but shewe the certentie of Gods worde, wherethrough it happeneth to the wicked and vbelievers, according to that whiche is tolde them by the worde of the Lorde: lyke as mercy and free forgiveness of sinnes are bestowed vpon the godly when they receyue the prosper of it in the worde by sayth. And this certentye or assurednesse is righte necessarie, bothe for the encouragement of the Ministers, whiche are sure that the word whiche they speake is ratified in heauen: and also for the strengthening of the saythfull, and the condemning of the saythlesse, vnto whome the worde of God is a moste sure warrante, as well of his mercy, as of his Justice. So great then muste the certentye of Gods worde be esteemed among all the godly, that lyke as they doubte not but God is saythfast and vchangeable: so they may assure them selues moste certenty, that it is not possible but his worde muste be fulfilled, and endure for euer, according as it is witnessed in Luke. 1. e. 55. f. 70. 71. 72. 73. 74. 75.

The certentie of the sentence that is vttered by the minister according to Gods worde, against the vngodly.

7. And vwhen they shall haue fulfilled their vvitnesing, the beast that came vp out of the bottomlesse pitte shall make vvarre agaynst them, and ouercomethem, and put them to death.

And when they shall haue fulfilled. &c. ^M What is to say, when the sayd preachers of y Gospell haue finished their race, in wyting, disputing, teaching, & preaching against Antichrist, and other transgressors of the law of the Gospell: The beast that came vp out of the bottomlesse pit, that is to say Antichrist: whom the holy Ghost doth therfore call a Beast, because he

why Antichrist is called a beast.

W. g.

is utterly voyde of all spirituall vnderstanding, and of all true godlynesse and humanitie, and is altogether scarce and cruell: Moreouer also, because hee hath presumptuously brought into Gods Church, an outwarde and vnrasonable worshipping of him in superstitious, yea and in foolish Ceremonies, contrarie to Christs institution: and finally, because he lyueth altogether a beastly lyfe, bothe he and all his Clergie and religious sorte. For what else be those big bellyed fathers with the blowen chokes, but franked swine? Excepte there be any among them that prync them selues away for spite: ^A Of these men the Apostle Peter writeth thus: These (sayth he) lyke vnto beasts, bozne by nature to bondage and destruction, speaking euill of the things that they knowe not, shall perishe in their owne corruption. 2. Peter. 2. c. 12. ^S This beast (that is to wit Antichrist) is sayd to come by out of the bottomlesse pit, because that being ingendred of the diuell, and starting euen out of the innermost dungcons of hell, he is mounted by so high in pride, that lyke as the Gyants went about in old tyme to driue their Jupiter out of heauen, as the fables reporte: euen so seemeth hee too be desirous to thrust Christ the king of all kings from his kingdome, folowing the footstepes of his father Satan, ^A who hath bene a murderer from the beginning, and abode not in the truthe. John 8. f. 44. ^S And the Romishe Antichrist maketh warre agaynst the preachers and folowers of the Gospell, when the masters of the Inquisition for heresie, being garded with a great route of Prelates, Scholemen, and Potaries, cite them according to the prescript rules of the Inquisition, and examining them vpon Interrogatories of the Catholike sayth, do finally giue sentence of condemnation for heresie agaynst them when they haue persisted in the truthe. ^M Therefore the Romishe Antichrist maketh warre agaynst Gods children, as wel by sophistical disputations (wherof the Apostle speaketh 1. Tim. 6. a. 3. 4. Tit. 3. c. 9.) as also by open persecution. ^S For how often haue those most mercifull & blessed fathers made cruell

Antichrist a
hound.

Antichristes
double warre
agaynst Christ
and his mem-
bers.

cruel and deadly war agaynst wise Princes & their Realmes, for not receiuing their gainful and pelling pardons of the Iubile, or of the holy Crosse as they terme it: ^A whiche thyng the Flemmings and Bohemians haue felt, as stoies report. By the way it is to be marked, that the preaching of y^e Gospell cannot be so stopped, but that the preachers therof must finishe their full course, though the whole worlde shoulde bend his force agaynst them, according as it is easie to be gathered by many places of the scripture. ^S For to this purpose make those notable sayings, Go tell that fore, beholde I cast out Diuells and heale diseases to day and to morowe, and the thirde day I make an end: yet notwithstanding, I must walk to day and to morowe and the next day after Luke. 13. f. 32. 33. And, I must worke the workes of him that sent me, while it is day. John. 9. a. 4. And, are there not twelue houres in the day: If a man walke in the day he stumbleth not, because he seeth the light of this worlde: but if a man walke in the nyght he stumbleth, because there is no light in him. John. 11. b. 9. 10. And Paule sayeth, vntill I finishe the course of this peece of seruise. Act. 20. e. 24. And again, wherein I am punished as an offender, euen vnto imprisonment: but the word of God hath not bene imprisoned. 2. Tim. 2. b. 9. And, I am now readie to be sacrificed, and the time of my dissolution is at hande. I haue waged a good wager, I haue finished my race, I haue kept the faith: henceforth there is laid by for me the crowne of rightuousnesse. 2. Tim. 4. b. 6. Truly then do the ministers of the worlde fulfill their witnessing, when the time is come that the Lord hath determined to deliuer the into the hands of their enemyes, that (if neede be) they may witnesse the thing with their life and bloudshed, which they haue taught in worde. Moreouer, why the worde of the Lord is called a witnessing, y^e haue it in the seconde verse of the first Chapter heretofore. And ouercome the. The Saints are neuer overcome in the sight of the Lord, but onely in the sight of this worlde whiche beholdeth nothing but the outwarde apparences.

No force can
stop the preas-
ching of the
Gospell.

How the faint-
nes are over-
come.

rances. Therefore Antichrist doth then vanquish the faints, when he bringeth them in flaunder of the world by condemning them of heresie, and giueth sentence vpon them to haue them put to death as the pestilentest of all creatures by calling the ciuill Magistrate to his help. Wherin he most lewdly abuseth Princes and magistrates other wise mercifull, yet and hurtlesse of themselves, who haue in dede a zeale to Godward (as the Jewes had in old time) howbeit not according to knowledge, Rom. 10. 2. ^A This kind of victorie did the enemies of John Baptist obtaine against him according as Christ saith: I say vnto you, Elias is come already, and they knew him not, but haue done what they listed with him: and euen so shall the sonne of man suffer at their hands, Math. 17. 12. 13. But this victorie is little worth. For (to speake properly) the truth cannot be overcome. And put them to death. Some boldly, either by burning them or by beheading them, and by other kindes of death: and othersome more courteously, by condemning them to perpetuall prison: and whome he tormenteth not so neither, at least wise yet by thundring out the sentence of excommunication against them. When that Antichristes seruants put Christs faithfull seruants to death, howbeit not without disgrading them (as they terme it) and deliuering them to the secular power: least they themselves might staine their hands with bloud, and so make themselves unworthie to keepe the Lordes Passouer: ^B that is to say, least (according to the termes of their Canons) they might runne into Irregularitie, and therevpon be made insufficient to sacrifice Christ. Which thing they shunne no lesse, than the Jewes, when they went about to put Christ to death, did all that while refraine themselves from entering into any heathen mannes house, least they might haue bene defiled and so not haue eaten the Passouer. John. 18. e. 28. Whereof we haue example in John Hus, and Jerom of Prague two maine toyeners of the truth of the Gospell, whiche were burnt at the counsell of Constance: and also in Jerom Sauuarola a

The putting of the sancts to death.

Abominable Hypocrite and foxish superstition.

John Hus, & Jerome of Prague, & Jerome of Savanarola.

frier preacher, whom Alexander Bishop of Rome the sixth of that name, commaunded to be burned at Firenze in Tuscanie, for his stout demanding a reformation of the Church, as he interpreted this Apocalips of Saint Iohn to the people. And in this wise haue many bin eyther condemned to perpetuall prison, or openly put to death in sundrie tymes and places, when they were but lightly mistrusted to haue had scarce a friendly opinion of the Bishop of Romes authoritie. The pope me of Lyons. Spanie sillie brothers or worse men of Lyons were wickedly murdered for the like cause vnder Iohn the two and twentie, or (as some wypte) vnder Boniface the eight. The lyke matter hath oftentimes bin attempted by the Bishops fauourers against the brothers of Walden in Beameland goodly and holy men liuing yet still euen vnto our dayes: which thing had taken place, if they had not bin preserved by the policie of the Kings. Furthermore who is able to number the slaughters of goodly men committed in these dayes, both openly and priuily, in respecte that the Romishe Antichrist feareth some abatement of his kingdome, by reason of the preaching of the Gospell in Germanie: And truly he thinketh not of any thing else, no nor dreameth of any thing else, than how he may stirre vp all the Catholike Princes against Germanie. Maruelous are the lightes that he vseth in this behalfe, labouring with tooth and nayle, and seeking all the wayes to the wood, howe he may betray it and put it to the sword. By which one thing he sheweth sufficiently, that the world needes not to be afraid of any other Antichrist than euen himselfe, considering howe he alone is scene to performe all poyntes of wickednesse, abomination, and cruellie, according to the foresayings of Christ and the Prophetes, as thoroughly as doth that naughty packe Babumet. ^A And yet must we not forget the exhortation of our Lorde, who willet vs not to be afrayde of them that slea the body, and afterwarde haue no more to do. Math. 10. e. 28.

The pope me of Lyons.

The brothers of Walden in Beameland.

Will.

8. And

Marlorats exposit. on the

8. And their bodies shall lye in the streetes of the great Citie vvhiche spiritually is called Sodom, and Egypt, and also vvhether our Lord vvas crucified.

The crueltie
of Antichrist
towards the
dead.

And their bodies. This poynt of wickednesse shall Antichrist vse moze, that when he hath killed them with cruell and reprochfull death, as of al men the worst, he shall not suffer them to be buried, but shall make them a gazingstocke and open shew of his victorie, to the intent that others being put in feare, may cease from preaching the trueth. And therefore he shall not suffer men to gyue them a good word, Like as it is sene in these our dayes, which do fully matche, or rather far surmount the crueltie of the wicked kings that slew the Lords Prophets, yea & of the Romane Emperors which haue slaine so many thousande Martyrs: so as a man cannot see how it shoulde be increased hereafter. Of the great citie. That is to wit, of the vngracious Babilon, wherof the first founder was that brotherqueller Caine, Gene. 4. 8. 17. which was enlarged by those strong Giances and men of renoune. Gene. 6. 4. which was repayed again after the flood by Nimrod that strong hunter before the Lord. Gene. 9. 10. b. 10. and which hath euer bene an enemy to Gods people. Vvhich spiritually is called Sodom. Sodom is put in the scriptures as an example of all abomination, and of Gods vengeance for the same. Ezer. 16. e. 46. Rome therefore may iustly be called so, because the shamelesnesse of hir wicked and filthy puddle of vngraciousnesse is growen so great, that now she dareth, or rather thinkes it comely, both to do and also to blaze abroad hir mischeuous deedes openly, as if they were noble vertues, according as it is to be sene by the histories of the Romane Bishops in Blondus and Platina. And Egypt. So also is Rome called for hir incredible pride and vnumeasurable desyre of bearing rule. Besides this, she holdeth Gods people in Captiuitie, occupying them aboute clayworke and bycche, and not suffering them to geue from service

Babilon or
Rome.

Sodom or
Rome.

Rome is cal-
led Egypt.

Reuelation of S. Iohn. 157

service to the one God alone. And also where our Lord was crucified. He setteth downe Jerusalem for an example, by reason of his wickednesse, and crueltie, which was executed there by the Scribes and Pharisees the enemies of Christ. It hath been a murderer of the Prophets and iust persons from of olde, according as Christ vpbraideth hir, Math. 23. d. 37. & Luke. 13. g. 34. And such a one for all the world, is that whorish Citie at this day, which haunteth itselfe of the name of Christs Church, whereas there be in hir the most filthy Sodomites of monstrous lecherie, worthy to be burnt up with fyre from heauen. There is Christ sayne to suffer and to be crucified daily in his members, and therefore she is cursed of the Lord.

9. And they of the tribes, and peoples, and tungs, and nations shall see their bodies for three dayes and a halfe: and they shall not suffer their bodies to be put in graues.

And they of the tribes. &c. This meaning is that Antichrists persecution shall be so great, that all other nations which shall beere the brute of it, shall wonder at it, yea and abhor it. For three dayes and a halfe. Some taking a day for a yere, thinke the same time to be signified in this place, which is betokened heretofore by the thousand two hundred and threescore dayes: or by the two and forty moneths: or by the time, times, and halfe a time. And they shall not suffer their bodies. &c. That is to wit, in token of extreme crueltie, or else to the end there should remaine no memoriall of them afterward. Wnt this victorie is sightfull and vaine as I haue said already, because that by death, they open the gate for the chosen, to life and immortallitie. For although they seme the most abjects of all men: yet is their death right precious in the sighte of the Lord. Psalm. 116. c. 14. And, blisseth be the dead that dye in the Lord. Hereafter. 14. c. 13. Agayne, our aduersaries get the upper hand in multitude, pompe, authoritie, puissance, fauour, riches, and suche other lyke: but the faythfull go another way.

Rome is likened to Jerusalem.

Antichrists
crueltie to-
wardes the
dead.

The saintes
ouercome by
being ouer-
come.

Marlorats exposit. on the

way with the garland for the goodnesse and excellencie of their race, and also for the better records of the Prophets and Apostles. ^A And therefore they remaine evermore happy and blisfed, whatsoeuer opinion the blind world hath of them, or what soeuer sentence it giue against them.

10. And the inhabitants of the earth shall triumph ouer them, and make merry, and send presents one to another: bycause these two Prophets disquieted them that dwell vpon the earth.

The reioicing
of the Repro-
bates in their
owne wicked-
nesse.

And the inhabitants of the earth. &c. ³ Like as the kings of the Jewes, and their false Prophets reioiced when they had slayne the Lords Prophets: and like as when the Pharisees had rid Christ out of the way, they belaeued that they should haue had peace, and might do all things at their owne pleasure, and no man woulde speake againste them, by reason whereof they made marvellous ioy one to another: Euen so at this day, the gracelesse murderers of the faithfull sorte, warrant themselves a happie and merrie world by the death of such as are cruelly slayne for the defence of the Gospell. So reioyce they in doing euill, and triumph in worst cases. ^{Proverb. 2. c. 14.} which is a token of the greatest wickednesse that may be. They see their owne horrible wickednesse, by reason whereof they ought of right to be stricken in feare, and to be afraid of the Lords vengeance for the guiltlesse blood that is shed among them: and yet they are so far off from being afraid, that it doth them euen good at the hart to behold it. And send presents one to another. ^M That is to say, they shall græte one another, and thinke themselves happie, for dispatching the world of them that speake against their doctrine. Because these two prophets vexed. &c. ⁵ Namely by calling the people backe, both from their doctrine and trade of liuing, in as much as they condemne and abhorre both of them as things against Christ. ^B and also bycause they could not draw them to their opinion, neither by promises, nor by threating, nor yet

The liues
most affectiōs
and cozies of
the wicked are
here disclosed.

Reuelation of S. Iohn. 153

yet by tormētts. And here ye see how the holy Ghost draweth into the open face of the world, the very innermost affections of the vngodly wherewith they be diseased: least any man might think they had no cozies to disquiet their minds withall, when they be in the middes of their welth and pleasures, and also in highest hono^r. ⁶ Neuerthelesse in the mean while they maliciously slander the doctrine of the Gospell and the pure maintainers thereof, fathering all the mischeefe that happeneth in the world, vpon them, as who woulde say, that they were the autho^rs of the seditious rebellions, and other mischeues which happen from time to time. So the Jews said of Christ, he troubleth y^e people, teaching through all Iewry. &c. And againe, we haue found this felow perverting the people, and forbidding to pay tribute vnto Cæsar, saying that he is Christ the king. Luke. 23. a. 2. And king Achab sayd vnto Elias, Art not thou he that troublest Israhell? 3. Kings. 18. c. 17. So at this day the enemies of the truthe cast forth such speeches as these: These Heretikes trouble all Christendome: they keepe many still in sedition: they be too sore for the people to beare their yoke: yea and their vntoward doctrine is the cause of all the harmes that happen vnto vs. These be the olde complaintes of Antichrist and his flatterers, whereas notwithstanding, the preachers of Gods word are ministers of peace to the faithfull: but vnto the faithlesse and to the enemies of the truthe, they constantly and vnfearefully denounce Gods vengeance to come, as it were by the sound of a trumpet, according as the Lord hath enioyned them ^{Clay. 58. a. 1.}

The wicked
do fatter all
mischeues,
and miserie,
and mischance
vpon the Gos-
pell.

To whom the
Gospell is
peace, and to
whom not.

11. And after the three days and a halfe, the spirit of life entered into them from God, and they stood vpon their feet, and there fell a great feare vpon those that saw them.

And after the three days. &c. ^A This place may be expounded two waies: either of the new stirring vp of ministers, or else

Marlorats exposit. on the

The martyrs
that bee put to
death, are re-
vived agayne
in the prea-
chers that
spring up in
their roomes.

else of the last and generall rising againe of the flesh. And
firſt it is to be noted that oftentimes it cometh to paſſe
throught the mercifulneſſe of Chriſte, that by the ſpedie riſe
dante of tyrants out of the world, eyther the preachers are ca-
led home agayne out of baniſhment, or let looſe out of priſon,
or reſtozed to their charge whereof they were deprived: or
eſſe that ſuche as had left their vocation and hid themſelves
out of the way for feare of perſecutiō, or which had conueyed
theſelves like runnagates into y^e camp of Antichriſt, recouer
hart againe. The falling out of all which things, we do not ſo
much reade of in ſtozies of antiquitie, as ſee by experience in
our preſent age. And a man ſhal not do amiſſe, to expound it of
thoſe whom the Lord rayſeth up in ſtead of them that are de-
cealed, who become as ſtout champions as the other were.
Like as Elias came to life againe in John Baptiſt, Mat. 17. b
12. b. and after a ſort, Chriſt in his Apoſtles. For the Pharisees
were no leſſe afraid after Chriſts paſſion at the preaching of
his diſciples. Which thing they theſelves confeſſe ſaying to y^e
Apoſtles will ye bring this mans blood upon vs: Act. 5. e. 28.
Furthermoze, looke whoſe memorial the aduerſaries woulde
haue quenched, they are receiued againe throught y^e blazing a-
bode of it by thoſe that be aliue, euen mauer the Tyrants.
After this manner, John Hus with a ſew other maintainers
of the truth, being quite diſpatched to the worldward, is made
aliue againe to vsward. Beſides this, they whom the aduer-
ſaries thinke they put to death, change this life into a better,
and are found not to haue liued indede untill now. To be
ſhort, whē they which preached y^e truth ſtedfaſtly, ſeeme to be
quite made away, the ſpirit of life which wrought in the, ſheweth
his power againe in ſome other, and ſheweth openly
that the truth is not quenched, although that they which pre-
ached it be diſpatched out of y^e world. But if ye like to expound
this place, of the laſt reſurrection, we muſt ſay that thys was
added for the comfozte of the godlye, to teache them to
take hold of lyfe in the middes of death. And they ſtoode vpon
their

Reuelation of S. Iohn.

159

their feete. ^a That is to ſay, they ſet them ſelues out with ſtanding
great ſtoutneſſe to be ſcene of their enimies. Peter which re-
nied Chriſt at the ſpeaking of a wenche, ſtoode up at length
vpon his ſeate, when after Chriſtes reſurrection at ſuch time
as the Councell of Ieruſalem diſſuaded him from preaching
of Gods worde, he answered them, we muſt rather obey
God than men. Act. 5. e. 29. And there fell a great feare vpon thoſe
that ſawe them. That is to ſay, when the enimies of the truth
ſawe they auayled nothing by putting the preachers of the
worde to death, they were ſore afraid. Like as at this day
many of the perſecuters of the Goſpell are conſtrayned to
ſay, that they loſe their labour utterly in perſecuting thoſe
that be agaynſt the Popiſh doctrine. For the mo of them that
be burned and put to death, the mo do come away from that
vntowarde doctrine to the doctrine of the Goſpell: for the
blood of the Martyrs is the ſeede of the Church. Pet ceaſe
not the vngodly to hate the truth, and to perſecute it with
might and mayne. So ſore are they blinded by Satan the
prince of darkneſſe. ^a Neuertheleſſe there be ſome to be
founde, which being warned by God, returne to their righte
wiſſes, and ceaſing to ſhed guiltleſſe blood, fall to repentance,
in as much as the ſignes and wonders that be wrought by
God after the putting of the godly to death, do declare that they
be not dead, but doe lyue and reygne moſte bleſſedly with
Chriſt. For it is founde by experience, that great deſtructions
by plagues haue bene often, ſent by God for the contempt of
his worde, and the ſlaing of his Prophets, whereby he hathe
both brought the vnrepentant ſort to an euill ende, and alſo
brought thoſe backe to repentance and amendement, whiche
had conſented to the death of the Martyrs, eyther throught ig-
norance, or for feare of death. Which thing were eaſie to be
ſhewed by the ſtozies of the Bible, yea and euen by the very
ſtoze of the paſſion of our Lord.

12. And

Marlorats exposit. on the

12. And they heard a great voyce from heauen, say-
ing vnto them: Come yee vp hither. And they vvent
vp into heauen in a cloude, and their enemies sawe
them.

*The glory of
the Martyrs
after this life.* And they heard a great voyce. &c. ^{4.} In this verse John the
weth the glory that abyrdeth for the faythfull Martyrs of
Christ after this lyfe. For although their bodies lye buried in
the earth, or bee burned into ashes: yet do their soules rest
quietly and blessedly with Christ, according as we haue sene
alreadie heretofore. 6. c. 11. And they went vp into heauen in a
cloude. By this worde cloude, he seemeth to giue an inkling,
that the glory of the godly is not yet full and perfecte in all
poyntes, befoze the last day of the resurrection & iudgement,
at what time they shall receyue their bodies agayne, & reigne
perfectly with Christ. Of which matter I haue treated her-
etofore in the 6. verse of the sixth chapter. Except any man like
better that it shoulde bee an allusion vnto the Ascension of
Christ. For when he went vp into heauen, he was taken vp
in a cloude, and coueyed away from the eyes of his Disciples,
Act. 1. b. 9. And their enemies sawe them. That is to say, their
enemies owne consciences shall tell them that their crueltie
coulede extende but onely to the bodies of the saints, and not to
the soules of them, and that their soules went unhurte and
ioyfull vnto Christ.

13. And in that houre there vvas made a great earth-
quake, and the tenth parte of the Citie fell: and in that
earthquake vvere slayne the names of seven thousande
men: and the residue vvere put in feare, and gaue glo-
ry to the God of heauen.

*Burlyburles
ensuing vpon
the preaching
of the Gospel.* And in that houre. ^{5.} In this place the earthquake muste be
taken, not simply, but figuratiuely, for the great burlyburly of
the Princes of Antichristes kingdome among them selues,
and also of mischances & plagues, & sundrie miseries brought
vpon

Reuelation of S. Iohn. 160

vpon them in reuengement of their euill doings. ^{4.} For when
the ministers of Gods worde apply the preaching of the Gos-
pell througely, it can not other wise be, but men must strue
one with another about the searching out of the truthe, whyle
some will haue nothing folowed but the customes of their
forefathers, and other some (as reason is) will haue nothing
to be folowed but the worde of God: according as Christ af-
firmeth that he bringeth the sworde and debate among men.
Mat. 10. d. 34. Whiche thing a man may see in these dayes
without any darknesse. For as fast as Antichrist & his army
endeuour to quenche the light of the truthe: so fast do others
resist him, and stoppe his tyrannie to the vttermost of their
power: and so is there a very great burlyburly among the
people for the preaching of the Gospel. And the tenth parte. *The fruite of
the troubles
that happen
through the
preaching of
the Gospel.* He sheweth what ensued of that earthquake, that is to say,
of the burlyburly that rose vp for the Gospels sake: namely
a horrible destruction of a great multitude of men. And in that
earthquake were slayne the names. &c. ^{5.} By the tenth parte of
the Citie, and by the names of seven thousande men, is ment
the whole route of the vngodly. ^{6.} And he hath put the words
Names, for renowned or noble men: according to this say-
ing of Moses, These are the mightie men which haue borne
men of name from the beginning. Gen. 6. a. 4. And, they haue
called Landes after their owne names. Psal. 49. c. 12. Where
vpon we reade partly in the stozies of the Wyble, but moze
in the histories of the Heathen, that suche stately persons
haue given their owne names, or else the names of their
childen, to the Cities whiche they haue eyther buylded, or
repayred, or take by assault. After the same maner, those that
were about to buyld by the towre & citie of Babylon, sayd, Let
vs make vs a name. Gen. 11. a. 4. ^{7.} And then are the thou-
sands slayne, when they harden moze and moze at the prea-
ching of Gods worde, so as there remaineth no excuse for the
to lay for them selues, according as Christ said to the Jewes,
If I had not come to the & spoken to the. &c. John. 15. d. 22. And
conceit

*Thousands
of men slayne.*

All things
turne to the
benefite of
the chosen.

Thankful-
nesse.

concerning deceyvers and false teachers, Saint Jude sayth,
These be clondes without water, whiche are dyen aboue
of the winde, Trees that wither in harvest tyme, frutefesse,
twyce dead, and plucked by by the Rotes. Jude. c. 12. And the
residue were put in feare. He speaketh of the chosen, whiche
er. while favoured Antichrist, but in the ende were converted
at the preaching of the Gospell. For the Lorde beareth with
these, and tarieth for their amendement, whereunto they are
brought by beholding Gods dreadfull vengeance agaynst the
rebels and ungodly. Thus wee see howe God of his merie
turneth all things to good to the chosen: forbearing patiently
for their sakes, that they may amende in due tyme, and learn
the doctrine of false guydes, and sticke to the preaching of the
Gospell unto the ende. And gave glory to the God of heaven.
9. d. They acknowledged their former miserie & blindness:
for their delivrie from the whiche, they magnified the name
of the Lorde mightely, and yelded them selves wholly to his
obeylance and will. For so is ment in this place by giving
glory unto God, where as in other places it is referred to
swearing. Josue. 7. c. 19.

14. The seconde vvo is past, and beholde the thirde
vvo vvill come shortly.

The seconde wo is past. This second wo being one of the
thre forespoken of by the Angell, belongeth to the trumpet
of the sixth Angell, and not to any backreckening which John
is nowe and then wont to make in the number of sixe. For
from the beginning of the tenth chapter unto this place, he is
occupied in praysing the foresayde mightie Angell that is clo-
thed with a cloude, that is to say of our Saviour Christ, who
is come of him selfe to comforte the godly agaynst the mis-
eries of the seventh trumpet which bringeth tidings of wo.
The thirde wo will come shortly. The Lorde of his infinite
goodnesse is wont to foreshewe unto his servaunts the pro-
phets, Apostles, and ministers of his worde, what shall come
upon

God forwar-
neth his elect.

upon the world, to the intent the saythfull may by their ser-
vice and instruction, take warning betimes to looke to them-
selves in so troublesome state and horrible confusion, namely
that neither impacience nor feare of punishment may over-
come them to fall from the fardinesse of the sayth, or to match
them selves with the companie of the ungodly. For although
the worlde seeme to go well with the wicked for a time: yet
must they needs be consumed with Gods horrible vengeance
in the ende, and that much sooner than they looke for: according
as the parcell shortly betokeneth, which doubtlesse was added
for the comforte of the godly. Euen so, shall not God (sayth
Christ) auenge his chosen which cry vnto him day and night,
yea though he deferre them: I tell you he will auenge them, &
that quickly. Luke. 18. b. 7. 8. Also looke afoze. 1. a. 1. & 6. c. 11.

15. And the seventh Angell blew his trumpet, and
there were made great voyces in heauen, saying: The
kingdomes of this vvorlde are become our Lordes and
his Christes, and he shall reigne for euermore. Amen.

And the seventh Angell blew. &c. This last trumpet is the
messenger of the resurrection, finall iudgement and full ende,
and consequently of the renewing of the worlde, according to
the Apostle which sayth, We shall be changed euen in a mo-
ment, in the twinkling of an eye, at the sounde of the laste
trumpe. For the trumpe shall blowe, and the dead shall ryle
incorruptible, and wee shall be changed. 1. Corinth. 15. g. 51. 52.
And in another place he sayth, And the Lorde him selfe shall
come downe from heauen with a shoute, and the voyce of the
Archangell and the trumpe of God. 1. Thel. 4. d. 16. and Da-
niel. 12. a. 2. And there were made great voyces. &c. What is
to say, there were great prayles giuen vnto God, for the sal-
nation of the chosen, and for the endlessse damnation of Anti-
christ and his adherentes. Saying, the kingdomes. &c. What
is to say, nowe at length the Lorde and his Christ hauing
cast out Satan the Prince of the worlde, reigneth perfectly
and

The genera-
l or last resur-
rection. & the
full accomplish-
ment of Chri-
sts kingdom.

and fully in vs.^m For then will it appere clearly, that Christ both God and man in one person, is King of all things both in heauen, in earth and vnder the earth, notwithstanding that bys doctrine seemed vyle among the fleshely sort and the castawayes. For although that euen from the first publishing of the Gospell in the world, this hath been true, namely: I haue made him King vpon Sion the hill of my holinesse: Psal. 2. b. 6. and also this, Thou hast put all things vnder his fete, Psalm. 8. b. 6. and also this, Sit thou on my right hand: till I make thine enemyes thy foteftole, Psalm. 110. a. 1. (which thing Christ himselfe also hath shewed, saying, If I bee lifted vp from the earth I shall draw all things vnto mee, John. 12. b. 32. And also the Apostle saying, Wherefore hath God exalted him on hygh, and giuen him a name aboue all names, that in the name of Iesus euery knee shoulde bow, both of things in Heauen, and things in earth, and things vnder the earth, Phil. 2. b. 9. 10.)^a Yet do we not see all things put vnder him as yet, Heb. 2. b. 8. But when he shall haue deliuered vp his kingdome to God the Father, when he shall haue abolished all principallitie, & power, and strength, when he shall haue dispatched the last enemy which is death, then shall we with full mouthe sing the ioyfull song of victorie, saying. The kingdome of this worlde is become our Lorde Iesus Christes, &c. And he shall raigne. Namely in his chosen and with his chosen, after he hath set his kingdome at a stay.^a For their enemyes shall not bee able to breake the peace of truth any more, because they shall bee already layde vnder Christes fete to bee his foteftole. That is to say, they shall bee thrust downe into hell fyre. There shall bee the worme that neuer dyeth, and the fyre which is not quenched: Gal. 6. g. 24. and Mark. 9. g. 44. But the righteous shall shine as the Sunne in the kingdome of their father. Math. 13. f. 43. Which thing was trimly shadowed in the reigne of Dauid, who after his anoynting, when he had bene tossed wth innumerable troubles, at length after manye assaultes of his enemyes

The euertlasting reigne of Christ in and with his chosen: and the endlesse torment of the wicked.

enemyes, yea and after manye glorious victories, obteyned a quiet reigne in the ende.^a And Peter sayth likewise, whether in ye reioyce, though now for a season (if neede require) ye are in heauinesse through manifold temptations, that the tryall of your sayth being much more precious than golde that perisheth though it bee tryed wth fyre, myght bee found to your prayse glorie and honour at such tyme as Christ shall appere. 1. Peter. 1. a. 6. 7. And whereas here is added, for euermore: therby is confuted the heresie of such as imagine that men shall after a certeine tyme returne into their accustomed life ageine. The worde Amen betokeneth the certentie of these things, which must bee a singular comforte vnto all the godly, so as they hauing theyr eyes alwayes fixed vpon that daye of redemption, maye patiently beare whatsoeuer troubles are laid vpon them in this world. For the afflictions of this presente tyme are not comparable to the glorie that shall be shewed vpon vs. Rom. 8. b. 18.

16. And the. xxiiij. Elders which sit in the presence of God vpon their seates, fell downe vpon their faces and worshipped God,

17. Saying: VVee yelde thee thanks O Lord God almighty, vvhich arte, and vvhich vvar, and vvhiche art too come: for thou hast receiued thy great powver, and hast reigned.

And the foure and twentie.^a We haue spoken of these foure and twentie Elders heretofore, 4. b. 4.^m Not onely the lesser & yonger sort but also the greater & elder sort of saintes shall glorifie God at þ tyme. Fell downe vpon their faces. To giue thanks vnto God for bys graces & benefites bestowed vpon the. And worshipped God.^a Like as in this life they had serued god & not antichrist: and so being receiued by into glory they

Like as the saintes praised God vpon earth, so doe they also in heauen.

Thankful
nesse,

God only is,
and all other
things be in
him, and by
him,

they magnifie the same God with continuall prayſes. Saying,
wee yeelde thee thanks. Truly great and incessant thankſgi-
uing is due vnto God for his great, innumerable, yea and e-
uerlaſting benefites. And certesse there can no benefite be
ſayde to be greater than this, that the very ſonne of God in
countering with our moſt cruell enemy in the frailties of our
fleſhe (by whom he was after a ſorte vanquiſhed for a while
during the time of his death) did after ward get the upper hand
by uttering his owne power agayns: and hauing utterly van-
quiſhed the aduerſarie powers, (that is to wit the diuell, the
woꝛld, ſinne, death, & hell) receyued the kingdome to reigne
ouer thoſe that be his, according as Dauid foreſingeth in cer-
taine Pſalmes: *Wilt thou ſwert upon thy thigh, O thou moſt
mightie. &c. Pſal. 45. a. 3. Also, The Lord reigneth, let the earth
reioyce. Pſ. 96. c. 10. Also, the Lord reigneth: he is clothed with
beautie. &c. Pſ. 93. a. 1. O Lord God almightie. &c. We haue ſpoke
of this title of God heretofore. 1. b. 8. VVhich art, & which wert,
& which art to come. &c. It is a ſong (wherin amōg other things)
the contrarie workings of the aduerſarie powers are laughed
to ſcoꝛne, who practiſed all that they could, that Chriſt might
not reigne, or rather that he might not haue bene at all, no
nor ſo much as the very name of him might haue remayned:
and yet nowe he reigneth and ſhall reigne whether the wic-
ked will, or no. And the thre differences of tymes do by a
circumſtance betoken Gods euerlaſtingneſſe which is begin-
ningleſſe and endleſſe. Wherefore, too bee, is peculiar onely
vnto God alone. Whiche thyng the Hebrewes ſay is
betokened by that vnutterable name of God yehouah,
whiche is ſpoken of in Exodus 3. d. 14. ^b And all creatures
haue ſo muche Beeing, as they partake of the nature of the
Godhead. ^a According to this ſaying of Paules: by him we
lyue, and are moued, and be. Act. 17. f. 28. For his meaning
is that wee be (after a ſorte) conteyned in God, who dwel-
leth in vs by his power. And the cauſe why he hath ſepar-
ted him ſelfe from all his creatures by his ſayde peculiar*

name of yehouah, is that wee might knowe, how that (in pro-
per ſpeech) he only is of him ſelfe, and that we haue our being
in him, in aſmuch as he quickneth and upholdeth vs with his
ſpirite: for the power of his ſpirite is ſhed abroad through all
parts of the woꝛld, to mainteyne them in their ſtate, and to
giue that freſhneſſe to heauen & earth which we ſee in them, &
also to giue mouing to all liuing things. And ſo aſmuch as the
life of man is moze excellent than mouing, and mouing is
moze excellent than only being: Paule hath placed that thing
foꝛemoſt which is chiefeſt, to the intent to come down to be-
ing, by degrees in this wiſe: we not only haue not any life,
ſauing in God, but also we haue not any mouing, no nor
any being (which is inferiour vnto both the other) but in him.
We ſay that the life beareth preheminance in men, becauſe
they not only haue comon ſence and mouing as well as brute
beaſts haue: but also are endued with reaſon & vnderſtāding.
VVorthyly therfore dothe the Scripture aduaunce this ſingu-
lar giſte wherewithall God hath endued vs, with peculiar ti-
tles of commendation by it ſelfe. And hereby wee ſee, that all
ſuch as know not God, knowe not them ſelues, in aſmuch as
they haue God preſent, not onely in the ſingular qualities of
the minde, but also in the very Beeing of it: for too bee, is in-
cident to none but vnto God, and all other things haue their
Beeing in him. For thou haſte receyued thy great power, It is
the cauſe why the godly reioyce and prayſe God. Namely for
that he hath once uttered his power in ſubduing the aduerſary
powers for altogether, and in making a full ende of all iniqui-
ties: during the reigning wherof in the woꝛld, Gods power
was not ſcene, neyther ſeemed he to reigne, but the vngodly.
Wherefore in the meane while, the faythfull pray conti-
nually, Thy kingdome come. Math. 6. b. 10. And what elſe is
that, than to pray for the utter deſtruction of the vngodly,
which haue a ſpite at Chriſtes kingdome, and robbe him of his
gloꝛy. ^a To be ſhort, Chriſt receyueth, uttereth, and ſheddeth
his great power, when he vanquiſheth & condemneth all the

Chriſtes reig-
ning.

¶. iij.

enemies

enimies of his doctrine, and p̄serueth his otone seruantes,
And hast reigned. It would be moze fitly translated, Thou hast
gotten the kingdome or soueraintie. For he is sayde to haue
reigned whose reigne is come to an ende. But in these wordes
it is ment otherwise: namely that he reigneth and shal reigne
euerlastingly without ende of tyme.

18. And the Heathen were wroth, and thy wroth
is come, and the tyme of the dead, that they shoulde bee
iudged, and that thou shouldest render hyre vnto thy
seruants the Prophets and Saints, and vnto them that
feare thy name, both small and great, and shouldest de-
stroy them that destroy the earth.

Altho be hea-
then.

And the Heathen were wroth. ^{A.} By the name of Heathen
he meaneth all suche as beeing voyde of the true knowledge
of God and of the holy Ghost, haue made warre agaynst the
Gospell, ^{S.} whether they be Jewes or Christians, or Dut-
ches, or by what name soeuer they be called according to the
outwarde conuersation of lyfe. For it is certayne that the
Heathen were angry, and (not without cause) conspired
with the Jewes agaynst the Lorde, and agaynst his anoynted,
that he might not haue reigned any where in the whole
worlde. Psal. 2. a. 1. and Acts. 4. c. 25. And thy wrath is come.

Gods wrath
agaynst the
reprobates.

No maruell though the wrath of God come. whiche the un-
godly haue bene tolde of so often aforehande. For saying that
they haue begonne firste to bee angry with God withoute
cause: worthily haue they hoorded vp his wrath & indigna-
tion agaynst them selues: according to this saying. When
will he speake to them in his wrath, and bere them in his
soze displeasure. Psal. 2. b. 5. Wherefore, that whiche the xliij.
Elders speake here, is all one as if they shoulde say. In
deede the Heathen haue weakened their anger and malice vpon
vs by thy sufferance: howbeit that was but for a while,
because our sinnes had required it: And now is the long wroth

thy

thy houre come, that thy wrath, which is moste mightie, and
which no man is able to withstande, must take his turne al-
se, and burne vpon the Heathen to continue for euer. ^{A.} Of
this wrath Iohn Baptist preached thus, ye Adders broode,
who gaue you warning to flee from the wrath to come: ^{Math. 3. b. 7.} And Christ sayth, He that beleueth the sonne
hath lyfe euerlasting: but he that beleueth not the sonne,
shall not see life, but the wrath of God abideth vpon him. Iohn.
3. d. 36. And Paule sayth, ye be turned from Images vnto
God, to serue the living and true God, and to waite for hys
sonne from heauen, whome he hath rayled from death, euen
Jesus whiche deliuereth vs from the wrath to come. ^{1. Thes. 1. d. 9. 10.} Happie are they that escape this wrath by the gyfte
of faith: and contrariwise, vnhappie are they that shall feele
it. For it is a soze thing to fall into the handes of the living
God. Heb. 2. 10. f. 31. And the tyme of the dead. ^{S.} Namely of
them that were wroth and kept a sturre that thou shouldest
not reigne ouer them: and repented not when they were
warned of it: whome neuerthelesse thou (according to thy
long sufferance and patientnesse) dydest forbear, vntill the
appoynted tyme of their punishment shoulde come. Where-
fore by the name of the dead, here maye be vnderstode all
the vngodly, lyke as hereafter. ^{20. b. 5.} For the godly lyue
for euermore, ^{A.} according to this terte, Every one that be-
leueth and beleueth in mee shall neuer dye. Iohn. 11. c. 26. That
they should be iudged. ^{A.} That is to say, that they shoulde be
damned. This is ment of the Reprobates. For the chozen
are out of the danger of damnation, according as Christ him-
selfe witnesseth in these wordes, Verily verily I say vnto
you, he that heareth my worde, and beleueth in him that sent
me, hath euerlasting lyfe: and shall not come into iudge-
mente, but shall passe out of death into lyfe. Iohn. 5. d. 24.
And agayne, verily verily I saye vnto you, if a man kepe
my sayings, he shall neuer see death. Iohn. 8. f. 51. Also
Paule sayth, There is there no damnation for them that
bee

Who be the
dead.

Damnation.

¶.iiij.

Marlorats exposit. on the

Generall
iudgement and
resurrection
of the dead.

bee grafted in Iesu Christ, which walke not after the flesh, but after the spirite. Rom. 8. a. 1. ^s Neuerthelesse this place may bee taken generally of all the dead, in this sense: The tyme is come that the generall iudgement shall bee gyden vpon all the dead: ^A According to this saying of our Sauour: the houre shall come that all they which are in their graves shall heare his voyce. Iohn. 5. e. 28. Whereby wee gather that all the dead shall ryse every one of them agayne in their fleshe: according as it is sayde in another place, this is he whome God hath ordeyned iudge of the quicke and the dead. Act. 10. g. 42. Also, wee must all of vs shew our selues at the iudgement seate of Christ, that euery man may receyue the things they haue done with their bodies, according to their dedes, be it good: or be it euill. 2. Cor. 5. b. 10. Wherevnto also pertaineth that which Christ sayth, And all Nations shall be gathered together before him. Math. 25. c. 32. Howbeit that the endes of the good and of the bad shall bee farre dyuers, lyke as is addidimmediatly. And that thou shouldest render hyre vnto thy seruants.

eitherfore eter
nal life is cal-
led by y name
of hyre.

^s The Lorde shall bying to lighte the things that were couered, and make the righteousnesse of the goodly to shine as the none day, whome the gracelesse world had condemned for the worst of all men. Psal. 32. a. 6. and Esai. 58. c. 8 and. 1. Cor. 4. a. 5. And it is called by the name of hyre in the Scripture, not absolutely, nor yet for the workes sake, but in respect of the bountifullnesse of the promiser: as for example, If a man buy a bondslawe, he is wholly at his masters commaundement, and what soeuer seruice or toyle he doth, it is wholly his lordes and Masters. Now if the master should of his owne free goodnesse promise his slaue any wages for shewing him selfe diligent & faithful in doing him seruice, surely it were rather a reward than a hyre: but yet y masters promising of it, giueth it y name of hyre. By reason wherof our sauiour Christ sayth: whē you haue done all that is commaunded you, say yee, we be vnprofitable seruants. Luke. 17. c. 10. The Prophets. Among Gods seruants, he reckneth Prophets in the first place, that is to say, the

Whoe pro-
phets.

Reuelation of S. Iohn. 165

the guides of his worde, by whō others learne right wisdom. For God doth therfore reueale his word to his Prophets, that they should shew the same vnto others. And by the name of Prophets, are ment any that teach others aright concerning God & the true worshipping of him; & concerning righteousnesse & innocencie: looke further in the 3. verse of this present chap. Such are they which laying aside al feare of mā arme theselues with the sword of Gods word, & fight constantly and stoutly against the proud kingdome of Antichrist, intruozing to plucke the godly out of the mouths of the wolues, and by all meanes to gather the together into Christs flock. And Saints. He calleth those Saints which are made holy by the spirite of Saints. Christ, & which continue stedfastly in y profession of his name. And vnto the that feare thy name. ^A It is a trim circumstance of betokening the faithful, very risely used in the Prophets & the Psalmes. For inasmuch as y feare of the Lord is y beginning & whole substance of wisdom, no man can be sayd to worship or serue God aright, but he that feareth him. By reason wherof the feare of God is taken oftentimes in holy writ for the whole seruice or worshipping of God: like as when it is said, the feare of the Lord continueth cleane for euer. Psal. 19. c. 10. Both to great and smal. ^s Again he deuiddeth y whole nūber of the belouers into two parts. The smal are the simple, vnlearned, bondfolk, seruants, poore, afflicted, filie women, & weake children, which acknowledge God the father, & beleue theselues to be redeemed fro the pōner of the diuell by the death of his sonne Iesus Christ. All these (say I) shal receiue the promised hyre. And the great are those that are both honozed and had in estimation of the world for the nobilitie of their birth, for their power, wealth, learning, & holinesse, & which serue God earnestly, & insoze others to do the same. Suche as we reade that Abraham, Dauid, Josias, Ezechias, & the prophets Esay, Daniel, & also Nicodemus, & suchelike, were. And that thou shouldest destroy them that destroy the earth. ^M What is to say, that thou shouldest destroy Antichrist the sonne of perdition, and

Whoe they
that feare
God.

either be the
smal, and who
be the great.

A briefe com-
prehending of
all the wis-
dom.

Æ. b.

all

Marlorats exposit. on the

* illegall.

God executeth
mercy
before ven-
geance.

all his armie. ⁵ He hath moſte briefly and trimly uttered a thing of exceeding great largeneſſe. Men wonder at the port for wrapping by the whole ſtate of Troy as it were in one worde, where he ſayth, And eke the fieldes where Troy caſt ſtoode. But our John hath in this place, wrapped by, not ſome Troy, but the whole worlde, in a maner in one worde, ſaying: That thou ſhouldeſt deſtroy them that deſtroy the earth. For what ſtoze of wordes had a man neede to haue, if he would declare to the full, howe wholly the wicked are occupied in waſting all things, in miſcheuing all things, and in deſtroying all things? Whatſoener they dreame, whatſoener they thinke, and finally, whatſoener they ſpeake or do, all their endeuor, and all their practiſes tend to none other ende, but howe to oppreſſe and deſtroy moſt men. Agayne, what a worlde of wordes would it require, to utter the deſtruction wherewith God will at length deſtroy all the wicked, according to the crigent thereof: And it is to be marked, that John hath the firſt ſpoken of the large rewarde and euerlaſting bliſſe of the goodly, beſore he would ſpeake of the puniſhment of the Reprobates: to the intent we may knowe, that God dothe firſt and formeſt execute the things that make to grace and mercy, and after ward procede to the puniſhing and auenging of the euill. So ſayth Chriſt in another place, They that haue done good ſhall go into the reſurrection of lyfe: and they that haue done euill into the reſurrection of iudgement. John. 5. c. 29. And the choſen are firſt called to the heauenly kingdome, ere the Reprobates be thruſt by the Judge into hell fyre. Math. 25. c. 34. And when our Lorde ſent his Apoſtles into the whole worlde, he made mention of releaſing ſinners beſore he ſpake of deteyning them, ſaying: whoſe ſinnes ſoener ye releaſe, they be releaſed vnto them: and whoſe ſinnes ſoener ye retayne, they be retayned. John. 20. c. 23. Whereunto alſo belongeth that which the Apoſtle ſayth: we haue vengeance readie at hande agaynſt all diſobediẽce, when your obedience is fulfilled. 2. Corin. 10. v. 6. Laſtly we muſt marke the

Reuelation of S. Iohn. 166

the difference betwene the choſen and the Reprobates. For the choſen, being replenished with the holy Ghoſt, conſiſt as wel them ſelues as others by parentelle of doctrine and example of life. But the Reprobates worke exceeding harme, not onely to them ſelues, but alſo vnto many others, according as Paule ſayth, But the euill men and deteyners ſhall receiue worſe and worſe, while they deceyue and are deceyued them ſelues. 2. Tim. 3. v. 13.

19. And the temple of God was opened in heauen, and the Arke of his Teſtament was ſeene in his temple, and there folowed lightnings, and voyces, and thunders, and earthquakes, and great hayle.

And the temple of God &c. ^{4. c.} There be ſome which begin the twelfth chapter at this verſe: which thing they ſeeme not to do without reaſon. For heretofore in the third verſe of the eyght chapter, John had brought in an Angell ſtanding beſore the altar with a golden Cenſer in his hande. &c. and then cutting off his talke of that Angell, he went forth with his talke concerning the ſeuẽ Angels blowing their Trumpets. And now he returneth to his talke which he had begon concerning the ſayd Angell that ſtoode beſore the Altar, intending to declare the great battayle of the ſayd Angell (whom he nameth Michael) agaynſt a moſt cruell dragon. Which thing the order of his declaration ſheweth in that he ſayth, And the Temple was opened &c. Whereby he calleth vs backe to the things that went beſore, where he ſayde, And there came another Angell and ſtoode beſore the altar, hauing a golden Cenſer. &c. Heretofore. 8. a. 3. And truly, then, was the temple of God opened in heauen, when at the preaching of the Apoſtles to the whole worlde, it was beleued that Ieſus Chriſt, who was put to death vpon the croſſe, is aduanced to the right hande of the father, and is equall in eſtate with him, wherof Paule writeth to the Philip. 2. b. 9. And furthermore when it was beleued that he ſtandeth in the preſence of God ſo, as it

The difference
betwene the
choſen and the
reprobates.

when a
temple was
opened.

Marlorats exposit. on the

Christ & arke
of the Testa-
ment,

as it is written. Heb. 9. f. 24. ^A And finally, when the bayle of the temple was rent a sunder, and the things began to be disclosed and shewed openly abroad, which lay hid before. And the arke of his testament was scene. ^M That is to say, Christ is now discovered in the doctrine of his Gospel, and in all the new Testament, in whom all the treasures of wisdom & knowledge are bestowed, Colos. 2. a. 3. Who hath fulfilled the old Testament and filled the newe. ^{S. G.} For Christ being man, is the true arke of the covenant, because the whole fulnesse of the Godhead (lying inclosed in him as in an Arke) dwelleth in him bodily, Colos. 2. b. 9. At the beholding of whom, God is become at one with vs. For God the father hath set him forth to be the attonement maker through faith by the meanes of his blood. Rom. 3. d. 25. ^A In respect whereof he is also called the attonement for our sinnes. 1. John. 2. a. 2. In his Temple. Christ is not to be sought elsewhere than in the temple of God, that is to say, in his Church. In wayne therefore do they pretende his name, whiche boast them selues to be Gods seruants & Christians, and yet holde scozne of the doctrine of the Gospel, which is to be founde no where but in the Church of Christ. And there followed lightnings, and voyces, and Thunderings. ^M It hath bene often sayde already, that the doctrine of the Gospel can not be preached openly, but that wonderfull alterations will be scene, because some be mynded to serue Christ, and some to obey Antichrist. The Pope curseth all those that embrace the doctrine of the Gospel earnestly, and indeuer to obey only Christ. On the other side the preachers of Gods worde crie out with inuincible courage of minde as Paule dyd, If any man loue not the Lord Jesus Christ, the same be Anathema & Paranatha. 1. Cor. 16. d. 22. Also, If wee our selues or an Angell from heauen shal preache vnto you any other Gospel than wee haue preached vnto you, let him be accursed. Gal. 1. b. 8. Also, if any man come vnto you and bring not this doctrine, receyue him not to house, neyther bid him God spede. For he that byddeth him God spede, is partaker

Reuelation of S. Iohn. 167

partaker of his euill. verses. 2. John. d. 10. 11. Whereupon come those lightnings, those voyces, those thunderings, and those earthquakes, agaynst the which it becometh the saythful to be armed with the sword of Gods worde, and the Target of faith. And great bayle. ^M By the name of Bayle, are ment persecutions. For like as bayle is verye opposite to the frutes of the earth, specially when they begin but to bud: even so doth persecution strike many weake and feeble folke in feare, and make them to renounce the doctrine of the Gospel: and so they be leue for a time, and slip away in time of tryall. Luke. 8. b. 13. But they that be the stronger, softe become moze notable by persecutions: so farre are they off from synning from the Gospel.

The twelfth Chapter.

AND there appeared a great wonder in heauen, a woman clothed with the Sunne, and the Moone vnder hir feete, and vpon hir head a Crowne of twelue Starres.



AND there appeared a great wonder in heauen. The content is. In this Chapter there is a discourse made of the encounter that Christs Church vndertaketh agaynst Satan & the wicked, & of the victorie that is bestowed vpon the Church, though Satan woyle all the while in his owne stubborn harted chylde. ^M And to the intent this chapter may be the easier expounded, it is necessarie to consider, that the Church is taken three wayes among the Doctores. One way is, in that it is distinguished from a Synagoge: and so is all the whole sorte of Christians that professe the sayth, called the Church, whether they be true Christians or false Christians. Another way is, when it is taken for any manner of congregation of the sayth, whether they be saythfull both in profession of sayth, and in

The content is
of these chap-
ters.

The diuer-
sity of the
word church.

Marlorats exposit. on the

The catholike
Church.

in wo:ks, or whither they be faithfull but in name only, that
is to wit in the only professiō of the faith. And the third way
is, when it is taken for the whole number of the predi-
cate: and this only is the true and Catholike Church, where
of there is not any part foreknownen to damnatiō. ^{A.} Against
this Church the Diuell maketh warre continually, and pra-
tise to plucke hir backe from the faith that she hath pligh-
ted to hir husband Chriſt: as we shall see anon. ^{S.} The signe
which he calleth great in this place, is vndoubtedly that signe
which the mightie men of the world, yea and all the whole
world it selfe speaketh against Luk. 2. e. 34. Namely the com-
ming vp of Chriſts kingdome. ^{M. G.} And sure it is a great and
wonderfull thing, that any are founde among the faithfull,
which dare set themselves against the kingdome: or rather
the Tyrannie of Antichriſt. A woman. That is to saye, the
Church of the beleuers. ^{S.} For the Apostolike and primitive
Church is rightly compared to a woman, who though she be
of hir owne nature fragile, small, and barrein, yet is she made
frutefull with many childre, & great by hir husbande Chriſt.
Esa. 54. a. 1. & Gal. 4. d. 27. Which thing was prefigured also
in Sara & wife of the Patriark Abraham. In respect whereof
Chriſt comforteth his Church with these wordes. Be not a-
fraid my little flocke, for it hath pleased your father to geue
you a kingdome. Luke. 12. d. 32. ^{S.} Moreover like as the man is
the head of & womā: so is Chriſt & head of the Church. 1. Cor.

The purenes
and brightnes
of the true
Church.

11. a. 3. & Eph. 1. d. 22. & 4. c. 15. Clothed with the Sunne. ^{S.} That is
to saye, glistering euery way about with the light of the euer-
lasting Gospel, that is to wit in doctrine and conuersation of
maners: according to this text, you are the light of the world.
Mat. 5. b. 14. ^{A.} Also be ye such as no man may complaine of
you, & vndeuyled children of God, vnblamable in the midst of
this wicked & crooked generatiō: among whom shine you like
Lampes in & world, maintaining the word of life. Phil. 2. b. 15.
Also, as many of you as are baptized, haue put on Chriſt.
Gal. 3. d. 27. ^{M.} Certes the Church that hath put on Chriſt

Reuelation of S. Iohn. 168

hir conuersation and doctrine, is much more clarely enlight-
ned by the spirit, than & aire is by the Sunne. And the Moone ^{The true}
vnder hir seere. ^{The true} Hereby is signified the disposing of temporall Church ouer-
godes according to Gods appointmēt, which godes & saines ruleth at tem-
porall things.
porule and not serue. For the Moone being chaungeable doth
trarily set out the state and condition of the things and affay-
res of this world. For what shall a man find Gedye and con-
stant in this world? For as the (Apostle saith) the fashion of
this world passeth away. 1. Cor. 7. f. 31. ^{A.} Wherefore they that
haue consecrated themselves vnto Chriſt, do easily despise all
worldly things: nay rather, (if neede so require) they trample
the vnder their feete, & they may do their seruice vnto Chriſt
alone. The true marke of Chriſts seruants is this: namely
if they haue an eye only vnto Chriſts glory, despying all o-
ther things & as it were keeping them vnder foote: according
to this exhortatiō of Iohns, Loue not & world nor the thinges
that be in it &c. 1. Iohn. 2. b. 15. And apply not yourselves (saith
Paul) to the fashion of this world. Ro. 12. a. 2. And on hir head ^{The orna-}
was a crowne of twelve starres. The twelve Apostles do won-^{ments of the}
derfully garnish the head (that is to say the beginning of the true Church).
primitive Church) like bright Starres. Notwithstanding for
asmuch as the number of twelve is the number of perfection
and vniuersalitie: by them we like well to vnderstand al mē,
as many as teach Chriſt purely. At home also Daniel & pro-
phet likeneth vnto & Stars of the Skie, Dan. 12. a. 3. Which
thing appereth to be almost an ordinarie matter with Iohn
in this booke. And although those twelve Apostles whom the
primitive Church had, are not now conuersant among vs:
yet notwithstanding for asmuch as their doctrine is conueyd
ouer vnto vs as it were from hand to hand, Chriſtes Church
wanteth not this beautifull ornament. v hich Iohn attribu-
teth vnto hir, For & things which the scripture speaketh of &
Apostles, must not be restrained to & persons of them: but are
extended to all suche as are the true successors of the Apo-
les: that is to say, vnto all suche as preache to other men.
Chriſt.

Marlorats exposi. on the

The Virgin Mary.

Christ alone, and the same crucified. But some mislike the things vnto the Virgin Mary, that are spoken here of the Church, according as the texte moste manifestly proueth. But what manerell is it if some mens foolishness dare do this, seeing that the unskillfull haue presumed to put ouer to the same Virgin the things that agree to none but Christ, contrarie to the Interpretation of all the olde wyters.

2. And beeing vvith childe she cried out in trauell, and strayned hir selfe to be deliuered.

The greefe of the Church for want of wished successe in winning soules vnto God.

And beeing vvith childe. Namely beeing great vvith childe by the seede of Gods worde, she hopeth to bring forth many children by it vnto God. And strayned hir selfe to be deliuered. He betokeneth the greefe and longing of minde of the primitive Church, beeing already great vvith childe by the spirit of Christ, and drawing to deliuerance. And she was strayned vvith sozennesse and payne, for that the Priests, Pharisees, and Scribes of the Jewes, and the Princes and wise men of the world kept a stirre by all meanes agaynst the preaching of the Apostles, so as the matter could not take successe as they would haue it, according as Luke witnesseth in Acts. 3. c. 15. and. 4. d. 18. and. 5. e. 28. and. 13. g. 46. And as Cusebius also witnesseth in the stories of the Church. So also the goodly teachers and ministers of the Church in our dayes must needs be soze vexed at the hart, for the multitude of those that speak agaynst them, when they labour to beget men vnto Christ. For loke what Christ hath sozefaid to his Disciples, the same must be extended vnto all ministers of Gods worde. If they haue persecuted me (sayth he) they will also persecute you: and if they haue kept my sayings, they will keepe yours also. John. 15. c. 20. And agayne, when a woman laboureth of child, she hath sozowe. &c. John. 16. c. 21. Whereupon Paule wrote to the Galathians, My little babes, of who I traueled vvith childe agayne, till Christ be fashioned in you, Galath. 4. c. 19. And truly

that it is to be vvith childe.

Reuelation of S. Iohn. 169

truly all the faithfull must be vvith childe of Christ by faith: that is to say they must embrace Gods worde by sayth, and at length bring forth the same: that is to say they must bring forth the good frutes of faith which is workfull by charitie, which thing cannot be done without some paine. For all that will liue well in Christe Ihesu must suffer persecution. 2. Tim. 3. c. 12.

3. And there vvvas scene another wonder in heauen: and behold a great red dragon, hauing seuen heads and tenn hornes, and seuen Crownes vpon his heads.

And there vvvas scene another. &c. ^{9. M.} Here is shewed a far diuers wonder from that which went afoze. For vnder the figure of the great red dragon that troubleth the Church in hir traueling vvith childe, here is described the crueltie and violence of Satans kingdome. And behold a great red dragon. Why Satan is sayde to be great. He is great in respect both of his greates power, and also of his great lust to do mischeefe. He is great also in respect of the innumerable number of the vngodly, whiche are as it were the body of the dragon. For Satan is the head and prince of all the vngodly, bycause he diueth them at his owne pleasure. 2. Tim. 2. d. 26. & Eph. 2. a. 2. Red. What is to say al blud, by vvith the blud of innocents, whom he hath slayne from the beginning of the world: for he is a murtherer from the beginning. John. 8. f. 44. Whiche thing appereth by that first brother queller Cain, who was of this cursed broode. 1. John. 3. b. 12. Satan is iustly likened to a dragon or Serpent, not onely in this place, but also in Gen. 3. a. 1. & Psal. 58. a. 4. & 74. c. 14. & 91. c. 13. & 2. Cor. 11. a. 3. For he is both exceeding wyle, and also mischeuous. Therefore not without cause dothe Peter exhort the faithfull to be sober & to watch: wherof he adueth the reason immediatly, saying: bycause your aduersarie the diuel goeth about like a roying Lyon, seeking whome he may deuoure. Whome resist ye strong in faith. 1. Peter. 5. b. 8. 9. Hauing seuen heads and ten hornes. The head and the horne be taken

The crueltie and violence of Satans kingdome.

Why Satan is sayde to be great.

Why he is sayde to be red.

The power of Satans schismaticall kingdome.

taken the power of his kingdome. Seing then that the dragon hath seven heads and ten hornes: it seemeth to signify aptly a Schismaticall kingdome. For the kingdomes of the world are one anothers bane. Now for asmuch as seven and ten be numbers of universallitie: it is ment that the dragon hath power over all kingdomes of the world, and is prince of the whole worlde, according as he himselfe boasteth of it unto Christ. Math. 4. b. 9. This then is the strong felow which keepeth his fort as long as he can, til a stronger come upon him and thrust him out, Luke. 11. c. 21. And loke where division is, there is like to be destruction. Truly here is set out unto us an horrible monster, a great red dragon with seven heads and ten hornes. By the first head he beguiled Eve, and thereby subdued all mankind to his lure. By the seconde, he wonderfully increased Idolatrie. 3. Kings. 12. f. 26. & 13. a. 1. By the third is meant the kingdome of the Chaldies and Assyrians, by whome both the holy stories and also the prophets report many warres to have bin made against Gods people, and also that they held them in long captivitie. The fourth head betokeneth the kingdome of the Medes and Persians, by whome the Jewes were indeede released of their captivitie, but yet they suffered sundry miseries at their handes, as ye may reade in the booke of Nehemias, Esdras, and Esther. The fifth betokeneth the kingdome of the Grekes or Macedons, by whom at the beginning the Jewes were delt with all somewhat mildly: but toward the end of it, when the Antiochusses reigned, they were handled most cruelly. The sixth betokeneth the kingdome of the Romanes, under whom they suffered many things at the handes of the Herods and of the presidents or governours of the realme of Jewry, as ye may see in the story of the Gospel, and in the Acts of the Apostles, and finally in Josephus. Besides this, even Christe himselfe & his Apostles with many thousand martyrs suffered death under the Romane Judges. By the seventh and last head is betokened the kingdome of Antichrist, which is the sorest enemy

that is ment
by hys seven
heades.

of all against Christs Church, according as experience sheweth. By his ten hornes, are betokened exceeding great strength, and all kind of mischance, and all policie to annoy. For Satan the auncient enemy of truth, indeureth to hurt the Church, sometime by crueltie and open force, sometime by hypocrisie, and sometime by heresie. And on his heads, seven Crownes. These seven Crownes of the dragon, betoken hys many victories gotten of most puissant princes: whereunto the Bishop of Rome alludeth with his triple crowne under a myserie. Nevertheless by that figure he will have it seeme that he is Christs peer in souereintie of things in heauen, things in earth, and things under the earth: that is to saye, that he is able to commaund euen the Angels of heauen, and the chiefeest princes upon earth, and also them that be under the earth, that is to say, the dead in purgatorie. Whereupon Pope Clement took upon him to commaund the Angels to proclaim his pardons, *A pena & culpa*, at the sute of them that were marked for the Crosse, he graunted three or four soules to be deliuered out of purgatorie, which euery of them would desire. Whose rashnesse the diuines of the vniuersitie of Paris were not afraid in those days to reprove and to correct. But by this description of the dragon, we may easily gather, that Satan cannot be vanquished by the power of man, but only by the sword of Gods word and the shield of faith, according as the Apostle Paul teacheth at large. Eph. 6. c. 16. 17.

What is be-
toked by his
ten hornes.

Satans vic-
torie agaynst
the Saincis,
and the Popes
making of
himselfe equal
with Christ.

4. And his taile drevv the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman that was ready to be deliuered: that as soone as she were deliuered of hir child, he might deuoure it.

And his taile drew the third part. &c. A serpent beareth his poison wherewith he infecteth, in his taile. Hereby is meant, that Satan hurteth chiefly by hypocrites and false prophets:

¶ 4.

according

Who be the
dragons taile
wherby Sa-
tan worketh
most scathe.

Marlorats exposit. on the

according to this text, The false prophet is the very taylor
 Esay. 9. c. 14. And they that be of that sort, serue not the Lord
 Jesu Christ, but their owne bellies, and deceiue the harts of
 the simple by faire spech and flatterie. Rom. 16. c. 18. Wherfor
 therfore both the dragon draw after him the third part of the
 Starres, that is to say, welnere all the princes and noble
 men of the world, and all suche as are renoumed for birth,
 learning, or riches. And for asmuch as the number of false
 prophets shal increase toward the end of Antichrists reigne,
 more than euer they did afore: he shall draw so many the mo
 of the notabler sort after him. Moreover when Antichrist
 shall be laid open to the world, and his head begin to be bro
 ken: then shall he streine all his sinewes, then shall he bestir
 himselfe: wherby it wil come to passe, that for feare of death,
 innumerable shall go after him, yea even of them that are
 well sene in the truth: according as dayly experience tea
 cheth vs. Also all those are his taylor, as many as haue taken
 their oth to be defenders of that sea; and as many as receyue
 fees, dignities, or offices at their hands, and as many as fall
 downe to the grounde worshipping him for a most helpefa
 ther and kissing his feet. And cast them to the earth. What is
 to say, he deceyued them by alluring them to the love of
 earthly thyngs, and to despise the Gospell. The diuell then
 perceiuing himselfe to haue gotten so mighty an host of all
 states of the Church: prepareth himselfe to annoy the Church
 vpon trust, as well of his owne puissance, as of the multi
 tude of hys retegners. In respect wherof Iohn addeth
 immediatly: And the Dragon stood before the woman. This
 is one thing that Satan alwayes seeketh: namely, how he
 may kill the yong slippes of Christ and his Church. While
 they bee yet tender, before they may come to full growth.
 Moreover the worde stode, is put in forcibly: as if a man
 should saye, he waiteth wisely, he neuer goeth awaye, he ga
 peth vpon hir with open mouthe: and to be short, he doth all
 that is possible eyther to make the womā lose hir chyldren by
 deli

Who be stars

The force of
 Antichrists
 persecution.

Who be y dra
 gons taylor.

The incessant
 mouer of sa
 tan to annoy
 the Church.

Reuelation of S. Iohn.

171

deliuerance before hir time, or else to deuoure them when
 they be new borne and as yet but babes in faith, before they
 may come to their ful growth: namely eyther by egging the
 away by promises, or by scaring them away by threatnings:
 according to this saying, they beleue for a while, and shrinke
 backe againe in time of trial. Luke. 8. b. 13. To this end do the
 masters of the inquisition for heresie, diligently lay watch to
 procure the burning vp of the booke that be written against
 his vsurping of that power, and against the abuse of that v
 surped power, and to restrain the reading of them, & to keepe
 men from hearing sermons of the gospel. To conclude, the pe
 stilent dragō leaueth nothing vnattempted, but laboureth with
 tooth and nayle, that Christ shoulde not be borne at all, or at
 leastwise that he shoulde not come to full growth in mens
 harts. That as soone as he were deliuered of hir Child, he myght
 deuoure it. What is to say, that he might dispossesse and disap
 point the word of the Gospell whiche men had conceiued in
 their harts. For when Satan perceiueh, that he cannot let,
 but that the word is preached, heard, yea and also conceiued
 in some mens harts: he indeuereth at leastwise, either to choke
 the sēde cōceiued, or else to deuoure it as soone as it beginneth
 to shew itselfe: like as Christe saith of some in the Gospell:
 The sēde that is sowed by the high way side, are they that
 heare the word, and after ward commeth the Diuell & taketh
 away the word out of their harts, least they should beleue
 and be saued. Luke. 8. b. 12.

The masters
 of the inquisi
 tion for here
 sie.

Satan's en
 deuer to disa
 point the ef
 fect of Gods
 worde.

5. And she brought forth a man child, that should
 rule all Nations with an yron rod: and hir chylde was
 caught vp vnto God and vnto his throne.

And she brought forth a man child. Although Satan inde
 uer by his naughtinesse and wilinesse, to hinder the happie
 childbearing of the Church: yet is the Church not only deli
 uered, but also deliuered of a man child. What is to saye, she
 hath brought forth either Christ in the harts of the faithfull,
 (according

who be ma
 children.

P. ii.

Marlorats exposit. on the

(according to this saying of the Apostle, vntill Christe be fashioned in you againe, Gal. 4. c. 19.) or else some other excellent man, to whome Satan and his false prophets are sayne to giue place very much. Of which sort were Paule, Steuen, Apollo, and such other like in old time. And also Athanasius, John Chrysostome, Ambrose, and Austin. And furthermore John Hus, and many notable and learned men in our times, of whom some hauing well discharged their duties, are saide a sleepe in the Lord, and othersome no whit inferior to them in learning and godlinesse, are alieue at this day, and by writing, teaching and exhorting do make war no lesse stoutly than luckely vnder the stander of Christ, against the tyrannie of Antichrist: whose names we woulde ad to those aforesaid, but that the notable fame of their workes purchaceth them immortallitie sufficiently. But it is to be considered, that John thought it not ynough to say a Child, except he had also added Man to it. *q. d.* Albeit that Satan and all the vngodly be against y Church: yet is she deliuered by Christs helpe, and not only deliuered, but also bringeth forth a man childe, that is to say a liuely & lusty child, such a one as shall put the dragon to his plunge. For Christ is he that must crush the serpents head. Gen. 3. c. 15. He is the king of glory, the mightie and strong Lord, the Lord mightie in battel. Psal. 24. c. 8. And also, the mightie, the wonderfull, the Counseller. Esay. 9. b. which should win the well fortified and wel defended hold, and cast out the vsurper, and deuide the spoyle. Luk. 11. c. 21. Euen so as many as be led by the spirit of Christe, are men children, and stout felowes, and far too strong for the Diuell and the world. Whereupon John saith, I haue written vnto you yong men, that you be strong, and that the word of God dwelleth in you, and y you haue overcome y euil one. 1. John. 2. b. 14. That should rule al Nations. Christ hath receyued all power of God, that he myghte be the Lord of all men, and be knownen so to be. Math. 11. d. 27. & 28. d. 18. & John. 13. a. 3. & 17. b. 10 & Rom. 14 b. 9, with an yron rod. This is spoken in respect

Christes rod,
mace, or scepter.

Reuelation of S. Iohn.

172

spect of Christs enemies, which had leuer to be broken in peeces, than to submit themselves to his obeysance. For other wise Christ is most meeke and very swete: howbeit that is to y lowly, that is to the godly, that is to such as acknowledge their owne wretchednesse, & seeke their saluation in the name of him. Wherefore the yron rod doth rightly betoken Gods word: both because it is vnable to be bowed or bent, & also because it tameth, breaketh, and subdueth all things. 2. Cor. 10. a. 4. 5. 6. 7. Whereunto as many of al nations are obedient, as are soe ordeined vnto lyfe: and the rest are faine to yeld to it whither they will or no. For how much soeuer the vngodly fret, kicke, and with furious violence resist him, they are compelled at length to feele him their iudge, whom they refuse for their king: & finally they be dyuerse ways broke in peeces, til they be made his footstole. For will they nil they, they shall both here & obey y saying which is writte in y Gospel, namely, Go ye cursed into euerlasting fire. & c. Mat. 25. d. 41. Whereunto pertaineth also y which the Apostle wryteth, of y force & effectualnesse of Gods word, Heb. 4. c. 12. So reade we also of the word of God vnder y figure of a rod or mace, in the Psal. 2 c. 9. & 45. a. 3. 4. & 110. a. 2. And vnder the resemblance of a sword. Eph. 6. c. 17. & Heb. 4. c. 12. It is a soley therefore, yea and the greatest rashnesse that can be, for any man to go about to deuour & swallow vp this word of God, which must reigne ouer kings & princes, realmes, countries, & nations, whither they wil or no. And hir child was caught vp vnto God. When Satan & the vngodly wait like a sort of hungerstaruen dragons & lions, to swallow vp & to deuour y godly worshippers of God which beleue the Gospel: God receiveth the into his owne keeping, & dealeth so with them, y being bestowed out of gunshot, they aduance his glory further & further whom they acknowledge to be their only Sauio: & redeemer: like as the psalm saith, He y dwelleth vnder y conert of the highest shall abide vnder y shadow of the almighty. Psal. 91. a. 1. Also, they y trust in y Lord, shall dwell for euer like as mount Sion shall not be mo-

God defendeth
y elect, though
they seeme
most abject.

P. iij.

Marlorats exposit. on the

moued. Psal. 125. a. 1. And the Lorde saith by his prophet: he that toucheth you, toucheth the apple of mine eye. Zachar. 2. c. 8. And vnto his Throne. ^A For as much as the names of the chozen are written in heauen from befoze the foundations of the world were laid, Luke. 10. d. 20. & Eph. 1. a. 4. & Phil. 4. a. 3. the Lord doth so care for them, cherish them, loue them, & defend them, as if they reigned with him presently, & were already indewd with immortall glorie and euermlasting blessednesse. ^P Where vpon come these sayings of the Apostle: he hath rayled vs vp together with him, he hath made vs to sit together with him among the heauenly company in Christ Iesu. Eph. 2. b. 6. And our conuersation is in heauen. Phil. 3. d. 20. And, seeing ye be risen againe with Christ, seeke ye the things that are aboue, where Christ is sitting at the right hand of God. Coloss. 3. a. 1. ^A All which things are spoken to the singular comfort of the godly, to the end they may know, that they be already saued by hope, although they seem to be most abiect and wretched in the sight of the world.

6. And the woman fled into the wilderness, where she hath a place prepared by God: that they may feede hir there, a thousand two hundred & threescore days.

[¶] And the woman fled. ^A Although the Church knowe most certainly that God hath a care of hir, whose defence is more for hir safetie than all the power and fauor of men: yet notwithstanding least she might tempt hir maintainer and defender, sometimes she fleeth when she is assailed by enemies, and yet for all that, she wayteth quietly for help at the Lords hand. ^P So we reade that Moses fled for displeasure of the king of Egypt, and abode priuily with his father in law Jethro the priest of the Madianites, by the space of fortie yeeres. Exod. 2. d. 21. And also that David and his company hid themselves in caues of mountaines for feare of Saules displeasure. 1. Sam. 19. b. 12. And also that Elias hid himselfe out of the way by the space of thre yeeres and a halfe, to eschew the wrath of

Reuelation of S. Iohn. 173

of Jezabell. 3. Kings. 19. a. 3. Like wise, the hundred Prophets of the Lorde whom Abdias had hid in two caues for feare of the same Jezabell. 3. Kings. 18. a. 4. Concerning which men loke also Heb. 11. g. 38. So did the Lordes Disciples get the doyes to them & keepe themselves out of the way for a time: John. 20. e. 19. Paule being let downe in a basket by the brothers at Damasco, went a soe for a while into Arabie. Act. 9. b. 25. Finally who is ignorant of the hydings of Athanasius, and of other Catholik Bishops in the time of the persecution stirred vp by the Arians, and moreover of many fathers in Egypt which sought the innermost couerts of the wilderness, by reason of the vngaciousnesse of the same tymes. Of which Eusebius writeth manie things in the fourth Chapter of his eleuenth booke of the Histories of the Church. And as for our owne times, what shoulde we speake much of them, considering that vnder godly Magistrates and Princes, there be many of singular godlinesse and learning in the eyes of all men, who being driuen out of their owne Churches, haue rather chozen to earne a poore liuing with the harde and vnacquainted labour of their handes, than to serue vnder Antichrist for filthy benefices as they terme them. And yet dare those Archpilats which vaunt themselves of the name of cleargimen, and Religious men, yea and of the name of the spiritualie and of the Church, whereas in verie dede they be the gard of Antichrist, and do nothing else but marther the godly continually: euen they (I say) dare expounde all the things to be ment of themselves, which the Scripture hath spoken of the persecution of the Church, (that is to say of the godly) vnder Antichrist, and to complaine with wayling voyce, as though they suffered greivous things and sarre vnto their estate at the handes of Heretikes: wherein they deale not much vnlike the shepards wools, which found fault with the Lamb for troubling of the riuer, when he himselfe drunke of the upper part of the streame. And yet these men, these deceiuers and mockers, finde a great fort, not of the common people onely, but euen of

The Papists
doe bothe depe
and wylme.

See the blasp
hemie of the
world.

Marlorats exposit. on the

of great men and noble men also, who for al their liuing in so great wealth, pride, & superfluitie, do notwithstanding greatly pitie them, as though they were verie hardly delt withall. But Christ will iudge betwixt vs one daye, in whose sighte they dare commit these things so shamelesly. ^{Q. S. M.} Also the Church flyeth into the wyldernesse, when it shunneth the in-
 tycementes of this world by the vtter renouncing of it selfe, where through it is saued from the Dragon that pursueth it. Like as (in Daniel) Edom, Moab, and the border of the children of Ammon are saued from the hoste of the king of the North, because they dwell in the Mountaines: and contrariwise Egyptians, Lybians and Ethiopians must come vnder his subiection, because the landes that they inhabite are well peopled and pleasant, Daniel. 11. g. 41. Whereby the Prophet ment to doe vs to vnderstande, that such as giue themselves wholly to heaping vp of riches and to pleasures, shall bee a pray for Antichriste, and that the despyzers of suche things, which lead a hard and painfull lyfe, shall escape his handes. VVhere she hath a place prepared of God. ^{6.} Here is ministered right large matter of comfort to al y godly which endure banishment, losse of goods, & such other like things for Christs sake. For although they go wandering & straying abrode, yea & be despyzed of y world, in so much as they be faine to forsake their owne Countries: yet notwithstanding the Lorde who hath vnderaken to looke to them, will no where forsake the but prepareth lodging for them euen in the furthest countries of the world, & bringeth to passe that they may bee quietly fed both with spirital fode, (that is to say with y word of God) and also with bodily fode. Then is it not by chaunce or fortune, but by Gods prouidence, that the faithful be sent of God into diuers parts of the world, that the inhabitantes of those countries vnto which the godly do resort, may heere the word of the Lorde at their hand, & be brought to the knowledge of y Gospell, fro the ydols to which they were addicted afore. That they may feede hir there. ^{5. a.} John alludeth to y storie of Elias, who

What it is to
 flee into swil-
 dernesse.

The riche and
 delicate are a
 pray for Anti-
 christ.

Comfort a-
 gainst all ad-
 uerities and
 losses.

Reuelation of S. Iohn. 174

who flying for feare of Jezabels displeasure, hid himselfe in y house of a widow a countrewoman of his, & there was fed by the space of two yeres and a half. 3. Kings. 17. a. 9. So also the Church of the Apostles being drine from among the Iewes, removed to y Gentils by who it was fed all the while. And truly how forward y Gentils were to minister things needefull to the preachers of Gods word, Paule sheweth, writing in this wise. If it had bin possible, ye would haue plucked out your owne eyes, & giuen them vnto me. Galat. 4. b. 15. What comendation he giueth to the reward which the Philippians bestowed vpon him. Also Phi. 4. d. 18. A thousand two hundred & threescore dayes. ^{M. S.} That is to say, al the while y the persecutiō of Antichrist is whor: which thing the scripture declareth euerywhere to be but short. Such a time is betokened also in y storie of Elias, wherunto John seemeth to haue had an eye. By reason wherof the scripture is wont to promise y godly length of life euen here also: and contrariwise to threaten the wicked, that their dayes shall be shortened by the one halfe.

7. And there vvas fought a [great] battell in heauē: Michael and his Angells fought vvith the dragon, and the dragon, and his Angells fought.

And ther was fought a great battell. ^{6.} When y Lorde mindeth to deliuer his people out of any daunger, he is wont to vtter his force ageinst his enemyes, to put the to shame. Michael (which is interpreted, who is as God, or God that striketh) is sent to vanquish and destroy all the Lords enemyes, and specially at suche tyme as Satans kingdome ryseth to beheadmently against the kingdome of Christ. Therefore when the Church is hidden in wilbernesse from the syght of the Dragons wrathfull dyspleasure, then comes hir Champion and defender Michaell, that stoute knyghte of his hands David, euen Christ our Lorde & sauio: than who there is none stronger, neither in heauen nor on earthe. For who is lyke God? In Heauen. The Church which consisteth of the Gentiles dispersed

The Church
 is called hea-
 uen.

Marlorats exposit. on the

dispersed, and yet is both chozen and predestinated by God, is rightly called heauen, according to this text. But the Jerusalem which is from aboue, Gal. 4. d. 26. Out of which, Satan was to be cast, whom it erst worshipped unwittingly: to the intent that hereafter, leauing their foule errors and earthly desires, they might sauour heauenly things, and haue theyr myndes dwelling in heauen, according as Paule saythe, our conuersation is in heauen. Psalm. 3. d. 20. Also, sauour ye the things that be aboue, Coloss. 3. a. 2. Sathan therfore is sayde to be cast out of heauen, when he is cast out of mens harts, and hath lost his seruice there. Michael and his Angels fought with the Dragon. Michaell (who in the Prophete is called a Great prince, and is sayd to stand on Gods peoples side Dan. 10. d. 21, representeth vnto vs Christ: ^B whose Angells be both those holy seruisable spirities, and also (among men) the godly Princes and Magistrates together, with the ministers of Gods worde, which serue Christ our Saviour in vanquishing the huge powers of Antichristes host. And the dragon & his Angells fought. ^A The Angells whose force the Dragon useth ageinst Michael, are the great men, wysemen, & wealthy men of the world: whose puissance, policie, and riches are the weapons that he fighteth with, for the maintenance of his kingdome and honour, which he hath vsurped wrongfully. With him must we also incounter, howbeit with spirituall armour from God, according as the Apostle saith. 2. Cor. 10. a. 4. & Ephe. 6. c. 13. Also we haue a Michaell, that is to say Christ, a champion to fight for vs, by whom we shall get the vpper hand, and he shall also giue vs the garlande of victorie. By the way it is to be marked, that this battell is called great, first in respect of the multitude of the fighters. for on the one side stand all the faithfull, and on the other side all the vnfaithfull. And secondly in respect of the tyme: for it began at the beginning of the world, and shall holde on vnto the ende of the world: ^A like as the Lorde forgetolde. when he sayd to the serpent, I will set enmitie betwixt thee and the woman,

Christ and all
godly Princes
scs,

Who be the
dragons cham-
pions, & what
his weapons
be,

Call the bat-
tle betwene
Christ & Sa-
tan is sayd to
be great.

Reuelation of S. Iohn. 175

woman, and betwixt thy seede and his seede. The seede of hir shall breake thy head, and thou shalt byte the heele of it. Gen. 3. c. 15. ^B Also Paule sayth: like as at that time he which was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now also, Galath. 4. d. 29. And this battell consisteth of full contrarietie of wills and works. The faithfull fight with true and kinely faith, and by the word of God, which is inuincible: and the aduersaries make resistance, armed with vnbeleefe and lyes. The children of God are furnished with sobernesse, myldnesse, patience, comfortablenesse, & forwardnesse of dowyng good to all men. But the Dragon taketh to him that which is peculiar to himselfe. For like as he is a murderer from the beginning, and abode not in the truth: euen so he abuseth the swordes of kings, the Lawes of Senates, and the cheynes, prisons, & bandes of the iudges of this world, to torment and trouble the deuout worshippers of God withall by all meanes, who notwithstanding are neuer overcome by force of torments, but evermore get the vpper hand, and tread the foule fend hymselfe and all his armie vnder their feete, through the gift of faith: according as is added by and by.

The manner of
the saide bat-
tell.

8. But they preuayled not: neyther vvas their place found any more in heauen.

But they preuailed not. ^B This place confirmeth that which Christ, speaking of the Church, said vnto Peter: The gates of Hell shall not preuaile ageinst it. Math. 16. c. 18. Neyerther was their place founde. &c. The Dragon is vanquished and driven out of the kingdome of heauen, that is to say, out of the harts of Gods childre, by Michael, that is to say by Christ according as it is sayde in the Gospell, I sawe Satan falling downe from heauen as it were lightening, Luke. 10. c. 18. Also, now is the iudgement of this world, now shall the Prince of this worlde be cast out. Iohn. 12. c. 31. ^B Also, the Prince of this worlde is iudged already. Iohn. 16. b. 11. And the Apostle saith:

How the diuel
is driven out
of heauē, that
is to say, out
of the harts of
the faithfull.

Marlorats exposit. on the

saith. Forasmuch as the children were partakers of flesh and blud, he himself likewise toke part with them, y by death he might put away him that had Lordship ouer death, that is to say the Diuell, &c. Heb. 2. d. 14. ^A As oft then as the power of Christs death is shewed, & the preaching of his word caught hold on by faith: so oft must Satan needes be cast out. For in sted of Idolatrie and superstition, there flourisheth true Religion & godlinesse. In sted of fleshly reason which bare all the sway afore, now is the holy Ghost present, who inlighteneth mans minde and turneth the euill will of man vnto good, vnclean- nesse is driuen away, & holinesse of life comes in: To be short, the whole man being bozne again of the seede of Gods word, beareth fraite, not to the flesh (as erst) nor to the world, nor to the Diuell, but to the holy Ghost.

9. And that great Dragon vvas cast out, [euen] that olde Serpent, vvhich is called the Diuell and Satan, as vy which deceiueth all the vworld: and he was cast out in- to the earth, and his Angels vvere cast out vvith him.

Earthly folk. And that great Dragō. ^P By the earth are ment such men as sauer earthly things, & as are bozne of y Diuell, which fast al- together of the earthe, which seede of the earth, which trayle with their byesses vpo the earth, which hold scozne of Gods truth, & imbace the lies of their father the Diuell. ^G For the diuell perceiuing he cannot ouercome the faithfull which are furnished with heauely armoz, riseth vp moze fiercely ageinst those who he seeth giue to earthly lustes, & holdeth the as his owne inheritance, according as Paul teacheth, Eph. 2. a. 2. Tim. 2. d. 26. That old Serpent. ^M ^G Satā is called so, bicause he alwayes hath venim in a readines to poise me to death. Moze ouer it is eue berie he which at this day laboereth to kepe men fro the heauely paradise, fro whence he himself fell, like as he dyaue our first parents out of y Paradise of pleasure: & ther- fore it stands vs wretches y be bozne in sin greatly on hande to be well ware of him, sayng he was able to do so much a- geinst

Great neede
had we then
to be well
ware of him.

Reuelation of S. Iohn. 176

geinst our first fathers whē they were yet happie & clere fro al spot of sin. Vvhich is called the Diuel. ^S That is to say, a slau- derer, as shal be said moze at large in the next verse. And Sa- derer, as shal be said moze at large in the next verse. And Sa- tanas. ² That is to say, an aduersarie or withstander, bycause that by al meanes he withstandeth Gods purpose, ^M namely of restoring y chozen sōt by Christ: ^A and also bicause he cou- selled the first man & woman to do contrarie to Gods worde fro the beginning, Gene. 3. a. 4. 5. Vvhich deceiueth the whole world. ^M That is to saye, all the reprobates dispersed throught the whole world. ^A And he deceiueth the with his falsehoods, sights, & lies, according to this text, He is a lyer & the father of lying. Iohn. 8. f. 44. For being shamelesse, he is not afraide to beare me in hand, that he is God, that is to say, a benefactor & preseruer of such as serue him, whereas in very dede he is a destroyer of them. Likewise again he is no whit afraide to blame God of vntruth and enuiousnesse towarde his wor- shippers, ^A according to the example y we alledged right now out of the first booke of Moses. where vpon Paule saith to the Corinthians, I am afraide least it should come to passe, that like as the Serpent deceyued Cue wyth hys wylinesse, euen so your mindes should be led away fro the simplicitie which was in you to Christward. 2. Cor. 11. a. 3. And in another place concernyng Antichrist he wyrteth thus: whose comming is according to the working of Satan, with al power, & signes, and lying myzacles, and wyth all decepte of vnrightheous- nesse, in them that perishe. 2. Thessa. 2. c. 9. And he was cast out into the Earthe. ^S That is to saye, he was berefte of hys po- wer, discharged of his rōme, abandoned to contempt and re- proche, & consequently to be trāpled vnder softe: according to this scripture, thou shalt walk vpo the Adder & the Cocka- trice, & tread vpon the Lyon and the Dragon. Psalm. 91. c. 13. Also, the seede of y womā shal break thy head. Gen. 3. c. 15. Al- so, behold, I giue you power to tread vpo serpentes & scorpions, & vpon al power of enmitie, and nothing shall hurt you. Luk. 10. c. 19. Also I. James saith, Submit your selues vnto god and

Slanderer.
Adversarie.

What is ment
heere by the
whole world.

Satan's shame-
lesse subtletie,
falschod, and
lying.

The Diuell is
ouercome by
Christe & his
faithfull ser-
uants.

Marlorats exposit. on the

and withstand the diuell, and he will flee from you, James. 4. b. 7. When is the diuell cast into the earth, to the end he should depart from the faithfull, & only annoy those that prefer earthly things before heavenly things, and despise Gods trueth when it is offered them. And his Angels were cast out with him.

*The reproba-
tes doo rather
further Chri-
sts kingdome
than hinder it
by their perse-
cutions and
troubles.*

^A Although the wicked be intermedled with the godly & faithfull as long as Christs Church dwelleth vpon earth: yet are the reprobrates so little able to annoy y^e elect or to hinder their saluation, that they rather euen unwittingly & unwittingly further it. For we know that the persecutions wherewith the wicked doe rage against the childe of God, is a certain way to go to the kingdome of heauen. Act. 14. d. 22. & Rom. 8. d. 17. & 2. Tim. 2. b. 11, 12. And therefore vnto such as loue God, all things worke to the best, namely in such as are called according to his purpose. Rom. 8. e. 28. Forasmuch then as the vngodly cannot hurt the chosen, but may do the good: they are said to be cast out with their Prince Satā, as in respect of power to do harme: so as now the faithfull neede not to feare the diuell, nor the wicked, nor y^e whole world, but only God who is able to destroy both body & soule into hell fire. Math. 10. c. 28.

10. And I herd a loud voyce saying, now is saluation, & strength, & the reigning of our God, & the power of his Christ brought too passe in heauen, For the accuser of our brethren is cast downe, vvhiche accused them in the presence of our God day and night.

*The top of the
godly for the
deliuerance of
the Church.*

And I herd a loud voyce, saying. ^S The faithfull cannot but be greatly glad, when they thinke vpon Gods goodnesse, wherby their sorest enemy Satā is vanquished and confounded. Here then is a caroll or song of victorie and reioycing of the Church that triumpheth for the banquishing & casting downe of the Dragon. Which thing may be referred either to y^e time of Titus & Vespasian, who reuenged y^e Church of hir cruellest enemies the Iewes: or also to the time of Constantine when y^e persecuters of the christe faith were destroyed & banished y^e Romane

Reuelation of S. Iohn.

177

Romane Empire, & the Churches set again in quietnesse. Al-
so to the time of the Emperour Iouinian after the deathe of
Julian the Apostata, of whom Eusebius treateth in his ele-
uenth booke of y^e stories of y^e Church. Now is saluation. ^A Where *Saluation.*
vnrightheousnesse reigneth vnto sinne, there damnatio taketh
place. For the hire of sin is death. Ro. 6. d. 23. but whereas the
Gospell is receiued, & men giue themselves to vpright dea-
ling, there is saluation and life. In respect whereof the word
of the Lord is commonly called the word of saluation and e-
ternal life. Eph. 1. c. 13. & Phi. 2. c. 16. & James. 1. c. 21. And strength. *Strength.*
Not the strength of me, but of God, according to this text, the
right hand of the Lord hath wrought strength. Psal 118. c. 16.
And the reigning of our God. ^M Namely in them, in whom the *Reigning.*
diuell reigned heretofore. And the power of his Christ. For *Power.*
Christs power shineth forth most of all by remouing of sinne
& amendment of life. The effect is, that as long as Satā,
sinne, deathe, hell, and damnation reigned, God seemed to be
weake, as one that were not able to help his worshippers.
But now after that Christe is risen from the dead, & hath be-
gon to reigne in his kingdome whiche his father hath besto-
wed vpon him, there is wrought saluation against damna-
tion, strength against y^e weaknes of death, reigning against be-
ing in bondage to sin, & almighty power against the force of
Satā, yea & against the gates of hell. Brought to passe in hea-
uen. That is to say in the Church, wher vnto is giuen the
power of binding & losing. Mat. 16. c. 19. & 18. c. 18. And also the
couersation therof is heauenly. Phi. 3. d. 20. For the accuser of *Of accusation
and slander.*
our brethren is cast downe. ^M It is the peculiar propertie of the
diuell to accuse, & also (if he can) to bring those in daunger of
damnation, whom he mistrusteth shal climb vp and become
Citizens & heires of the heauenly kingdome from whence he
himself fel. And what else doth this suttile shifting nimie at
this day, but slander and accuse the brethren, namely to the
mightie tyrants of the world, yea and to godly magistrates
also, to the intent they should put them to death: like as hee

slaundered euen our Sauour with this point, namely that he sought to raise an insurrectio of the people & to make himselfe king. Luk. 23. a. 2. ^A Here is to be marked, that al slaunderers which charge their bʒethʒen with false crimes, are the diuels in drumets, whose proprietie it is to accuse y bʒethʒen, & to speake lies. Such were they that said vnto Steuen, This mā celsseth not to speake blasphemous words against this holy place & against the law. Acts. 6. d. 13. Such a one was Terullus y Drator, which would haue charged Paule the Apostle with a notozious crime before the President Felix. We haue found this man (saith he) a pestilent felow & a mouer of debate vnto al y Jewes through the world, & a maintainer of the sect of the Sazarites, who hath also gone about to defyle y Temple. &c. Act. 24. b. 5. 6. Suche also were they that drew Paule & Silas into y marketted, saying to the magistrates, These mē trouble our Citie, & whereas they be Jewes, they preach ordināces which are not lawful for vs to receiue, nor obserue, seing we be Romanes. Act. 16. e. 20. 21. Likewise they which said of y same Apostle, This fellow perswadeth mē to worship God cōtrary to y law. Act. 18. d. 13. Many at this day folow these seruants of Satā & craftinastrers of slanders, sparing no mā's good name, but diffaming all godly men before kings, princes, & magistrates, as schismatikes heretikes and renegates, for none other cause, but only to y intent y they themselves may freely (that is to saye without gaine saying) serue Satā their prince, & runne headlong into damnation, without remorse of cōscience. O sorowful madnesse of men.

Backbityng. In the presence of our God. Here is betokened Satā's wickednesse matched with shamelesnesse: as if Iohn should say, Soe y shamelesnesse of Satā. He is not afraid to bakbite y godly eue before him that is the beholder of all harts, as though he either were ignorāt, or would suffer himselfe to be deluded. So did he bakbite the holy mā Job, that he did serue God for y felicitie of tempoꝝall things. Job. 1. 9. 10. After this manner doth y scripture oftētimes vpbraid the vngodly, for not bring afraid

afraid to commit their wicked & abhominable dedes shamelesly in y sight of pʒesence of God, frō whome nothing can be hid, & whose eyes behold y sonnes of men in al places. ^A For it is he only y sercheth y reines & harts of mē. 2. Chʒo. 6. e. 30. & Psa 7. c. 9. ^S So y Pharise standing in his own conceit, and being puffed bp with opiniō of his own righteousnesse, accuseth yea & condemneth the publicane euen in the pʒesence of God. Luke. 18. 11. But cōtrariwise the righteous mā accuseth himselfe first, & as for the doings of his bʒethʒē, he either excuseth thē, or lesneth thē. ^A For charitie (which is peculiar to the chozen) couereth the multitude of sinnes. 1. Pet. 4. 8. Day and night. Unwēriable is the indeuer of Satā & his hangers on in this point, & wholly they bend thēselues hereunto: namely, to bakbite the godly, & to cōster all their sayings & doings to y worst: according as the examples of our days beare witness. For who is able to vtter, how great lies, yea eue deadly & open lies they deuise now adais against the preachers of the Gospell? Neyther are they ashamed of such lies, eue when they be taken tardie with the fault, as though they would openly auouch this saying, we haue set lying to be our hope. &c. Esay. 28. d. 15. ^A And we will be strengthened with our tungs: we be maisters of our owne lippes, who is our Lord? Psa. 12. a. 4. But like as mists be chased away by the rising of the Sunne: so will the Lord one day make the righteousnesse of his seruants shine like the none day, against the forged slanders of the wicked: according as it is written. Psa. 37. a. 6. & Esay. 58. c. 8.

11. And they ouercame him through the blood of the Lamb, and by the word of his vvitnesing, and they loued not their life vnto the death.

And they ouercame him through the blood. ^{q. d.} They ouercame y aduersary powers, not by their own strēgth or desertes, but by the grace of our sauiour Christ. The blood of the Lamb, y is to say, y beleeft which they had of y death of Christ,

Z. ij.

hath

The diuel and his impes cōster a'l things to the worst, and face out lyes euen whē they bee taken tardie.

They only be free which be grafted in Christ.

Marlorats exposit. on the

hath made them get the upper hand. Whereby we gather, that all those are still subiect to the power of Satan, whiche are not redeemed by the blood of the Lamb: according to this text, If the sonne make you free, then shall you be free indeede. John. 8. e. 36. And, the blood of his sonne Jesus Christ cleareth vs from all sin. 1. John. 1. c. 7. And by the word of his witness. This is added by name, to do vs to wit, that the shedding of Christs blood availeth vs not, otherwise than by believing his word. There be many that boast themselves to be redeemed by Christs blood, when for all that, they refuse his Gospel. But such men are deceived, because it is only faith that applieth Christs blood vnto vs, to be our ransom. Whereupon Paul writeth to the Corinthians in this wise. And such were some of you: but ye be washed, but ye be sanctified, but ye be made righteous in the name of our Lord Jesus, by the spirit of our God. 1. Cor. 6. b. 11. Then loke whome Christe cleareth with his blood, the doth he iustify by faith, and sanctify by his spirit. Also by this place we learn that the powers of the diuell are overcome only by the shield of faith and the sword of Gods word, according as the Apostles teach, Eph. 6. 17. & 1. Pet. 5. c. 9. Where is no mention made of the signe of the crosse, nor of coniuring, nor yet of holy water, but only of Christs blood, and of the word which he hath witnessed. The victory then which overcometh the world and the prince of the world, is euen our faith. 1. John. 5. a. 4. And they loved not their life vnto the death. ^B That is to say, they made so greates account of the truth of the Gospel, that they refused not euē to suffer death for the maintenance of it. This then is the true denying of a mans selfe, when the faithfull seruant of Christ is ready to suffer any thinges in defence of the doctrine of the Gospel. And this is it that Christ meant when he said, If any man come vnto me & hate not his father & his mother, & his wife, & his childre, & his brothers, & his sisters, yea & euen his owne life: he cannot be my disciple. Luke. 14. f. 26. And againe, if any man wil come after me, let him denie himselfe and take

Christs blood
is auaylable
to none but
such as beleue
in him.

Onely faith
overcometh
the power of
the Diuell.

The true de-
niall of a mans
selfe.

by his

Reuelation of S. Iohn.

179

by his crosse and follow me. Math. 16. d. 24. Also, he that loveth his life shall lose it, and he that hateth his life in this world, shall keepe it vnto euermore. John. 12. d. 25. Also, be not afraid of them that kill but the body. &c. Math. 10. c. 28.

12. Therefore reioice ye heavens, and you that dwell in them. VVo to the inhabitants of the earth and of the Sea, for the diuell is come down vnto you, hauing great anger, because he knoweth he hath but a short tyme.

Therefore reioyce ye heavens. ^B It is a surmounting speche rise in the scriptures. For to the intent he may expresse the greatnesse of the ioy, he calleth as wel the very heavens which are things without life, as also the holy spirites that do seruis vnto God, & the holy me of God which loue heavenly things, to the setting forth & aduancing of Christs victory. And you that dwell in them. 4. d. Good cause haue you to be glad, whiche haue so preuayled against the diuell: for this famous victory shall bring exceeding great gladnesse to all Gods saints. VVo to the inhabitants of the earth and of the sea. After John hath declared the victory of the good men gotten by the blood of Christ, now he describeth the wretched state of the wicked. For the diuell perceiuing himselfe to be disappointed and overcome by the faithfull, weakeneth his tene the sozer and more vehemently vpon the faithlesse, least they might happen to scape his hands as the other did. For the diuell is come downe vnto you. That is to wit, by tempting you more sorely, and by holding you more strictly bound in your sinnes. Hauing great wrath. Namely for the great number that be taken away from him by the preaching of the Gospel. ^B As if he should say, now that he is cast out of heauen, he will poure out all his wrath vpon you, after the manner of an yresull man, who being prouoked to anger abroad, cometh home and poures it out vpon his owne household. Christ witnesseth that it happened after the same maner to the Jewes. He taketh vnto him (saith he) seven other sēds worse than himselfe.

Z. iij.

and

The ioy of the
godly for ouer-
comming the
diuell.

The wretched
state of
the reprobate
in this life,
and the fierce-
nesse of Sa-
tan bothe as
gaynst them,
and the godly.

Marlorats exposit. on the

and entering into him, dwell there, and the end of that man becommeth worse than the beginning. Luke. 11. d. 26. ^{For} ^{where} ^{it} ^{seemeth} to be a great wrath in this respect, that loke whome he made to erre heretofore through ignorance, now after that Christ is exalted, and the Gospell published abroad in the world, he maketh them to sturke and to blaspheme euen offspite. ^{Concerning} such folyne men see Heb. 6. a. 4 & 10. c. 26. & 2. Pet. 2. d. 20. ^{Also} this seemeth to be spoken for the elects sakes, who notwithstanding are yet still hild downe with their sinnes, to the intent they should the sooner amend. For Satan is afraid, least if the preaching of the word shuld haue good successe in the Church, many would turne to repentance, and fall away from him: and therefore he laboureth by all meanes to hold them downe still, & to downe the deeper in their sinnes. Furthermoze here are opened vnto vs the sundry wiles of Satan, who is no sooner disappointed of one way of doing mischefe, but he procede to a new assault againe by and by in the necke of it. As for examples sake, whē he winneth nothing by open tyranny, he makes a priuie assault vpon vs by secret ambushes of heretikes vnder cloke of godlinesse: & if that way wil not serue his turne, he attempts the matter againe by open force. Which thing is trimly painted out in the story of blisfed Job. 1. a. 1. ^{For} this cause, whē the faithfull find themselves to haue overcome Satan in one encounter by the grace of Christ, let them take good heede that they imagin not their battel to be at an end: but rather let them buckle themselves to a new charge, and valiantly aduance themselves to handstrokes againe. For this aduersary talketh about like a roving lion, seeking whome he may deuoure. 1. Pet. 5. c. 8. Bycause he knoweth he hath but a short tyme. ^{Now} he rageth the whatlier against you, and uttereth al his power, to seuer ye fro Christ, & to hold ye downe from the life y^e is in God, bicause he knoweth that dommeday is at hand: at which time the most vpright iudge of al, shal pronounce this vnauidable sentence, Ye are cursed into euerlasting fire prepared

The sundry
wiles of Sa-
tan, and the
continual war-
fare of the
godly.

He merer-
ly: the
world be-
cometh to an
end, the fier-
cer is Sa-
tan.

Reuelation of S. Iohn.

180

prepared for y^e diuel & his Angels. Mat. 25. d. 41. And therfore the diuels cried out, Alas, what hast thou to do with vs O Iesus of Nazareth: art thou come to destroy vs? Luke. 4. l. 34. ^{And} at another time they besought him that he would not command them to depart into y^e deepe. Luk. 8. e. 31. Therfore the nearer that the world draweth to an end, and the further that Christs kingdome is aduanced by the preaching of the Gospell, so much y^e nearer do they know the last iudgemēt day to be at hand: whereby it cometh to passe, that they applye themselves the moze egerly and feruently to bring men to destrudiō and damnation, that they may carrie many head long with themselves into hell fire. Concerning whiche maner of people, loke. 2. Pet. 2. a. 2. & so forth throughout y^e Chapter.

13. And vvhē the dragon saw himselfe cast out into the earth: he pursued the vvoman that had borne the manchild.

And whē the dragon saw himselfe cast. &c. ^{John} declareth y^e ^{The incessant} ^{working and} ^{wiles of Sa-} ^{tan,} Satan beareth vnescelmable enimity against y^e church: for y^e moze y^e he is cast out to be ouercom, so much y^e fercelier doth he multiply his wiles without cessing. ^{Wherefore} he celseth not fro pursuing, no not euen whē he is vāquished & cast out, although he haue no power to hurt y^e choise, by reason y^e Christ sheldeth & preserueth the: who hath said of his own shepe, no mā shal pluck the out of my bād. Joh. 10. e. 28. So we reade, y^e Satan lest christ himselfe for a time. Lu. 4. b. 13. So assaileth he y^e Church with new tricks fro time to time, which none perceiue but y^e choise: & whē he seemeth to promise a truce, the woze keth he mischief priuily & traisterously. ^{And} truly since y^e time y^e the chiefe princes of y^e world, (I meane the Romaine Emperors) receiued y^e christe religio & renouiced their Idols: perceiuing now, that he canot delude mākind by open Idolatry: such is his naughtines, that he sets his wits to y^e practising of other fetches: namely to keepe stil y^e cloke of christe professiō, not according to the single & pure rule of faith. ^{So} when the Church.

Z. liij.

Marlorats exposit. on the

Church was at some rest and quietnesse by reason of outward peace: at suche time as the persecutors of the Gospel hild their hands, this most subtil enimie did set them at odds among themselues, namely by underminers, false Apostles, and masters of forgerie, which vnder pretence of the truth of the Gospel filled the whole world with innumerable errors. Whereof the Apostles did warne the Churches diligently, as it is to be sene in the Acts, 20. f. 28. & Rom. 16. c. 17. & 2. Cor. 11. c. 13. & 2. Pe. 2. a. 1. & 3. a. 2. & Jude. a. 4. Of which heresies we see the prints remaining euen in these our times: the prouers whereof is too much apparant in the Anabaptists, Libertines, and such like ministers of Satan, which had borne the man child. ^A Look vpon the fifth verse of this Chapter.

14. And there were giuen to the woman two wings of a greate Eagle, that she might flye into the deserte place, where she is nourished for a time, and times, and halfe a time, from the sight of the Serpent.

The impregnable preferment of the Church, and the inuincible perseuerance of the same.

And there were giuen. &c. ^A Christ doth alwayes preserve his Church, so as not euen the gates of hel be able to do any thing against hir. Mat. 16. 18. Two wings. By some mens iudgement they betoken vnderstanding of the two Testaments, whereby the Church flyeth vp aloft, & easily escapeth y^e raging flood of curious disputations, contenting hirselfe with y^e simple word of God. Of a greate Eagle. Although an Eagle flye a high: yet notwithstanding, he oftentimes stoopeth downe to the ground for his pray. Therfore the one of these wings seemeth to some me to betoken the distrust in our owne strength, at what time we come downe into our selues, and perceiue how we be of no abilitie: And the other wing seemeth to betoken trust in God, when we haue on the other side considered what we be in him: taking hold vpon the word of his promise by faith. Whereby it comes to passe, that we be weak in our selues and strong in him, warranting nothing of our selues, but assuring ourselues of all things by him: according

Reuelation of S. Iohn. 181

as Paule saith, when I am weakened, then am I the stronger. For the strength of God is made perfect in our weaknesse. 2. Cor. 12. c. 9. And again, I am able to do all things through Christ which strengtheneth me. Phil. 4. c. 13. But it is more plaine, to take the Eagles wings after the ordinarie maner of the scripture, for a certain inuincible and (after a sorte) heavenly power, according to this saying of the Prophete, They that trust in the Lord shall change their strength, they shall mount vp on wing as Eagles doe, they shall runne and not tyre, they shall walke and not be wearie. Esai. 40. 31. And againe, Which filleth thy mouth with god: thy youth shall be renewed as the Eagles. Psal. 103. a. 5. Where shee is nourished for a time, times, and halfe a time. ^P He meaneth that the tyme of Antichristes persecution shall be shortened for the electes sake, as it is written in Dani. 12. c. 7. Which thing the scripture beateth vpon continually, least the godly should be dismayed by sozenesse of persecutions. And there vpon procede these speeches of Gods seruantes: he will come out of hand, and not linger. Habacuke. 2. a. 3. Also, the Lord is at hande, Phil. 4. a. 5. And moreover it is done to put the vngodly in feare, when they heere that their dominion is so nere at an end. So the Apostle Paule sayth, let them that vse this world be as though they used it not: and they that wepe as though they wept not. &c. For the fashion of this world passeth away. 1. Cor. 7. c. 31. Seeke the exposition of the rest of this verse, out of the sixth verse of this chapter.

The tyme of persecution is shortened for y^e electes sake.

15. And the Serpent did cast water as it were a ryuer out of his mouth, after the woman, that he might caule hir to be caught of the streame.

And the Serpent did cast water. &c. It is certain that the doctrine of the Gospel, when it is blowe a broode by force of the holy Ghoste, is compared to a raging streame of water which no man is able to withstande, according as Christ sayth, He that beleueth in mee as the scripture hath said, I will be a living

The Philosophicall and so: phisticall disputations of the heretikes, and the cruelty of persecuters.

Marlorats expofit. on the

living water that flow out of his belly. John. 7. 1. 38. After the same maner also do the phetofopical and bzabbling disputations of heretikes byake in, like a raging water flud to tumble downe the mindes of the simple sort. Which thing hath happened too many by the meanes of the Archhereticke Arius and his complices: accoꝝdyng as Eusebius witneseth in the stozies of the Church. Also the rage of persecutions may be understode by the name of ryer, accoꝝdyng to this saying: They had euen then swallowed vs by quicke: when their furie was in the rage, then had the waters euen ouerwhelmed vs: the riuier had passed ouer our soule. Psal. 124. a. 2. 3. 4. The Serpent therefore doth then cast a great water streame out of his mouth, when he pronounceth sentence of Heresie against the godly, when he excommunicateth them, when he curseth the, when he armeth the Magistrate against them, and such other like things, and lastly when he persecuteth them with open defyanice. That he myght cause hir to be caught of the streame. What is to say, that by the violence and force of his most sharpe disputations, and by the rigoz of persecutions on the other side, he myght make hir to be caried away from the plaine belefe in the Mediator Christ, vnto pernicious trecherie.

16. And the earth helped the woman, and the earth opened hir mouth, & swallowed vp the streame which the Dragon had cast out of his mouth.

The diuers
rescowings of
the Church.
Christ.

The Casta-
wayes.

And the earth helped the woman, &c. ^M This place is wont to be expounded diuersly. By the earth that helped the woman, some vnderstand Christ, who is represented by the earth in respecte of hir stablenesse. And he is said to help the Church, when he receyueth hir prayers, and suffereth hir not to be ouerwhelmed with the multitude and abundance of waters, that is to say, of troubles. ^S Other some doe by that terme vnderstand the castawayes, who profite the Church in this behalfe, that the Church taking warning by their fall & destruction,

Reuelation of S. Iohn. 182

tion, may take heed to hir selfe, that shee be not seduced, & so perishe as well as they. Other some take it to be ment of the abolishing and confuting of many heresies, which was done in diuerse counsellis, as in the Councell of Nice vnder the Emperoz Constantine, vnto which Councell resorted the holy and godly men out of all the earth, and condemned the opiniō of Ar. Arius. rious with the Authoz of it. Also in the counsell of Constantinople Eunomius & Macedonius followers of the errors of Ar. Eunomius & Macedonius. rious were condemned likewise. Also the vngaciousness of Nestorius was condemned in the council of Ephesus. The reprobate dotages of Eutiches and Dioscorus were condemned in the council of Chalcedon. And after this manner they expounde the helping of the woman by the earth. But more rightly doe others take this place to be ment of the sodeyne and vniuersall destruction of the enemies of the Church: namely when the persecutors of the godly be taken out of the world by sodeyn death, euen in the middes of all their practizes, and returne into the earth out of which they came, and wherof their whole lyfe hath sauged: as appereth by Herod, Act. 12. 1. 23. and by Herod. Julian the Emperoz, and many other Emperors, according Iulian the also as we haue shewed more largely heretofore in the sixth Chapter. And Iohn alludeth to the sodeyne and horrible destruction of Coze and hys companie, whome the holy sto. Coze. ries declare to haue bene swallowed by quicke into the earthe, for making insurrection against the Church of God. Numbers. 16. 2. 32.

17. And the Dragon was wroth against the woman, and went his way to make warre with the residue of hir seede, which keepe the commaundementes of God, and haue the vvitnesse of Iesus Christ.

And the Dragon was wroth against. &c. ^M Although Satā be not able by any meanes to overcome the Church: yet ceaseth he not to spyght it, and to imploy all his force to annoy it some way or other. And so albeit he be vanquished & confounded: yet

The dragger
in the spite of
Satan to
wardes the
Church.

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Marlorats exposit. on the

The cause
why Satan
rageth most.

What it is to
keepe Gods
commande-
ments.

yet shrinketh he not at all, but giueth a newe onset vpon the womans seide. VVith the residew of hir seede. ^a Satan percei- uing himself vnable to ouercome the Church with hir errors and heresies, bicause it is fenced with the inuincible truth of Gods word: pricketh the kings and Princes of the earth vnto open persecution, that he maye turne aside the weaker sort from the vnitie of the Church and the confession of ^b faith by feare of punishment. VVhich keepe the commaundementes of God. ^c This is one thing why Satan rageth most, namely bicause he sees himself despised, and God worshipped of the faithfull. ^d Neither is there any other cause of the cruell persecution at this day, than for that the godly setting light by mens traditiōs, in deuot to yelde due seruice vnto God alone, that is to say, to keepe his commaundementes according to the grace that is giuen vnto them. For they knowe howe that concerning such as sticke in mens traditions, the truth saith, They worship mee in vaine, teaching doctrines of mennes bzinging vp. Math. 15. b. 9. And haue the witnesse of Iesu Christ ^e That is to say, they professe the Catholike faith, beleauing that Christ was made mā, and that he appereth to put away the workes of the Diuel, that is to wit sin, death, and so consequently the whole dominion of Satan. 1. John. 3. a. 5. ^f John seemeth to expound here, what it is to keepe Gods comma- dementes: least any man might flatter himself without faith, as though he might thinke that the keeping of Gods comma- dementes consisten in outward things. For the groundworkes must be fetcht from faith, if we be desirous to haue oure do- ings accepted of God. For whatsoever is not of faith, is sin. Rom. 14. d. 23. And in Christ Iesu neither circumcision away- leth aught neither vncircumcision, but faith which worketh by loue Gal. 5. a. 6. Also, this is his commaundment, that we should beleue in the name of his sonne Iesu Christ, and loue one another as he hath willed vs. 1. John. 3. d. 23. In vaine then boast the Hypocrites, in vaine boast the Jewes, in vaine boast the Papistes of the keeping of Gods commaundementes, le- uing

Reuelation of S. Iohn. 183

ing they holde scozne of his sonne, whom God hath appoin- ted to be the onely teacher and guyde of the Church, Math. 17. a. 5.

18. And I stoode vpon the sand of the Sea. ^g And I stoode. &c. ^h Some copies haue it, And he stoode vp- on the sand of the Sea, so as it should be referred vnto Satan ⁱ The tickle sta- ding of Sa- tan. and not vnto Iohn, in this sense: Namely that Satans en- terprises are to no purpose, in likewise as they haue no stedi- nesse which seeke a stedfast foundation vpon the sand. Math. 7. d. 26. Contrariwise we reade that Christ and his chozen do stand vpon a Mountaine. Hereafter. 14. a. 1. ^k But if we reade it in the first person, we must saye it is a certeine pre- paration to the vision ensuing, which Iohn is about to shewe in the beginning of the next Chapter.

The thirtenth Chapter.

AN I sawe a beast clymbing vp out of the Sea, ha- uing seuen heades and tenne hornes, and vpon his hornes tenne Crownes, and vpon his heades a name of blasphemie.



And I sawe. ^l The proude and presumptuous kingdome of Antichrist is described at large in this Chapter, wherein we shall see the cho- sen to be so greatly regarded of God, that they can not be seduced by any deceptes: howbeit that their faith and patience must needs be first tryed by dy- uers tribulations, ere they can haue quiet rest with Christ. ^m And this vision is taken out of the prophesie of Dan. 7. a. 3. ⁿ which cunningly describeth the persecution of the Church that shall be in the time of Antichrist: which shall be much greuouser than all the rest that went before. A Beast. Satan A beast. the old enemy is oftentimes resembled vnder the shape of a Serpent

The proude
kingdome of
Antichrist.

Marlorats exposit. on the

Antichristes
climbing.

A description
of the large-
ness and pui-
sance of Anti-
christ's domi-
nion.

Antichrist is
not any one
man, but a
whole state.

serpent in respecte of his wilynesse, bycause he sheadeth his
poyson with faire smooth speaking: and oftentymes both he
and also the gracelesse tyrantes the enemies of Gods people,
which are stirred vp by him, are betokened by the name of
Dragon. Climbing vp. ⁵ That is to say, exalting it self above
all that is called or worshipped for God, according as the A-
postle teacheth. 2. Thess. 2. b. 4. Or else hereby it is signified,
that Antichrist shall creepe vp from a verie base degree vnto
high authoritie. Out of the sea. In Daniell the fourthe beast
is seene moze terrible than the reste, rysing out of the sea,
whome he reporteth anon after to ryle out of the earth: E-
uen so in this chapter, vnder the figure of the beast of the sea,
whiche afterwarde is sayde to be a beaste of the lande, here
are described vnto vs the chiefest of all the mortall enemies
of Christes kingdom, namely the Heathenishnesse or super-
stition of the Roman Cesars, and the succeeding of Antichrist
after it in Mahomet, and in the synagoges of the Jewes, and
also the succeeding of Antichrist in the Bishop of Rome. And
wheras Antichrist is described vnder the figure of a beaste
bothe of Sea and lande: it betokeneth that he shall be migh-
tie both by sea and lande, and shall extende his kingdom both
into the mayne lande, and also into the Isles, and beare do-
minion far & wide. For he wil in all things be counted equal
with Christ, of whom the prophet singeth thus: He shall beare
dominiõ from sea to sea, and from the riuer vnto the utter-
most boundes of the land. Psalm. 72. b. 8. Therefore it is to
be noted, that as ofte as any mention is made of Antichrist,
it must not bee restrayned vnto any one man, but rather be
extended to some whole kingdome, whyche setteth it self
against Christes kingdome. For there haue bene many An-
tichristes from the beginning, according as John declareth
1. John. 2. c. 18. namely euen as many as haue gone about to
leade Christes Church away from the purenesse and sin-
glenesse of Gods worde, by their vntowarde and noysome
errors. ⁶ And worthily is Antichrist called a beaste, by rea-
son of

Reuelation of S. Iohn. 184

son of his brastly lye and sauage maners. ^M For he rageth
lyke a mad beaste, and coulde fynde in his heart to haue all
the goodly rid out of the way at one instant. Having seuen heads
and ten hornes. The dragon was shewed with as many heads
& hornes heretofore in y third verse of the last Chapter, to do
vs to vnderstand, that all one diuell worketh both in y Dra-
gon and in the beaste, & that the matter of the Dragon & of the
beast is all one. And vpon his hornes ten Crownes. Heretofore
in the third verse of the last chapter, Iohn had giuen but seue
Crownes to the Dragon wheras he had ten hornes, but here
he giueth tenne Crownes to the ten hornes: for (according
as shall be sayd hereafter. 17. c. 13.) Ten kings, (that is to say
all kings and Princes) shall giue their power vnto the beaste, vnto Anti-
and shall haue all one will with the beaste, namely to quenche
the name of Christ: & so consequently the beaste himselfe shall
wzap vp or fulfill in himselfe the malice and naughtynesse of
all the heads and hornes. Notwithstanding many of the olde
doctores haue gathered vpon this place and vpon Daniels, that
toward the end of the world, the Romane Empire shall be di-
uided in ten partes, & that at the length there shall rise vp an-
other king y shall ouercome those other ten kings. But those
fathers toke their marke amisse. For it is manifest that the
Empire is now diuided into manie mo parcels. Therefore the
playner way is, to leaue the curious account of the number,
and to take ten for many, after the custome of the scripture.
Although then that the Romane Empire were diuided into
twe hundred partes: yet notwithstanding forasmuch as it is
not utterly ceased, this beaste is sayde to continue with his
heades, hornes, and Crownes euen vnto Christes coming Crowned.
again. Howbeit, by the crownes are betokened the notable
triumphes of victorie, whereof that forlorne wretch Anti-
christ, shall glozie agaynst Christ and the goodly for a time, as
hath bin said heretofore, 12. a. 3. And vpon his heades a name of
blasphemie. ⁹ That is to say, he shall chalenge the power to
himself, which belongeth only vnto god. ¹⁰ He shall haue titles y
The blasphemous titles of
Antichrist.

pre-

Marlorats exposit. on the

pretend the honoꝛ of a God, like as Nabugodonozor in Dan. 3. a. 5. as Alexander of Macedonie, Domitian, and certein other Romane Emperours, and as Cosdras King of Persians, and many other tyzantes are reported to haue done: Who woulde needes be called and proclaimed by the titles of Alwayes Augustus, Soueraine Lordes of all men, most gracious and most mightie, and such other like, commaunding images of gold and siluer to be made of themselves, and sacrifice to be done vnto the. Moreover, of Mahumet this is manifest, that he hath aduanced himselfe aboue Christ, in preferring his owne Alcorane befoze Christs Gospel. And is any man able to number the blasphemous titles of the Bishop of Rome: for he will be called most holy, and most blessed father, hyghest prelate or priest, Lord of the world, Christs Vicar, vniuersall Bishop, head of the Church, souerein iudge of all men, porter of heauen, the greater light, and such other like. Here withal he commaundeth his owne diuelish traditions to be set forth and kept in sted of Gods word: he holdeth mens consciences fettered with innumerable snares, as many as shun or withstand his doctrine as noysome, he punisheth the with excommunication and cursing: and what is it which that wicked childe of perdition attempteth not, to reigne ouer the whole world by ouerwhelming, or rather by quenching the truth quite out: But now his naughtinesse is meetly well discovered, so as onlesse men will runne astray wilfully, they may easily auoyde the wodnesse of this raging beast. Which thing notwithstanding is giuen to none, but to thole of whome the chiefe shepherd hath taken charge at his fathers hand.

2. And the Beast vvhich I sawe, vvas like a Parde, & his feete vvere like the feete of a Beare, & his mouth like the mouth of a Lyon. And the Dragon gaue vnto him his strength, and his seate, and great povver.

Alively image
of the Romish
Antichrist.

And the beast which I sawe was like a Parde. ^{do. 5.} In this one beast he seemeth to betoken all the whole naughtinesse which Daniel

Reuelation of S. Iohn. 185

Daniell hath described in all the foure that shoulde take vpon them the monarchie of the world. For the Parde betokeneth incomparable swiftnesse in pursuing, the Beare vnumercifull crueltie, and the Lion vnuanquishable strength. And all these thyngs togither doth this one beast comprehend in himselfe, which is described to be bodied like a Parde, footed like a Beare, and mouthed like a Lion: according also as the fourth beast in Daniel is set forth of diuers shapes and more terrible than the others: in hereby is meant the Romaine Empire moze dreadfull than all the rest. Furthermore like as a Parde is speckled and particoloꝛed: so is Antichrist spotted with sundry and diuers heresies, and mannereth with every wind of doctrine, bawling nothing certaine: for he is a Parde, bycause he saith he is Christs vicar vpon earth, although hee segeth against Christs law moze than all others: and so is he a bastard ship (though he tearme himselfe Apostolike. beeing indeede Apostatik) like as the Parde ingendering with the Lion bringeth forth the bastard Lion called a Libard. And his feete were like the feete of a Beare. That is to say, Antichrist shall be of the number of those, concerning whome it is said, Their feete be swift as the speed of a hind. Rom. 2. c. 15. Also, their feete are running, to do mischief. Proverb. 1. b. 16. The Persians (who in Daniell are betokened by a Beare) are reported to haue bin very large and cruell: but yet far more cruel & outrageous, were the Roman Emperours. Antichrist who hath succeeded those things doth far surmount them all in outrageous fiercenesse and crueltie. Furthermore although a Beare go vpon the earth with foure feete as other beasts do, and yet his former feete do chiefly resemble the shape of a mans hand: even so the Pope who ought to be foremost of all other in spiritual working, doth notwithstanding vnder his horrible indur in the bitterest of all things, abounding in all manner of carnall things, more than all others, so as he hath more life of the world as the Beare doth, and utterly despised the power of the Gospel. And his mouth is the mouth of a lion: which is to say, they

Antichrist a,
blondshedder
and a seeker
of earthly
things.

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Marlorats exposi. on the

thly likened to a Lyon, for the force of his bodie and the pride of his tung. In Daniel the Babylonians are compared to a Lyon, by reason of their incredible pride and rauenousness which are noted also by other of the Prophets and specially by Habucuk. 1. c. 8. & by Ierem. 2. d. 11. And no doubt but the Romanes have passed them in that behalfe, considering how their purpose hath bin to subdue the whole worlde to them, according as y^e p^rype of Antichrist beareth witness. Therfore al these things, that is to wit, Pride, Violence, Raueing, Deuouring, Cruelnesse, Inconstancie, defiling of the church, suppressing of Gods lawes, Lecherie, uncleannesse, slaughter of mens soules, and all things that are appurtenances vnto those poyntes, be verifed vpon the Romane Antichrist alone. Furthermore lyke as a Lyons mouth being wider than other beastes mouthes, is bloudie and ranke of sent with deuouring of flesh: Euen so there is nothing that can suffice the Popes rauenousnesse: no not such Patrimony, nor Constantines gift, nor yet all the Spiritualities which he hath intruded vpon, are framyng wyle enough for him, but that he dayly copeneth newe feates out of Satans forge, whereby to heape riches vpon riches. Also he hath a Lyons mouth, whereby he vaunteth himselfe to be Lord of the Cite and of the whole worlde. And yet Iresser John in the vpper and nether Indies: All Grece and Arabie, and finally all the East Church knoweth well enough, yea and it is not vnknown to vs also, that the Pope lyeth moste loudly in this poynt. Nay rather this supremacie is as muche despised of them, as was set light by the Lordlinesse of the great Cham, of the Soules of Babylon. And the Dragon gave vnto hym his strength. Antichrist is Christs Apo. for like as the ancient of dayes gave his power and grente authoritie vnto Christ. Dan. 7. 14. So also doth the Dragon to the Beast, according as shall be sayde hereafter in the seuenth verse, that power was given hym ouer all kinreds and people &c. And Pauls sayeth whole

The grete aduancement of y^e Romane Antichrist.

Reuelation of S. Iohn. 186

whole remaining is according to the working of Satans, with all power and tokens, and vnyng wonders. I. Thessa. 2. c. 9. yea and Satans himselfe boasteth of this power in Mat. 4. b. 9. and Luke. 4. d. 6. And this power is betokened by that which Daniel wytteth how the Beast with the yron teeth deuoured and greded into powder, the things that he had, and trampled the feldes vnder his feet. Daniel. 7. 11. 7. So also after the Romanes were aduanced to so great height by the working of Satans: they despised all other men, and trode all other Nations of the worlde vnder their feet. yea and euen at this day, Antichrist esteemeth y^e Grekes and Arabians as schismatics, and deneth them wothis to be excommunicated, for standing to the libertie of the Gospel, and for casting awaye from them the burthen of so horrible bondage. And doubtles if we consider wel how p^rys and slender the first Popes were: we shall easily see, that so hurtfull an authoritie coulde not haue mounted out of so greete pouertie and basenesse, but by the working of the Diuell.

3. And I sawe one of his heades as it were slaine vnto death, and the wound of his death was healed: and there was wondering through the whole earth after the beast.

Some read: deadly wounded but his deadly wound was healed: & the whole earth wondering followed the beast.

And I sawe one of his heades. &c. He meaneth that the Romane Emperie shoulde be cut asunder. Whiche thing the Stoics repute to haue bin done first by Mahomet vnder the Emperour Heraclius, and afterwarde by the Byshoppe of Rome: who by meane of the Kings of Fraunce procured himselfe to be quyte exempted from subiection to the Emperors of Rome. By which dede the Romane Emperie is so decayed, that at this daye there remaineth scarce the name and a certeyne litle thynne shadowe of it. Notwithstanding, some vnderstande this place to be ment of

The mingling of the Roman Emperie by Heraclius and the Pope.

Ja. ij.

Marlorat's exposition on the

Satan wounded by Christ's death, & by the preaching of his Gospel.

of the wound that was given when the Serpents head was broken by Christes death, at such time as the Gospel was preached through the whole world, namely the Emperors, which conspired against Christ, and at such time as the worshipping of diuels was cast out of mens hearts, yea and out of their Temples too. For no doubt but the beast received a deadly stripe at that time. But the wound thereof was healed by by Heretikes, by Mahomet, and by the Bishops of Rome, by whose meanes both the worshipping of Diuels, yea and all vngodlinesse tooke place in the whole world under the colour of religion more than euer it had done before, and so the last part of the world became worse than the first. Other some, by this heade that was deadly wounded, vnderstande the death of Iulius Cesar, who was the first that helde the soueraintie among the Romaines. For at that tyme the Romaine Empire whiche had begon to growe greate afore, seemed almoste quenched. But that wound was healed by Augustus, who stablished that Monarchie againe. The seconde Exposition seemeth to fitte the Aetiolesse. And there was woonderyng thorough the whole worlde after the beaste. For at this daye Mahomet possideth two partes of the earthe, namely Asia and Aphyke, together with a good pece of Europe, and continually busieth hym selfe to heale the sayde wounde throughout, that is to say, to bring the worlde into one Monarchie ageyne. The same thing doth the Bishop of Rome practise likewise: which thing he vaunteth also as in respect of his stile, namely that he is Lord of the whole worlde. Whereupon the whole earth wondereth at the beaste. For such as are earnestly mynded to the lawe of the Gospel, do wonder at the Beaste, that is to saye, at Antichrist, who calleth himselfe Apostolicke like about all others, where as they know that none is more Apostatike than he. All the Easterne Churches wondereth at the Beaste, and accompteth the Christians that are subiecte to the Pope, to be ouer beasty for assenting to his

Iulius Cesar.

Augustus.

How the whole world wounded at Antichrist.

Protestants.

The Eastern Churches.

Reuelation of S. Iohn.

163

to his beasty conditions, which are so many and so many. All the heathen and Jewes wonder at the beaste, among whom all such as refuse Christ, doe thinke the doctrine of him to be sonde and false, the chiefe professor whereof they see to be more ageynst Christ than all others. All such of the Christen sorte as are deceyved by Antichrist doe wonder at hym, that any man dare set himselfe ageynst one that beareth the countenance of so great a lord and so holy a father. And so far as much as their wondering at him is not in respect of Gospellike conuersation and doctrine, for they see no such thing in him) but for tempozall comoditie, for fauor, for feare, & for cowardnesse: it is manifest that they haue forsake God, and do worship the diuell in the Pope. And this is it that is ment by that which is added forthwith.

The heathen & the Jewes.

The Papists

4. And they vvorshipped the Dragon vvhiche had giuen power to the Beaste: and they vvorshipped the Beaste, saying, vvho is like the Beaste? vvho is able to feight vvith him?

And they worshipped the Dragon. Such as are salne from the Gospel of Christ to the lawe of Mahomet, do worship the Dragon in Mahomet, whose will they do from tyme to tyme. For what else is it to depart from Christes gouernement, but to yeld a mans selfe to the subiection of Satan: according to this saying of the Apostle, As for the things that the Gentyles offer in Sacrifice, they offer them to Diuels, and not vnto God. 1. Cor. 10. 2. 20. In likewise also, they that be giuen ouer to the lawes and ceremonies of the Pope, and repose the hope of their saluation in him, worship the Dragon (that is to say the Diuel) in the Pope, as hath bin sayd afore. Which had giuen power to the Beaste. This is added, because that whereas the Pope is a ranke traytour and a tirant, in wasting the goodes of the poore vpon himselfe and his, and in cutting mennes throtes for his owne pelting trash, and whereas he is so greate an hypocrite, terming himselfe most

The dragon is worshipped in Mahomet & in the Pope.

The Pope is led by the spirit of the devil.

Ma. iij.

Apostolicke

The worship
ping of Anti-
christ.

Apostolike of all others, and yet holding some of Apostolike
conuersation: he hath not this of God, but of that most wyllie
Dragon who is not afrayde to call and drowe so manie and
so great Heresies into the Church. And they worshipped the
Beast. ^{M. 9. d.} Wretched and blind men worship, not onely the
Diuell, but also his disciple Antichrist, which belketh out so
manie blasphemies. ^{S.} I saye they worship the Beast, first by
imbracing a Religion and service according to his appoynt-
ment: and secondly by wondering at his myghtynesse and by
blazing it abroad. Which thing we see indifferently as well
in Mahomet, as in the Romishe Bishop: the shew of Religi-
on and incomparable puissance of both who, the worlde both
commendeth and honoureth vpon their knees. Saying, who is
like the Beast? ^{M.} What is to saye, like Antichrist? ^{S.} In these
wordes. John giueth an incling of the blockishnesse of the
worlde, for suffering it self to be mocked through the prosper-
ous successe of the beast. ^{S.} For like as the godly do wonder at
Christes power and commend it aboue all others, saying:
Michael, that is to say, who is as God: So contrariwise these
men say, *Micabehemoth*, that is to saye, who is as the Beast:
or who is like the Beast? VWho is able to fight with the beast:
namely in resisting his will, by reason of his dubble authori-
tie of supremacie, both Princely & Priestly, which he preten-
deth in y Church militant: y vse of both the, which at once all
other Princes go withoute, be they neuer so high in degree.
^{S.} Blind men therfore doe attribute such a souerein power vnto
Antichrist, as no man is able to withstand, and such a po-
wer as abiding of it selfe inuincible. ouercommeth all other
powers. And therfore the Pope suffereth the godly honours
and godly titles of commendation to be giuen vnto himselfe
which are due only vnto Christ. Nay rather he eradeth them
by violence and maine force, which thing no doubt will one
daye turne to his confusion, according as we reade of Herod,
Act. 12. d. 23.

Who is so
holde as blind
Beyard.

And

5. And there vvas giuen vnto him a mouth speaking
great things and blasphemies: and pover vvas giuen
him to do tyvo and fortie monethes.

And there was giuen. ^{Sec. A.} No man ought to marvel though
he here the Pope bothe to be in daude, and also to be openly
reported to be Antichrist: for he is vtterly and altogether
contrarie vnto Christ. ^{S.} For of our sauour we reade thus:
He shall neither strite nor crie out, neyther shall anie man
here bys voyce in the stretes: a byused reede shall he not
breake. ^{cc. Esai. 42. a. 3. and Math. 12. b. 19.} Besydes this, he is
mild, meeke, and lowly of heart, Zachar. 9. b. 9. Math. 21. a. 5.
But the Pope is proude, and puffed vp with prosperitie, and
he speaketh great thyngs, specially in as much as he openly
boasteth himselfe to be Lord of the whole worlde. And blas-
phemies. ^{S.} Either of both the beastes preferreth himselfe and
his owne law before our sauour Christ and his Gospel, and
promiseth souerein felicitie to such as keepe it: and (according
as it is wrytten in Dani. 11. f. 36. & in Paule. 2. Thes. 2. b. 4.) he
is aduanced aboue al that is called or worshipped for God. ^{cc.}
And should any man then thinke it straunge still that we
should call the Pope Antichrist, and so report him openly to
be? Who seeth not that he is vtterly contrarie to Christ.
^{S.} For Christ sought the honoz of the father: but the Pope see-
keth his owne honour. Christ most humbly serued all men,
yea euen the vilest sort: but the Pope reigneth ouer al men,
yea euen ouer the myghtyest kings. Christ yeldeoed hymselfe
willingly vnto the vilest death that could be for our sakes,
the Pope putteth innumerable vnto death, yea euen of the
giltlesse sorte. ^{S.} Christ did not once open his lippes to speake
ageynst the wrongfull iudge: but the Pope speaketh blas-
phemies ageynst God, and despyeth all Magistrates wyth-
oute regarde. The Pope vnhaloweth and despyeth Goddes
Tabernacle. Christ maketh it holy and cleane. The Pope
makes warre ageynst the saintes: Christ reconcyleth euen
sinners

A contrary
comparing of
the Pope and
Christ togie-
ther.

Ally.

The uncerten
tie, shortnesse,
and cruelnesse
of Antichristes
reigne.

sinners to his father, and bringeth peace to the world: The Pope chalengeth power to iudge all men: Christ would not iudge of a pece of grounde when he was sued vnto. And after this manner a man may make comparisons of them thorough all thyngs: whereby it will appeare moze clearly than the light, that Antichrist is contrarie to Christ in all thyngs, accoꝝdyng to the signification of hys name. And power was gyuen hym too doo, two and fortie monethes. So many monethes make the halfe weke, whereby the scripture (for the comfoꝛt of the godly) doth vs so often to vnderstand, that the tyme of Antichristes persecution shall be shortened: which thing beginneth after the fall and open falling awaye from the faith of Christ, at such time as Antichrist is discovered in the hartes of men, who by the lighte of the Gospell begin somewhat to leape backe from hys filthy Religion: for then shall he begyn to blaspheme and rayle vpon Christ and his Gospell with open mouth, and to worke his tene vpon the professors therof with open defiance. And lykewise the time of Antichrist is betokened by the thousande two hundred and threescore dayes mencioned heretofore. 12. b. 6. And also by the tyme, and tymes, and halfe a tyme mencioned in Daniell. 7. g. 25. and heretofore in. 12. d. 14. At here and in other places it is signified by these two and forty monethes: Whereby is ment the uncerteyntie of hys persecution, in as muche as his gouernment is so diuersly described, one while by dayes, another while by tymes, and other whyles by monethes: to the intent the faythfull should alwayes be armed with the sword of the Gospell to fyght agaynst hym. Neuerthelesse there be that take these thyngs to be ment: not of the tyme of Antichristes persecuting, but of his presumptuousnesse, where thowghe he shall take vpon him power to alter times and lawes, accoꝝdyng to Daniels prophesie: for thus saith he. Also he shall speake wordes in the halfe of the most hygher, and he shall breake the faines of the most highest in peeces, & he that think himself able alter times

The presumptuousnesse of Antichrist in altering of times and lawes.

and

and lawes, and they shall be deliuered into his handes for a time, and tymes, and halfe a time. Dan. 7. g. 25. Certaine it is that the Lord God only is able to change times, not onely bycause winter Sommer and the other seasons of the yere be ruled at his discretion: but also bycause all things be at his appointmēt, and the kingdomes of the world are not gouerned otherwise than by his prouidence. If folke be well at ease, and ruled by good lawes, it must not be fathered bypon aught else than Gods prouidence. Contrariwise if they be plagued, or by any meanes put in daunger, that also must be acknowledged to procede of Gods hande. But the pride of Antichrist is so great, that he thinks he may alter times and lawes, that is to say, ordeine all things at his owne will and pleasure. And in good sooth, is it not a point of extreme pride, to forbid the thing that the Lord hath graunted, or to peruert the law of wedlocke soreset by the Lord? The Pope forbideth his subiects the eating of flesh at certain times: and Moses by the lawe forbiddeth utterly the eating of certaine beasts. The Pope hath decreed that certaine kinde of men and women should utterly absteyne from marriage: and Mahomet permitteyth his subiects to haue many wiues. This man will haue no law admitted, saue that which is of his owne making: the other maketh his owne decrees equall or rather superiour to the holy scriptures. And is not this as much as to alter times, lawes, and ordinances? The same thing is also attempted by the Anabaptists and suche other brainesicke persons, who thinke that the Church hath bin utterly quenched euer since the time of the apostles: as who would say, that Christs kingdom which is euerlasting, shuld haue cessed so soone. I graunt indeede, that Christs flocke was now and then very small and known to few, as long as all things were wrapped up in darknesse: but I denie that euer it was quite fordone, but that there were alwayes some shepe which barked to Christs pure voice, and solowed him for their shepherds. Wherefore as for those that hold opinion that all things must be utterly

Anabaptists.

Aa. v.

terly

terly changed, and affirme that men must be baptized new againe: they meane to bring in, not right order, but horrible confusion of all things.

() Some read blasphemie.*

6. And he opened his mouth to(*) rayling agaynst God, that hee myghte rayle vpon hys name, and vpon his tabernacle, and vpon them that dwell in heauen.

The error of Mahomet.

And he opened his mouth to. &c. ⁵ Mahomet folowing the heresie of Nestorius, denieth Christs Godhead, auouching him to be but bare man, howbeit yet a Prophet: in doyng whereof he also denieth the father (1. John. 2. d. 23.) and so consequently rayleth as well vpon the father as the sonne with open blasphemies, vtterly denying the singular goodnesse of God the father towarde vs, namely, that he deliuered hys owne sonne to death for our saluations sake: yea and also he maketh Christ a lyer, who hath auouched the same vnto vs with so many wordes, John. 3. b. 36. and Luke. 24. f. 26. So also maketh he the whole scripture as well of the olde Testamente as of the newe, (yea and the holy Ghost which speaketh in it) to be a lier, which commendeth every where this vnmeasurable goodnesse of God the father towarde vs, as in Esay. 53. a. 4. and Daniel. 9. f. 24. and Zachar. 13. c. 7. and Romain. 8. f. 32. & Phil. 2. a. 6. 7. 8. and 1. John. 4. b. 10. Whiche things in as much as Mahomet denieth, it followeth of consequence that he denieth all 5 Articles of the Christian beleefe: than the which blasphemie there can be no greater deuised.

The blasphemies of the Romish Antichrist.

Also the Romish Antichrist offereth singular reproche to God, when he preferreth his own forgeries before Gods holy word, and keeping men from the reading of the scripture, commaundeth them to hold themselves contented with hys owne diuelish decrees: and furthermore also when he denieth that the Church can erre, and in stead of the holy word of the Gospell bygeth innumerable such other kind of thynges wherewith

wherewith to wound mens soules deadly, and to sea them maliciously. That he might rayle vpon his name. ⁵ Antichriste denieth Christ to be the only mediator betwixt God & man, or the only Sauio: to whome the father hath giuen all power in heaue and earth. He denieth him to haue made clere satisfaction for our sinnes, and to haue reconciled vs thoroughly to God, by himselfe. Whiche to do, is as much as to offer most shamefull reproch and blasphemie to his name, and to haue him in disdain. And vpon his Tabernacle: That is to say, vpon the true Church of Christ. For the faithfull are Gods tabernacle, ⁶ because God dwelleth in the congregation of the godly, and ruleth every one of them with his spirit: lyke as it is wrytten in the propheies: I will pitch my tent in the middes of you, and my hart shall not abhor you anye more. ⁷ Leuit. 26. b. 11. And my Tent shall be among them, and I will be their God. &c. ⁸ Ezech. 37. g. 27. Also looke. 1. Cor. 3. c. 16. & 6. d. 19. & 2. Cor. 6. 16. This Tabernacle, Tent, Paulio, or Temple of God is railed vpon by Antichrist, when he saith that the congregation of the Godly is scismaticke and hereticall: when he calleth the pure doctrine of Gods word, pestilent, which the faithful embrace: and finally when he crieth out, that the Sacramentes whiche are ministred according to Christes institution, are filthy abominations. And vpon them that dwell in heauen. ⁹ That is to say vpon the saintes deceased, which are conuersant with Christ in heauen. For if the Popes doctrine be taken for good: it followeth that Gods holy Prophetes and Apostles had a false opinion of God the father and of his sonne Iesu Christ, and left a false opinion of them to the world to beleue. Than the whiche, what greater slander can be laid to their charge? And yet in the meane while, he maketh stout bragges of the saintes deceased, in that he buildeth altars, Temples, and images to them, and assignes holydayes to them. &c. But these be flat meckeries, considering that he so rashly despiseth and reiecteth the doctrine of those holye men of God, in

Antichrist rayling vpon the Church of God.

How the Pope rayleth vpon the saintes deceased.

defence.

Marlorats exposit. on the

defence whereof they were not ashamed to spende theyr blood.

7. And it vvas giuen vnto him to make vware a gainst the Sainctes, and to ouercome them: and powver vvas giuen him ouer al kinreds, and people, and tungs, and nations.

And it was giuen vnto him. &c. ^o This may be referred to the victories whiche the Infidels haue oftentimes had of the Christians by the sufferance of God. For histories make it manifest, how oftentimes the Turke hath fought luckely against Gods Church in times past, and now a late almost in our time also: and yet by the way we will winke at his victories which we haue seene in our age, whereby he hath subdued to his dominion, all Thace, and Constantinople it selfe, the palace of the Romaine Emperours, and also Mactone and the Ile of Rhodes, & lastly the kingdome of Hungarie, sleaing the king of the Realme. Against the Sainctes. ^a So are the faithful tearmed, because they be redeemed by the blood of Christe, and being sanctified and bozne a new by the holy Ghost, indeuer to leade a holy life. And to overcome them. Here are described the cruell persecutions of Antichrist against the Church, which shall be so many and so greates, that there shall not seeme any Church to remaine. For when the wicked enemies of the truth haue put Gods childe to greuous torments, yea and also vnto death: they shall thinke in themselves, that they haue vanquished and vtterly ouercome them. But the case standeth farre otherwise: for the godly are rewarded with euerlasting immortallitie and endlesse life with Christ: by reason whereof they quietly despise all the assaults of their enemies, and whatsoeuer torment else can be layde vpon them, assuring themselves that they can by no meanes be disappointed of the loue of God whiche is in Christ Iesu. Rom. 8. g. 39. And power was giuen him ouer all. &c. ^o It is a putting of the particular for the generall, and must be referred

The victories of the Turks and Infidels agaynst the Church.

** Now called Mahomet.*

Calby the faithfull be called Sainctes, that is to say, they followes of holy folke.

The victorie of the Pope agaynst the true Christians.

Antichrist hath no friends but the Church.

Reuelation of S. Iohn. 190

red either to the chiefe parts of the earth, or else vnto such as saue altogether of the earth. Truly among those that boast themselves of the name of Christians, Antichrist hath no fauours and flatterers than stout withstanders.

8. And all the inhabitants of the earth shall worship him, whose names are not written in the Lambs booke of life, who hath bin killed from the beginning of the world.

And all the Inhabiters. &c. ^a Least any man might hang vpon the opinion of the multitude: John saith expressly, that Antichrist shall be the greatest number of men shall give their hand vnto Antichrist, according as Christe saith, that the way is large and wide which leadeth to destruction, and many go in it. Matth. 7. b. 13. Whose names are not written in the Lambes booke of life. ^o The names of the Apostles & of all beleuers are written in heauen: and the names of the wicked are written in the earth according to this saying, they that depart from thee, shall be written in the earth. Ierem. 17. b. 13. That is to say, they shall be forgotten before God and before the congregation of the righteous. Which thing is expressed vnder another boord speche, The vngodly are not so, but they be as chaffe which the wind toseth about. Psal. 1. b. 4. The holy Ghost then exempteth the elect from being seduced and destroyed by Antichrist, because that hee whom God the father hath giuen to his sonne Christe to keepe, Satan cannot by any meanes wrest them out of his hande, although they seeme now and then to perishe as the rest do. Therefore as for them that are not of the number of the chosen, whether they be kings, or princes, or magistrates, or great or small, they are easily led away from the plaine truth by the deceit of Antichrist: and not without great wondering they say, who is like the beast? verily he is strong and mightie in battell. ^o Who is able to fight with the beast? But contrariwise the godly say: The Lord is strong and mighty, the Lord is mightie in battell.

Marlorats exposit. on the

The fair shew
of yowelle in
the kingdome
of Mahomet,
and a great
successe in all
thyngs.

Their dili-
gence and de-
uotion in
praying.

Their Holy-
daies.
Their exhor-
tations to god-
lynesse.

Their Hos-
pitals.

Their monks

Their visions
traunces and
miracles.

battell *Isa. 24. c. 8.* *Alas for most subtilly, how all these things*
are fulfilled in the succession of Mahomet, if we mark the
the beautifull shew of outward Ceremonies whiche dotheth
among them: and also if we consider the gouernance of they
kingdome, their discipline of manners, their invincible pu-
issance, their dayly successe in their affaires, and the conti-
nuall increase of their Empryre by often victories. Truly in
outward pretence of religion, euen the common sort of their
people excell the Popish Monks, yea euen that are best re-
formed. For not onely their Clergie and Monks, but also
their commonaltie say their common prayers together se-
times every day: namely at the sunne rising, at none, at af-
ternone, at the sunne setting, and after supper when they
go to bed: at whiche time, ere they go to prayer, they wash
themselves, they make themselves barefoote, they knele
downe vpon the grounde, and the noble men and com-
mons intermedling themselves altogether with the king,
accomplish their ordinarie prayers with certayne bowings
and fallings flat downe, without some lawfull let, no man
may neglect the ordinarie prayers, unpunished. They keep
their ordinarie holydaies and ordinarie fasting days with
great deuotion and reuerence. They make often exhorta-
tions to holinesse of life to the peopleward, to dealing of doles,
to making of pilgrimages in remembrance of their Saindes,
and specially of their prophet Mahomet. They haue many
Hospitals as well in their high ways as in their Cities for
the receiuing and succoring of poore folke and pilgrims. They
haue Monks of such spare and staid behauior, as neuer was
herd of, both in dyet, in apparell, in forsaking of al things, and
in withdrawing themselves from the company of the com-
mon multitude: so as they may seme to resemble either Adam
Baptist yea or the very Apostles for the strenghtnesse of their
life. Some of them haue visions, traunces, and traunces:
and some of them are renowned for miracles, as touching
their life, as after their death. Moreover there is wonderfull
honestie

Reuelation of S. Iohn. 192

honestie of behauiour among them: In their fare, apparell, Their temper-
building, riding, yea and in their furniture of warre, they rance.
loue a plainenesse: When they take their meales, al of them,
as well the king himselfe as also his noble men, sit downe
vpon the ground, and they utterly abstaine from anye and
swimes flesh. They abhorre all superfluitie and curiouse-
as well in apparell as in building. For the most part, they
dwell in Tents and haies which are remoued from place to
place. In theyr leages, bargaynes, and all promises, they Their faith-
use great saythfulness. Wherevpon it cometh to passe, fulnesse.
that they vse no scales to scale their waitings withall, nor
euen in the princes matters. Wonderfull is their loue and
obedience to wards their king, in somuch as all the noble men
of the realme stode in awe of the kings only commande-
ments; also in so many large kingdomes all thynges are
done by the kings appointment only. Those that be chosen Their lone &
to the warres for the defence of their religion, runne to it so obedience to-
merrie and therewithall, that yet would say they were going ward their
to a wedding. They beleue themselves to be happy in all king.
poyntes when they yeele by theyr sonles among the
speares and arrowes in defending or inlarging their Empire
or religion. Neyther are they that dye in that quarell com-
mended with the mourning of their frendes, but they bere
giffred among the Saindes that haue gotten the upper
hande; and they be openly prayed with hymnes. If The honestie
nally, greatesse is the shamesfastnesse and honestie of theyr and shames-
women. They be neuer seene in the company of men or nesses of theyr
in places of resort: For a man to talke with a woman abroad,
it is so rare a thing, that it may be counted for a miracle if it
happen to be seene. Their women neyther buy nor sell any
thing. They neuer come in the sight of men with their faces
bare, neyther in their owne houses nor out of their houses.
The apparel that they weare, is both very comely and very Their apa-
plaine. And in Church they haue a place alone by themselves parcell,
from

Marlorats exposi. on the

Their often
victories.

The behauor
of the Popish
sorte.

etlger in mans
saluation con-
sisteth.

from the men. Who then would not wonder at such behau-
our and orderliness: who would not like of it: who could
looke for such things even at the hands of the popish monks,
boast they neuer so much of reformation: Hereby they may
easily deceine such as are of an honest disposition, and make
them beleue that God fauoreth them highly, and aduanceth
their empire. Take heere withall their often victories, as
wel against the Christians as also against the Nations bo-
bering about them, the successe of their affaires, and the long
continuance of their Empire. By all which things it cometh
to passe, that it may seeme a holy Nation and derelibed
of God, and so consequently that he allureth all people to such
manner of religion and behauor. As for the superstitious
Religion of the Papists, it is to no purpose to say any more
of it, than that which is scene of all men: namely that if a ma
looke vpon the continuall praying of the Cloysterfolke, they
gorgeous churches, their ordinarie holydays and solenne
feasts, their appointed fasts, and such other things: it carieth
a great countenance of holiness. By meanes whereof many
are hild backe in these daies from beleuing of the Gospel. But
the case standeth well, in that Christ hath his chosen, which
being sealed with the spirit of adoption, do heere and follo
no mans voyce but Christs. These are they which being cho-
zen and predestinate before the foundations of the worlde
were laid, are giuen to Christ by God the father, and are co-
teined written in the booke of life, according to this saying of
Christs, Reioice ye in this that your names be written in
heauen. Luke. 10. 20. And by this place we learne, that
mans saluation consisteth not in welth or riches or in any
outward worthinesse, but in the only and free electio of God.
For the foundation and first cause, as well of our saluing
as of all good things that we receiue at Gods hand, is Gods
eternall election. Therefore if any man demaund, why God
hath called vs to the partaking of his Gospell, why he hath
vouchsafed so great benefites vpon vs, why he openeth vnto
vs,

Reuelation of S. Iohn.

193

vs, why he allureth vs by gentleness to his heauily king-
dome, and why he alwayes preserueth & mainteyneth vs:
we must alwayes haue recourse to y said principle, namely
because he choze vs before y worlde was made. So the here-
by al mans merit or deseruing falleth to the ground & is shet
out of doores, in as much as it is most manifestly certaine, that
election is free. For what worthinesse could there be on our
part, or what could we deserue, before the worlde was made:
Also we learne hereby, y our electio is certein, which could
not be so, if it were grounded vpon our owne workes or deser-
uings. In likewise neither our predestinatiō, nor our iustifica-
tion, nor our redemptiō, should be certaine, if y cause of those
things were in our selues. For seing y workes are alwayes ac-
companied with doubting: they that ground the beginning of
their saluation vpon them, can neuer be certified in they
minde. God then without hauing any respect vnto workes,
hath chosen vs before the beginning of the worlde, of
his owne free grace, mercie, loue, god liking, will, purpose
and foreordinance, as causes thereof. And this doth Paule
testifye in expresse wordes where he speaketh of Jacob and
Esau, saying: before they were borne or had done eyther good
or euill, (to the intent that Gods purpose myght stande fast
according to hys choying,) not of workes but of the caller, it
was sayde, the Elder shall serue the yonger. Roma 9. c. 11. 12.
and Gene. 25. e. 25. When dyd not God choze vs for any
worthinesse that he foresaw in vs, (as the Sophisters prate)
but onely of hys owne free wyll and god pleasure. For we
be all forlorne in Adam, and there is nothing to be saue in
vs but matter of Damnation. And therefore excepte God
redeme vs from destruction by hys owne choying of vs, he
shall see nothing else why to lyke of vs. Also loke in the fifth
verse of the third Chapter heretofore, and in the xij. verse
of the twentieth chapter hereafter: VVhich hath bin slain. &c.
He meaneth Christ who was betrayed for our sinnes, and
rose againe for our iustification. Roma. 4. d. 25. From the be-
ginning

Hermes de-
seruing.

Our election
is certaine.

The causes of
our election.

ginning of the world. There be which thinke that this parcell should be ioyned with the parcell, which are not written, to the same effecte that Christ spake of the dwelling places that are prepared in his fathers house, Math. 20. c. 23. and John. 14. a. 2. So in another place he saith, Come ye blessed of my father, possesse ye the kingdome which is prepared for you from the beginning of the world, Math. 25. c. 34. And Paule sayth, He chose vs in Christe before the foundations of the world were layd, Ephe. 1. a. 4. But the playner is to haue it ioyned with the parcell next asoie it, which is: which hath bin slaine, so as the meaning may be, that the Lamb hath bene kyled from the beginning of the world. Wherby John doth vs to vnderstand, that from the first creation of the world (not for their own desertes, but for the desert of the Lamb who in the foreappointment & good pleasure of the father hath bin slaine euen from thenceforth in the sacrifices of the godly as it were in a figure) the names of the elect are inrolled and written in Heauen, and could not be razed out by anye force of Satan, nor by anye deceite or crueltie of Antichrist. In respect wherof Christ also saythe, Before Abraham was, I am, John. 8. g. 58. Also, Jesus Christ is all one, yesterday, and to day, and for euermore. Hebrew. 13. b. 8. Also loke in Actes. 15. c. 15. 16. 17. 18. And in the fiftie verse of the thirde Chapter heretofore.

9. If any man haue an eare, let him heere.

10. He that leadeth into captiuitie goeth into captiuitie: He that killeth with the sword, must bee killed with the sword. Heere is the patience and faith of the Sainctes.

If anye man haue an eare, let him heere. He sheweth that there is a myserie in the matter: and therefore as ofte as this parcell is added in the Scriptures, the holie Ghost directeth by the hearers mynde to searche oute the heghnesse of the

the myserie: accordyng also as our Sauour is went to do in the Gospell, Math. 13. a. 9. He that leadeth into captiuitie. This is sayd for the comfort of the godly, to the ende they may know, that they shall be deliuered from captiuitie, and contrariwise that such as hild them captiue, shall be carryed into captiuitie: accordyng to this texte, He led captiuitie captiue. Psal. 68. c. 19. and Ephe. 4. b. 8. Wherewithall agreeth this saying of the prophet: Who vnto thee that spoylest and hast not been spoyled, whiche dost wrong and hast had no wrong done vnto thee. For when thou hast done spoyling, thou shalt be spoyled thy selfe, & when thou hast made an end of doing wrong, thou shalt haue wrong done vnto thee. Esai. 33. a. 1. Also, Beholde the Lorde cometh with hys thousandes of Sainctes to do iudgement vpon all men, and to reproue all suche as are wicked, of all the dooers whiche they haue wrought wickedly, and of al the harde things that the wicked sinners haue spoken ageinst him, Jude. c. 14. 15. Also, it belongeth vnto Gods righteousnesse, to render affliction vnto suche as afflict you, and vnto you that are afflicted, releafe. &c. 2. Thessa. 1. b. 6. Most foolish then are they, and far from vnderstandyng the minde of the holy Ghost, which impute the Turkes successe and victories to hys Religion and iust dealing, and not rather to their owne sinnes. For they are lyke those that fathered all the prosperitie of the heathen vpon the seruyng of theyr Idolls, and contrariwise theyr owne myserie vpon the neglecting of theyr Idoll seruite, as it is written in Ieremie. 44. d. 18. Wherefore suche as leade men captiue from the saythe and doctryne of the Gospell, (as Antichriste nowe dothe) shall be ledde into Captiuitie of endlesse damnation, excepte they repent. Hee that killeth wyth the swoorde muste bee kyled wyth the swoorde. We reade that Christe sayde vnto Peter, put vp thy swoorde into the scaberd, for euerye one that tryeth with the sword shal perish with the sword. Mat. 26. c. 52. For Christendome is enlarged by the word and by working, that

Looke with what measure ye mete. With the same shall it be meten to you.

The meane how to enlarge Christs kingdome, & wherby his people be knowne.

Marlorats exposit. on the

The meynes
to banqu the
Antichrist.

The victorie
of the faithful
by patience.

that is to say, by the preaching of the truth, and by myracles
and wonders. 2. Cor. 10. a. 4. 5. ^{B.} Contrariwise, Antichrist co-
pelleth al me to his Religion by the sword. Also, Gods childre
are knowe by louingnesse, peace, and all maner of good doing.
Math. 5. a. 9. and Joh. 1. 13. d. 37. & 15. b. 12. But contrariwise,
the Diuells impes are knowen by hating and murdering
one another, Joh. 8. f. 44. & 1. Joh. 13. b. 12. Vnexcusable there-
fore are they, whosoener they bee, which worship that cruell
and bloudie beast. Moreover, to no purpose also are the dea-
lings of them, that go aboute to defende the Gospell by the
sword, whither it be ageinst the Turk or ageinst Antichrist,
when in the meane whyle they neglect true godlinesse. And
in this place all the godly are warned to haue patience, least
they myght thinke that Antichrist may be put to flighte by
their owne power or policie. For this victorie belongeth to
none but onely to the Lambe Christ. He onely will triumph
ouer that so puissant enemy: yea and that shall be done euen
then chiefly, when the enemy thinketh all things to be safe
so as the godly dare not once open theyr lippes ageynst hym,
but onely make earnest sute to the Lorde wth continuall
fasting, wepyng, and praying, that he wyll helpe them
and breake the enemy in peeces. For as long as we trust
to the arme of fleshe, we are vnworthie of Gods helpe:
whiche thing is to be sene, in that auncient people of God,
as ofte as they put their trust in their owne strength, and not
in the Lorde, ^A who notwithstanding had sayde, In rest and
quietnesse shall you be safe, in calmenesse and trust shall be
your strength. Eia. 30. c. 15. Heere is the patience and fayth of
the Sainets. The Romish Antichrist claymeth both y^e sword,
as well tempoꝝal as spirituall, accordyng as in dede he sea-
rth both bodyes and soules, but yet the faythfull being armed
wth fayth and patience, beare out all manner of assaults of
their enemies, and also shuff them off, accordyng as Christe
sayth, Possesse ye your soules in patience. Luke 21. d. 19. ^A Also
John saith, Al that is borne of God ouercometh the world.

And

Reuelation of S. Iohn.

195

And the victorie that ouercommeth the worlde is this, euen
your fayth. 1. Iohn. 5. a. 4. Also, you must haue patience (sayth
the Apostle) that when ye haue fulfilled the will of God, ye
may reape the promise. Heb. 10. g. 36.

11. And I sawe another beast comming vp oute of
the earth, and he had rvyo hornes like the Lambes, and
he spake as the Dragon did.

And I sawe another beast. &c. ^o Like as the former Beast ^{mainteiner}
which came vp oute of the sea hauing ten hornes, betokened ^{of diuelishe}
all kingdomes, States, & Monarchies which go about to sta- ^{doctrines.}
blish sundry kinds of vntruthes & diuelishe doctrines by vie-
lence and force of hand: So this beast comming vp out of the
earth, betokeneth such as labour to mainteine the same diue-
lish doctrines by ouerthwart interpretations, forged Ceremo-
nies, and counterfeit Religion. ^A Of which sort there be ma-
nie at this day vnder the kingdome of the Pope, as Monkcs,
Sophisters, schole diuines, workers of false miracles, & such
others. Wherefore cyther of both these beastes both alwayes
portray vnto vs Antichrist, howbeit in such wise as that the
saide childe of perdition is painted out in sundrie colours. And
he had two hornes like the Lambes. ^B This beast pretendeth the
hornes of the Lamb, to the intent he may pryncely shead in the
popson of the Dragon. And therefore Christ warneth vs to
beware of false prophets which come vnto vs in shepes clo-
thing. Math. 7. b. 15. But vnto who may a man attribute these
things rightlier than to the Pope? ^B for he pretendeth a great
countenance, as well of innocencie, as of perfectnesse of lyfe.
^A And in the two Testamentes, he boasteth himselfe to be
perlesse. Now then, for as muche as pryncely power is be-
tokened by hornes: by the two hornes like the Lambes, may
be ment both the priestly and pryncely power which y^e Pope
taketh vpon him. And he saith they be like y^e Lambes hornes:
for the Pope vaunteth himselfe to be Christes Vicar, when
as he both executeth and decreeth all things by his owne au-
thoritie.

The Popes
countenance
holynesse and
pride in taking
vpon hym
both pryncely
and priestly
power.

Wh. iij.

thoritie

Marlorats exposit. on the

The blasphemous speeches of the Pope, & his curi-geous defacing of Christes ordinances & institutions.

thoritie. He pretendeth Christes Gospell, but he applyeth it to his owne aduantage. He baptizeth with water in the name of the father and of the sonne & of the holy Ghost : but as for the power of making men new again, (which is the peculiar worke of Christes Spirit,) that he attributeth vnto his owne doing. Furthermore he chalengeth dominion ouer those who he baptizeth in the name of Christ. So also (after a sorte) he refresheth with bread in the Lordes Supper : but he imputeth the vertue of it to the magicall consecration and worke of the Priest. And so likewise he imputeth the releasing of sinnes to his owne absolution, wherein he glozieth that the power of the keyes consisteth. Therefore he hath hoznes lyke the Lambe, but he speaketh as the Dragon doth : that is to wit, he defaceth Gods glozie, and thrusteth Christ quite out of doores, as followeth. And he spake as the Dragon. ^A Lyke as the chyldren of God are so led by Christes spirit, and as they speake vnto others the things that the same spirite putteth into their myndes. Euen so the vngodly beynge dyuyned by the spirite of Satan, cannot utter any thing but errors and blasphemies. This beast wherch John describeth vnto vs in this place, hath two hoznes lyke the Lambes. For he shroudeth all his doyngs vnder colour of the profession of the Gospell, and maketh countenance as though he followed the Lamb that was slaine for vs. But if a man here and consider his voyce somewhat aduisedly, he shall finde it to be nothing lesse than the Lambes voyce. Whiche thing Daniell hath excellently foretold. ^B He shall (sayth he) speake wordes at the syde of the most hyghest. Daniel. 7. 25. ^A and he shall speake wonderfull things agaynst the God of Gods. Dan. 11. 36. And in the little booke we reade thus : it had a mouth speaking bigge things. Daniel. 7. 1. 20. Is it not a Dragonly voyce, when the Pope makes his bragges, that he is of as much power as Christ : that he is the foundation, heade, and husband of the Church : that he alone hath ryght to interpret the scriptures and to determine all questions of faith, that he

Reuelation of S. Iohn. 196

is Lord of the whole world, & hath the right of all Realmes remaining in him : that he is the high priest & chiefe ruler of all Churches : that he hath Authortie to iudge all men, & can be iudged of no man : that he hath all lawes in his brest, and by the fulnesse of his power may either alter them or take the quite away and make newe in their stead : that he is able by the power of his keyes to lift soules out of hell vnto purgatorie, and from thence vnto Heauen, and finally to make sin of vertue, and vertue ageine of sinne : whiche thing will be manifest if ye consider how the Pope maketh the ministring and receyuing of the communion vnder both kindes (whiche bying of Christes institution, was reuerently and stedfastly obserued by the Apostles and fathers of the primitive Church for certeine hundred yeaeres together) to be an heresie, yea and suche an heresie, that for the wæding of it out, Eugenie & fourth Bishop of Rome of that name, did put all the Romane Empire in armes, in the tyme of the Emperour Sigismund, when he cried a crosse (as they terme it) agaynst the Bohemians for the same quarrell. Moreover he maketh the marriage of the Clergie to be a heynous sinne, and worthy to be punished wth death. For euen in this our tyme many of the Clergie haue by his ordinance bene eyther strangled wth a halter, or otherwyle cruelly put to deathe for marrying. Besydes this, he maketh the bying of Alon at anye other mannes hands but his owne, to be suche a sinne, that it cannot be washed away, no not euen wth full pardons as they terme them : in so muche as the wickeddest cut throte in the worlde, maye easelyer get pardon, than suche a one. But contrariwyle, to vse whozedom and Waunderie and other filthye thyngs, wherch I let slip by the way, so farre of is he from counting them anye heynous offence, that he rather inhonoureth suche as be of that stampe, wth more than ordinarie estimation and rewardes. To be shorte, is anye man able to number the blasphemous and Diuelyshe speeches which are dayly herde at the

Marlorats exposit. on the

mouthes of the Pope & his flatterers: ^A But such trees maye easily be knowen by their fruites, if we view every thing thoroughly with the eyes of faith.

12. And he executeth all the power of the former beast in his presence, and he maketh the earth and the dwellers therein to worship the first beast whose deadly wound was healed.

And he executeth all, &c. ^C Under the name of this latter beast, some (not vnjustly) vnderstand Antichristes Ministers and flatterers, through whose policie, Counsell, and perswasion it comes to passe, that the beast (that is to say Antichrist) is worshipped, whose tyrannie they shamelesly defend, compelling men to admit, yea and also to keepe his ordinances and traditions in sted of the Gospell. Nowbeit this place sheweth plainly ynough, that the Antichristes do shamelesly vsurpe the power and authoritie of Kings and Princes, carelesly despying the souereine authoritie wherunto all men ought to be subiect, and aduancing themselves aboue all men. Which thing to be done still at this day, it is as euident as the lyghte. ^E For truly the Bishop of Rome maketh the royall power, (that is to say the warlike force) the excelsse, the pryde, and the crueltie, both of the Romane Emperours, and also of the Turkes. And this doth he in the presence of the former beast, that is to wit, of hym that is the lawfull successor in the Emprye of Rome, who is sayde to fall downe at the Bishop of Romes feete, and to kysse them and to worship him: at whose appoyntment he is chosen, to be deposed and put from his Kingdome when he listeth: lyke as Gregorie the seventh deposed the Emperour Henrie the fourth: so as the Emperoure of Rome in these dayes nothyng else but the Bishops scribe man, hauing but a bayne tittle at his hande, and nothyng else besides: in whose presence the Bishop triumpheth like Julius Cesar, boasting himselfe to be Lord of the world, and that the

The excessive
pride & pompe
of the Romish
Antichrist and
his adherents
against lawfull
Magistrates.

Gregorie the
seventh deposed
the Emperour
Henry the fourth.

authoritie

Reuelation of S. Iohn. 197

authoritie of both the swordes belongeth vnto him by commission from Christe. And therefore it is to be taken in way of scorn, that Iohn saith, In his presence. ^{q. d.} Whatsoeuer things belong to the ordinarie power of worldly princes, that doth this tyrant execute in the very presence of them, euen in despite of them, like as it is at this day. Which thing the Apostle Jude hath foretold in these wordes, They despye rulers and speake euill of them that be in authoritie, Jude. b. 8. And he maketh the earth and the &c. That is to say he bringeth in againe the old heathenish Idolatrie vnder the wicked Emperours. For what else doth the world reuerence & worship in that Idol of Rome, than the same thing which Idolatrous antiquitie worshipped in old time in the wicked kings: that is to wit, his great force of armes, and his inuincible power wherof he glozieth. Seing then that he maketh himselfe the only soueraigne of the world, seing he bannteth himselfe to be Christes vicar, seing he will be worshipped of all men, seing he calleth the very Emperour of Rome and the chiefeest princes of Christendome to the kissing of his feete, (vnto the which they kneele downe with trembling and reuerence) seing he makes himselfe to be caried aloft vpon noble mens shoulders garded round about him on either side with a great rout of chosen personages, seing he appointeth lawes vnto all men, seing all men must seeke iustice at his hand, seing he ordeineth kings and deposeth them againe when he listeth, seing he setteth the continually at variance among themselves to make slaughter one vpon another, seing he exacteth the tenths of tithes out of their Realmes: what can be thought else, but that the former beast, (that is to say the monarchie of the Romane Emprye) is receiued againe in him, and worshipped in him? ^{q. d.} And yet for all this the myndes of princes haue bin possessed with so great blindness, that they scarce perceiued or vnderstode that thing which in these days appereth to be knowen euen of Childre. Whose deadly wound was healed. Awake vpon the third verse of this Chapter.

The heathenish
idolatrie brought
in againe
by the Popes.

The olde idolatrous
emprye of the first
Emperour is
renewed in the
Popes.

Bb.v.

13. And

Marlorats exposit. on the

13. And he worketh great miracles, in so much as he maketh euen fire to come downe from heauen vppon the earth in the sight of men.

The false mi-
racles of An-
tichrist & his
adherents.

Papish per-
dons and ex-
communicati-
ons.

Se how they
blere the eyes
of ignorant.

And he worketh. &c. ^o. This is the same thing whereof Christe hath given vs warning, saying: There shall rise vp false Christs and false Prophets, and shall shew great mira- cles and wonders, in so much as euen the very elect shall be led into error, if it were possible. Math 24. b. 24. Also Paule writeth of Antichrist in this wise: whose comming is accord- ing to the working of Satan, with all power and miracles and lying wonders, and with all deceit of vnrightheousnesse in them that perish. 2. Thess. 2. c. 9. In so much as he maketh euen fire to. &c. ^M. Like as the holy Ghost was giuen to Christe and holy Apostles in the likenesse of fire: so these false Apostles and Antichrists blaze abroade their papish pardons, wher- by they auouch to procede fro the holy Ghost, but in very deede procede from the malicious fend, in asmuch as they be gi- uen to the intent to gather mony for the maintenance of An- tichrists armie, that the priests might leaue the holinesse of their state, and fall to killing of the faithfull. Also this com- ming downe of fire seemeth to betoken the thundering ex- communications and cursings, wherewith the Bishop of Rome scareth the whole worlde. ^o. Whereof there is shewed a notable p^{ro}se as often as his chaplaines thunder agaynst some great prince with their burning tapers. For there a ma- n might see all things full of fire, and all things resembling the terriblenesse of lightnings, and representing fyrie showes sent downe from heauen, as was in olde time vpon the So- domites. In the sight of men. That is to say openly and when the people were assembled together: to the intent he might strike others in feare by such gasly sights, while such as are light of credit, beleue that those are tormented with fire from beauen, against whome such manner of thundering is vsed. In such a gaze certaine of Gods seruants seemed alate to

Reuelation of S. Iohn. 198

to haue bin burnt vp with such manner of fying, whereas they of all that time either wrote, or preached, or did something else against the said Bishop, and feared nothing lesse than such emptie cracks. For they knew it to be most true which our sauoure said to his disciples: Blisfed shall you be when men hate you, and put you out of their companie, and raille vppon you, and cast out your name as an euill thing, for the sonne of mans sake. Reioice and be glad in that day, &c. Luke. 6. d. 22. ^o. Moreover Iohn hath alledged the miracle of fire, as a dyed- colder miracle than the rest, perchance of purpose to allude to the destruction of the Sodomites, Gen. 19. c. 24: or else to the miracle of the fire that came downe from heauen at the bid- ding of Elias, and burnt vp the two bandes of fiftie men a- peere. 4. Kings. 1. b. 10. Except any man like better that he meant to haue had respecte to the miracle of the fire in the likenesse whereof Christ sent the holy Ghost vnto his disci- ples. Act. 2. a. 3. Which holy Ghost the romish Antichrist pro- miseth also to his stoune oyled chaplaines. In respect whereof they make their bygges, that they are able to prepare men or to make them meete for the receiuing of Gods grace, to enlighten their minds, yea and also to deale the holy Ghost vnto whome they list.

The Popes
haue the holy
Ghost as Si-
mon Magus
had it.

14. And he deceiueth them that dwell vppon the earth by meanes of those miracles vvhich he hath po- uer to do in the presence of the beast, saying to them that dwell vpon the earth, that they should make an I- mage vnto the beast which hath the wound of a sword, and did liue.

And he deceiueth them, &c. ^M. For asmuch as no men are thought to be of greater holinesse in life, or of greater sound- nesse in doctrine, than the Popes hypocritical sowers, and specially than those which vnder pretence of Religion seeme to leade a certaine angelicall life: it is no maruell thoughte they leade manye oute of the waye by preaching in Anti-

Antichristes
false miracles
and wh. be
deceiued by
them.

Marlorats exposit. on the

Antichrists behalfe, and by furthering his attayres; ⁴ Specta-
ly if they light vpon any thing which they may bring men in
beliefe to be a miracle. ⁵ For who knoweth not of the innum-
erable miracles that haue bin forged and blowne abroad
heretofore in open pulpit by the Cloyster men and Queltio-
naries as they tearme them: which they beare men in hande
to haue happened at the tumes of suche as haue bin cano-
nized for Sanctes by the Pope, and also at the Images of
saints, and at the touching of dead mens bones? Also who
knoweth not the feyned reuelations of the votarie Freres
and Nunnes? Neyther ought any man to thinke it strange,
that miracles should be wrought by the practise of wicked
fowles to beguile the hādlesse, and to trie the elect. For we
reade that Pharaoes wizards did the like things that Mo-
ses and Aaron did: Exod. 7. b. 11. and also that the like is fore-
warned in Deuteronomie. 13. a. 2. and likewise what happo-
ned to blisfed Job by the working of Satan, Job. 1. b. 11. ⁶ In
which respect Paule speaking of the false miracles of Anti-
christ, affirmeth that none shall be deceiued by them, but only
the reprobates. ⁷ And therefore, God (saith he) shall send them
strong illusions, so as they shall beleue lyes, to the intent that
all may be damned which haue not beleued y^e truth but haue
allowed vnrightrousnesse. 2. Thessa. 2. c. 11, 12. In the presence
of the beast, ⁸ that is to say of the romish Antichrist, who shall
knowe, see, and allowe such manner of miracles, as wrought
by God, whither they be done at the sute of dead folke or at
the prayers of Monks & Nunnes: and such manner of trum-
perie shall be winked at by princes & rulers of comō weales,
whose duetie it had bin to prohibite suche deccites, that their
simple commons myghte not haue fled from the defense of
Christ, to seeke succoure at Diuels. For what else are suche
wonders, but Satans olone working and handicraft: accord-
ing as the Apostle saith. 2. Thessa. 2. c. 9. Saying to them that
dwell vpon the earth &c. In these words here is fault founde
with the presumptuousnesse of the Romish Antichriste for
passing

The negli-
gence of prin-
ces and magi-
strates.

The Romish
Antichrist sur-
mounteth all
idolaters as
well old as
newe.

Reuelation of S. Iohn. 199

passing into so great wickednesse, that he not only fully mat-
cheth, but also in all respects surmounteth the chiefe Idola-
ters, as well old as new: in whome is reuiued all the hypocri-
tes and filthinesse of diuelish superstition, and all the abhomi-
nable wickednesse which seemed to haue bin utterly quer-
shed at such time as the Emperours had professed themsel-
ues Christians. Truly, whatsoeuer wickednesse the stories
of the Wyble report to haue bin done at any time by Idola-
trous kings and people through the whole world about I-
dols and Images: that hath the Romish Antichrist brought
backe againe in himselfe, according as I haue shewed already
by heretofore.

15. And he had powver to giue a spirit to the Image
of the beast, that the Image of the beast might speak al-
so, and to cause that as manie as would not worship
the Image of the beast, should be slayne.

And he had power to giue &c. ^{A. 6} To giue a spirit to the I-
mage of the beast, is to defend and mainteine his authoritie,
supremacie, & tyrannie: which thing we see done by many in
these daies, who shamelesly defend the Popes horrible abuses
against y^e holy scripture. That the image of the beast may speake
also, Certaine it is, that in the kingdome of Antichrist many
things are done by Satans workmanship, which rauish the
simple and ignorant sort, and set them in a maze with won-
dering. Besides this, it is recorded in stories, that manie of
the Romish bishops were nigromancers: among whome A-
nastassius was one. Cardinall Benno in his booke of the lyfe
and doings of Wyldebrand, writeth that many obtained the
Popedom by diuelish arts. Among whome he reckoneth vp
Siluester the second, John the eyghtenth, John the nync-
teenth, John y^e twentieth, Benet the eyght, Benet the ninth,
and Gregoꝝ the seuenth erst called Wyldebrand the notable
nigromancer, who with the shaking of his sleeves would
make as it were sparks of fire to flye abroad as often as he
lifted.

Popes &
nigromancers
or allyed with
nigroman-
cers.

Marlorats exposit. on the

A woman
Dope.

Images haue
both spoken &
wept.

Berna.

It is heretic
to speake a-
gainst the po-
pes trumperies,
the which he
mainteneth by
the sword.

listed. Also Boniface the seventh and Boniface the eighth (as others haue reported in their writings) attained to y^e Pope, dome by euill arts. Moreover by what cunning may a man thinke the womanpope to haue attained to the high priest- hood? To be short, for this certaine hundred yeres last past, there haue bin few Popes which haue not either bin nigro- mancers themselves, or had nere about them such as were giuen to that art. And what manner of monstrous miracles thinke ye that such bishops were able to forge? No mā there fore must thinke it straunge, that suche as are steyned with this art can dazle mens eyes with diuers sights. For we know how great wonders Pharaos wizards wrought in E- gypt, Exod. 7. b. 11. But how soeuer these matters go: yet is there no man but he knoweth, that images haue both spoki and wept, and swet blood, and shewed angrie lookes, or tur- ned away their heads, and remoued out of their places, and giuen milke out of their brests: and finally what could they not do as long as it was lawfull to feyne these things, and to set them forth to the people for articles of their faith, by the Popes allowance? And at length the world was come to that point, that if any being wise and skilfull in spying out suche inconuenience, belæued not their false miracles, they were counted scarce goodly, or rather ranke heretikes. It was almost come to passe, that the sight whiche the freres of Dominikes order had deuised in Berna among the Swis- sers (whiche was that the Image of the blisfed virgin Mary should seeme to speake and to wepe.) should haue bin taken for a true miracle, had not the watchfull magistrate set in his foote by wise policie in time. And to cause that as many, &c. This is it that we said already, namely: that who soeuer gy- ueth not credite to suche manner of trumperies, or who so- euer speaketh against them, he must be counted the rankest heretike that can be, and worthy to dye a thousand deathes. Also we see how both the Antichrists, as well he of the East, as he of the West, mainteyne their Religion by the sword,

and

Reuelation of S. Iohn. 200

and cruelly put to deathe as many as subscribe not to their wickednesse. And no maruell, for sith that none of them both is able to warrant his decrees by recozd of scripture, they haue thought it good to mainteine them by the temporall sword, least mens myndes myght by little and little be withdrawen from them, and embrace the pure doctrine of Christ.

16. And hee maketh all men, small and great, riche and poore, free and bond, to receiue a marke in theyr right hand, or in their forehead.

And he maketh all men, &c. By these wordes is betokened againe the beasts great power matched with shamelesnesse, which reigneth euen ouer the great ones, fræ ones, and riche ones, that is to say, ouer the chæfest kings and potestates, as well as ouer the small ones, that is to saye, as well as ouer the poxer sort, the common sort and bond sort: and oppresseth them with wrongfull lawes. To receiue a marke in their right hand. Like as those whome Christ hath taken of his father Antichrist is to keepe, are signed and marked by him with the inwarde great power & dominion, marke and scale of the holy Ghost, who writeth the law in the bowels of their harts. Jerem 31. f. 33. in somuch as bëing waged with that earnest peny, they dare crie Abba father. Roma. 8. c. 15. & Gala. 4. a. 6: and also like as he decketh them with louingnesse and good doing towards their neighbors, that by that marke they may be knowen vnto all men to be his true Disciples. Iohn. 13. d. 35. Euen so Antichrist bëing Christes Ape, the man of sinne, and the child of perdition, indeuering to resemble him in a certaine outwarde appæ- rance, bycause he cannot do them truly and in very oæde, doth all thynges counterfetly. Therefore whom he infranchiseth into his kingdome, he maketh them to receiue a marke in their right hand and in their forehead. Moreover y^e word All men, which is the marke of vniuersalitie, cõprehendeth in this place but only all such as haue not their names writtē in the Lambes

Marlorats exposit. on the

Lambs booke of life. ^A For the chozen, whose welfare is committed vnto Christ, are not subiect to the deceites of Satan or of Antichrist: according to that which we haue heard: and they were commaunded that they shoulde not hurt the grasse of the earth, nor any greene thing, nor any tree, sauing onely suche men as haue not the seale of God in their foreheade. Heretofore. 9. a. 4. Also, and all that dwell vpon the earth shall worship him, [euen al they] whose names be not written in the Lambes booke of life, the eyghth verse of this present Chapter. Or in their foreheade. ⁵ To haue the marke in a mans right hand or in his forehead, is to professe and allowe wicked religion openly in word and dede. ^A Which thing is done at this day, no lesse flaushly than shamelesly by all the seruants and sothers of the Pope.

The professio
and allowyng
of wicked religion.

17. And that no man myght buy or sell, sauing hee that hath the marke or the name of the beast, or the number of his name.

The merchā-
dizing of the
Popes and
Papists.

And that no man might. &c. ^A What manner of merchandizing the froward merchandizing of the Antichrists is, Peter witnesseth in these words: They shall make merchandize of you throught couetousnesse, with their counterfet speeches. Peter. 2. a. 3. This marketmaking is committed only to the Popes ministers, that is to say to his Cardinales, Bishops, Abbots, Priors, Channons, Monks, and such other Sacrilegers. Moreover where Antichrist reignes, it is not lawfull for any man, (be he neuer so well learned,) to preache God word openly, vnlesse he be marked with the marke of the beast. Besides this, who knoweth not that those whome they deeme heretikes are destitute of all succoure, al defence, and all manner of things? Here reigne the masters of the inquisition for heresie, as a man may see in Bertus and in the Clementines, in the title concerning heretikes and the matters of the inquisition for heresie. Againe, let the forme of the oth be weyed, which the Pope exacteth of the Emperour,

Reuelation of S. Iohn.

201

of Bishops, of Doctors, and of such as are to take orders: also let the professions of the Cloisterers be looked vpon, and the beasts marke will be open and euident. Or the name of the beast, or the number of his name. ⁵ The marke, the name, and the number of the beast are take al for one thing. And Iohns meaning is, that no man can be free vnder the Popes dominion, except he allow his abhominable tyrannie both by word and dede. For we commonly say, that he is free, which may safely buy and sell and make his most commoditie where he listeth.

18. Heere is vvisdome, who so hath vnderstanding, let him reckon the number of the beast: for it is the number of a man, and the number of him is sixe hundred sixtie and sixe.

Heere is vvisdome. ^{M. s. 6.} Iohn addeth this to make his reader giue the better heede to the things that follow. For the clause that ensueth is very darksome. VWho so hath vnderstanding, let him reckon the number of the beast. ^{M.} That is to saye, ^A the number of Antichrist. Iohn meeneth that heere is some covert myserie which fewe men can vnderstand, like as Christ said of the abhominable desolation to come, which was foretold by the Prophet Daniel: who so readeth, let him vnderstand, Mat. 24. b. 15. As if he shuld say, many are able to reade that prophesie: but it is not giuen to euery man to vnderstand by & by what he reade. For it is the number of a man. ^{M. 9. d. Al.} Although that they whome he hath deceined do take him for a God that cannot erre: yet notwithstanding euery wise man & euery one y bath vnderstanding, seeth that he is but a meere man, wretched and miserable as all other sinners of y earth be. In respect whereof the Apostle tearmeth Antichrist the man of sin, and the child of damnation. 2 Thess. 2. b. 3. That is to say, altogether sinfull, altogether damnable, and the cause of sin and damnation vnto many. And the number of him is sixe hundred sixtie and sixe. At this place there be welneere as many

A darkie my-
serie.

Antichriste is
meere man and
not God.

Differēt of
opinions con-
cerning the
number of the
name of the
beast.

cc.

many

Marlorats exposit. on the

Interrog and
Diclux.

many expositions as there be expositors. Whereby it appeareth, that it is very darke and riddlelike. The cause seemeth to be, for that John hath simply set downe the number, without adding of Moneths, yeres, weekes, dayes, or any other things whereof it should be the number. By reason hereof the fathers haue descanted diuersly vpon the number of the name of the beast or of Antichrist. Some haue thought that he should haue some certaine name, which in y number of his letters should yeld the said number, according to the manner of reckning vsed by the Grekes or Latins. And so (after some mens iudgemēts) Antichrist should be called in Greeke *Antichristos*, and in Latin *Diclux* which is a feyned word. But how shall we be assured that Antichrist shall haue some such kind of name, as the letters thereof shall yeld such a number? Again, although it were true that he should haue such a name as he might be knowen by the letters of number placed in the same: yet shoulde that be done, rather by the Hebrew letters, than either by Greeke or Latin letters, and according to such a name, not as he taketh to himselfe, but as fitteth hym according to the truth of the matter. And therefore Irenaeus doth well in his booke against all heresies, where he rehereth those that are curious in searching out the name of Antichrist after that maner: more rightly the do some refer this number to y time of Antichrists reigne, as well of his coming in, as of his wearing out: to the intent that the godly myghte both withstand the enterāces of his reigning, and also beare the continuance of it the more patiently. For we are sure that God hath limited the time of his reigne certaine, although it be vnknown vnto vs, except it be reueled to vs by y same spirit that John spake this by. Notwithstanding, he warneth vs to thinke vpon it aduisedly, and to search for it busily. Who so hath vnderstanding (saith he) let him reckon y number of the beast &c. In which sense it was said to the king of Babylon, God hath numbered thy kingdom, Da. 5. g. 26 that is to say, the time of thy reigne. For as soone as the thyscore

and

Reuelation of S. Iohn.

202

and ten yeres of the thraldome of Gods people which Ieremie had foretold, were fulfilled: the was the end of his reigne and kingdome at hande. Therefore it is all one as if John should say, like as the reignes of men cannot be of long continuance, but are bounded by God within a certaine number of yeres: euen so is Antichrists reigne also. Which thing is spoken to the comfort of the godly, least they might thinke the reigne of Antichrist to be without end. For it shall haue an end, and it shall giue place to Christs kingdome as well as all others do. Happie is he then which vnderstandeth this number of y beast, that is to say, to whome it is giuen of God to knowe that the power of Antichrist (whiche seemeth to be inuincible and euerlasting) shall haue a time to perish.

The fourteenth Chapter.

AND I looked, and Lo, a Lamb standing vpon Mount Sion, and with him a hundred and four and fortie thousand, hauing the name of his father written in their foreheades.



And I looked. ^{A.} In this chapter John alledgeth excellēt matter of comfort for all the godly. For he sheweth how great the strength and power of Christ is, whereby he plucketh al those that be his, out of the power of their enemies, and maketh them blisfed euen in death. Afterward he prophesieth of the iudgement day to come, vnder the similitude of harvest and Grape gathering, to the intent the faithfull may waite cherefully for the day of redemption whiche is coming, and that the vngodly may at the hearing thereof, either amend, or else be made utterly vnercusable. Lo, a Lamb standing. ^{1. g.} For as much as in the former Chapter John hath reported the greates authoritie of both the beastes, that is to witte of Antichrist, whome the whole world wondereth at & worshippeth, who also maketh warre with the Saindes & ouercometh them: now least the godly might be discouraged

C. y.

with

The contents
of this chap-
ter.

Christs ex-
cellent king-
dome and his
maintaining
of those that
be his.

Marlorats exposit. on the

with so many aduersities, he matcheth here against it the kingdome of Christ, and sheweth the excellentnesse thereof, and so comforteth the sorrowfull minds of the godly, assuring them by the way, that there standeth an exceeding great multitude on the Lambes side, who keepeth and defendeth them whome he hath redeemed with his blood, according to his owne saying: no man shall plucke them out of my hand. John. 10. e. 28. So also did the answer of God comfort the Prophete Elias in old time, when he thought there had bin no mo but himselfe alone left in all Israel, that had not consented to the seruing of Baal: for it was saide vnto him, that there were yet seuen thousand men left which had not bowed their knee befoze Baal: that is to say, ther remained a great multitude of godly people, whome it grieved at the hart rote to see the miswoyshipping and the evils that were done vnder wicked king Achab. 3. Kings. 19. d. 18. & Rom. 11. a. 4. So is it also in Ezechiel. 9. a. 4. Moreover the Lamb in this place (like as in other places) betokeneth Christ sacrificed for vs vpo his crosse. Vpon Mount Sion. Mount Sion is the Counterfigure of Christes kingdome, which is his Church: according to thys prophesie, They that trust in the Lord, like as Mount Sion &c. Psalm. 125. a. 1. And in the last dayes the hill of the Lords house shall be prepared vpon the top of hilles. Esay. 2. a. 2. Also, the law shall come out of Sion, and the word of the Lord from Jerusalem. Esay. 2. a. 3. Whiche thing the Apostle expoundeth trinitly, saying: But the Jerusalem whiche is from aboue is free &c. Gal. 4. d. 26. And ye must marke here the contrary matching of both the beasts against the Lamb. The first beast came by out of the Sea, and the seconde out of the earth: Wherefoze. 13. a. 1. e. 11. And here standeth the Lamb, & he standeth vpo a hill, to do vs to vnderstand, that his power is inuincible, & his kingdom euermlasting, yea & superioz vnto al his kingdoms of the world. And with him a hundred and fourty and fortie thousand. And when he spake of those y were seduced by Antichrist, he used his vniuersall word Al, in the eight and sixtenth.

The infinite power of the lande.

The infinite number of the chosen.

Reuelation of S. Iohn. 203

Sixtenth verses of the last Chapter. But here is set downe a peculiar number of the chosen, to do vs to wit, that y more part of men doth rather sauoz lyes than truth. By the way it is to be noted, that here is put a number certaine for an vncertain, and a number finite for an infinite, after the manner of the scriptur, for twelue times twelue thousand make this number. And truly the number of twelue is the number of vniuersalitie and of perfectnesse: and therefore it agreeth rightly to the multitude of the chosen, as we haue sene already by in the fourth verse of the seuenth Chapter. Having the name of his father. This is the true marke of Gods childre, whereby they be discerned from the wicked: namely when they sanctifye and openly professe the fathers name, both in their talke and in the whole behauiour of their life, and beare witnesse that Iesus Christ is his true and only sonne: like as the vngodly do both set forth with their mouth, and resemble in leauynesse of conditions, euen Antichrist himselfe the vicar of Satan, as hath bin said heretofore. 13. b. 8. d. 16. And therefore here is added, In their foreheades. Such as they be within, such shew they themselves outwardly, and so professe they the Gospel aright: according to this saying: We beleue, and therefore do we speake. 2. Cor. 4. c. 13. Let the counterfet Picodemusses which flatter theselues too much, marke this.

The true mark of gods people.

2. And I heard a voyce from heauē as it had bin the noyse of manic vvaters, and as it had bin the noyse of a great thunder: And the voyce of harpers harping vvith their harpes.

And I heard a voyce &c. It may seme straunge why the song that Iohn heard, shoulde be thought to be like a greates water and a mightie thunder, seing it conteineth nothing but ioy and exceeding greates gladnesse. Besides this, what haue harps to do with thunder? But like as the word of God being of itselfe swete and delectable, is vnto some the sauour of life vnto life, and vnto other some the sauour of death vnto death,

Gods praises are both irke-some and terrible to the wicked.

Cc. iij.

Marlorats exposit. on the

death (2 Cor. 2. d. 16:) next to the utterance of Gods prayers, is unto the godly pleasant and delectable: but unto the wicked which trust not in God but stand at the rustling of every leaf that fallieth from a tree, it bringeth exceeding great terror: and the voice of those that praise the Lord soundeth as a dreadful thundering in the eares of them, because their own consciences maligne them. As it had bin the noise of many waters.

The wicked
are affraide
whether they
will or no.

What is to say of much people: for the preachers of the gospel against Antichrist are gathered together out of many nations. And as it had bin the noise of a great thunder. As I said even now, the ungodly are afraid when it is preached in the Gospel, that Christ is armed with singular power agaynst them. For although they loath themselves as much as they can, bearing themselves in hand, that they shall scape scot free: yet can they not be but thoroughly afraid, when they here Gods iudgement spoken of: so mightie and workfull is the word of the Lord, according as it is written. 1. Cor. 14. c. 24. &

The godly get
the upper hand
& are alwayes
sure of the
victorie.

Heb. 2. c. 12. And I heard the voice of harpers harping with their harpes. Although the faithfull must be faine to mainteine their battell against Satan, the world, and Antichrist, even to the last end: yet notwithstanding for as much as they fight vnder Christs banner, they are so sure of the victorie, that they sing the song of triumph and reioicing from time to time, in such sort as Gods people sung after they were passed the red Sea, and the Egyptians drowned. Exod. 15. a. 1. So Paul, though as then he were but in the middes of his race, said, thanks be to God which hath given vs victorie through our Lord Iesus Christ. 1. Cor. 15. g. 57. And agayne, Thanked be God who triumpheth euermore by vs in Christ, and uttereth the sauour of his knowledge by vs in all places. 2. Cor. 2. d. 14. And in another place, we be counted (sayth he) as thare appointed to the slaughter: neuertheless, in al these things we get the upper hande, through him which hath loved vs. Rom. 8. g. 36.

3. And

Reuelation of S. Iohn. 204

3. And they sing as it were a new song before the Throne, and before the foure beasts and the elders, and no man could learne the song, saving those hundred and four and fortie thousand which were brought from the earth.

And they sing as it were. &c. By these words is a new benefite and a new victorie commended and blazed abroad: like as in the psalmes there is often mention made of a new song, for some rare and singular benefite bestowed vpon the people, or vpon Dauid, as in the psalmes. 33. a. 3. & 140. a. 3. But what if Iohn foresaw the countenance of the Church springing vp againe in these daies when the preaching of the Gospel seemeth new by reason of the purenesse and earnestnesse of teaching, when the manner of the restitution of the Lords supper seemeth new, when the manner of singing psalmes in common with one indifferēt voice of the whole people is new, and such other kind of things whereby there is good hope, that through the help of Christ who hath begun it already, the Babylon of wickednesse shall shortly decay & pery whit, or at leastwise the more part of it. And before the four beasts and the elders. The uncorrupt preaching of the Gospel is so pleasant & delectable to all the Saintes, that the sweete sent of it doth wonderfully delight even the heavenly spirits. For the gathering together of the Church both of Iewes & Gentiles is as it were a glasse wherein the Angels behold the wonderfull wisdom of God which they were not priue to before. And therefore when that thing began first to be performed at the birth of Christ, they sung with exceeding great joy, glory be to God on high, Luke. 2. c. 14. Also Paul sayth that Gods manifeste wisdom was made known to the Angels by the calling of the Gentiles. Ephe. 3. b. 10. For it was a strange sight vnto them, that Christ should gather into his body, the forlorne world which had bin estranged so many hundred yeres from the hope of life. But how much more shall

Gods benefites
require conti-
nuall prayse &
thanksgiving.

The heavenly
spirits reioyce
at the welfare
of Christs
Church.

Ecclij.

Marlorats exposi. on the

shall they wonder at the last knitting vp of Gods iustice, goodnesse, and wisdom, when Christs kingdome shall be at the full growth: Truly that is the secret for the disclosing wherof, they still waite and wish hartely, and not without cause. Moreover Christ himselfe saith, that the Angells in heauen reioyce at the amendment of sinners. Luk. 15. b. 10. Now if the Angels reioice among themselves in heauen when they see that thing restored againe into their flocke which was strayed away from them: much more doth it become vs (whyche are all alike and all in one case) to be companions in the same ioy. And no man could learne the song. This is it whiche we haue said already: namely that the word of the Lord bringeth forth frute, in none but such as are chosen to euerlasting life, and are bozne anew, not of corruptible seede, but of immortal and incorruptible seede, that is to witte, of the worde of truth. 1. Pet. 1. d. 23. & James. 1. c. 18. Those then that be either vnbeleuers or ouerthwart Christians, (that is to wit, which pretend Christ in title and name only, and derie him in their doctes) are traitors, and serue in Antichrists Campe, & therefore cannot learne the sayd song, which is sung, not so much with y mouth, as with y hart, according to this text of Paules, how shal they call vpon him in whom they beleue not? Rom. 10. c. 14. Also, God sayd to the vngodly, what hast thou to do with preaching my lawes, or with taking my covenant in thy mouth, seeing thou hatest to be reformed. &c. Psal. 50. e. 16. Truly the wicked can prayse and blisse God with mouth and tung, and also preache his worde vnto others: but they can neuer learne these things inwardly, because they be not hartely taught by God as the chosen soules be, who are all tearmed Theodidacti, that is to say, Taught of God. Clay. 5. a. 1. 12. & Iohn. 6. e. 45. Saving those hundred and foure and foure thousand. What is to say, the whole number of the elect, who only are indued with the spirit of new birth, the only tractet of truth. Which were brought from the earth, What is to say, whom y Lord hath set a part to himselfe & purchased with his owne

Reuelation of S. Iohn. 205

owne blud, Act. 20. f. 28. & Eph. 5. f. 25. 26. In which respect Christ said to his Apostles, I haue choze you out of y world, Iohn. 15. c. 19. Also, They are not of y worlde, like as I also am not of y world, Iohn. 17. c. 14. Also Paul saith, He hath plucked vs out of thys naughty world, Gal. 1. a. 4. And Peter saith, knowing y ye be redeemed, not with corruptible things as Golde and siluer. &c. 1. Peter. 1. c. 18. By all which sayings the godly are warned to make themselves holy to Godward, and to set themselves a part vnto Christ, and so to leaue their old conuersation, and to walke in newnesse of lyfe, Rom. 6. a. 4. 5. 6.

4. These bee they vvhich haue not bin defiled vwith vwomen: for they bee virgins. These follow the Lamb vvhither so euer he goeth: these are bought from among men, [and are] the first frutes vnto God and to the Lamb.

These bee they which. &c. First he commendeth the chastitie wherby the faithfull absteyne from all vnlawfull copulation. For when they be bozne anew and made holy by the holy Ghost, they inuent to make their whole lyfe allowable before God, and they possesse their vessel in honour and holynesse, according as the Apostle Paule counselleth. 1. Thess. 4. a. 4. For euen wedlocke hath his cleanness and chastitie by the record of the Apostle, who sayth, Mariage & the vndefyled bed is honorable in all men: but God will iudge the whozomongers and aduouterers. Heb. 13. a. 4. Also this place may be vnderstande of the spirituall chastitie and maidenhood of mens soules, whereof the Apostle writeth thus: I am ielous ouer you with godly ieloutie. For I haue suppled you vnto one husband, that ye shoulde yeelde your selues a chaste virgin &c. 2. Cor. 11. a. 2. And Peter sayth, which haue clenzed your soules by obeying the truth throughe the spirit. 1. Petr. 1. d. 22. Those therefore be maidens and chaste in deede, which are not defyled with any whozome medling with heretikes, nor

The chastitie of the godly as well bodily as ghostly

Who be true maidens or virgins.

&c. b.

downe

The lecherous single life of the papists.

downed in the inticings and deadly pleasures of this world. But the Papists imagine this place to be a defence to their uncleane single life against lawfull wedlocke: as who would say, that that spirituall whoredom wherby they make a revolting from the true worshipping of God, were not farre filthier than the defyling of the bodie. Howbeit if they will needes abide by it, that it must be nient of Lecherous lust: let them first learne what thing the Scripture calleth defyling with women, and they shall see their owne uncleane and filthy single life to be rather touched here, in as much as there is no kinde of filthy lust wherunto they bee not subiect. For they bee virgins. ⁴ That is to say, they keepe their faith plighted vnto Christ, and haue not stepped asyde from it to the deceitfull vanities of the worlde. These followe the Lambe.

The true following of Christ.

⁴ That is to saye, they followe Christ who was offered in Sacrifice for vs. VVhither soeuer he goeth. Yea euen to the scaffold of the Crosse, if neede requyre so, in persecution for defence of the truthe. This is the true following of Christ, where through the faithfull must make themselves conformable vnto Christ, that lyke as he entered into his glorie by the Crosse, Luke 24. d. 26. euen so they also should enter into the kingdome of Heauen by many troubles. Acts. 14. d. 22. Also for this matter loke, Rom. 8. d. 17. 18. and 2. Tim. 2. b. 11. 12. and 3. c. 12. This is the very same thing that is nient when it was sayd of the faithfull: And they haue overcome byn by the blood of the Lambe, and by the worde of his witnessing, and they loued not their lyues vnto the death. Heretofore. 12. c. 11. These are bought from among men. ⁵ He repeateth that which he had saide in the last verse, to the intent that the remembrance of our redemption may sticke fast in our hartes.

The obedience of the faithfull is acceptable vnto God.

The first fruits vnto God and the Lambe. He alludeth to the first fruits of the law, which were most deere and acceptable vnto God above all other oblations. Euen so, they that haue consecrated themselves wholly vnto God by denying of themselves and by mortifying themselves with the crosse, following the

the Lamb who was obedient to God the father euen vnto the death of the Crosse: they cannot bee but ryght welcome vnto God. And it is to be marked, howe it is to no purpose for men to seke solitarie places, and to withdrawe themselves from the sight of men, for the better renouncing of the world. It is God that must set vs a part, and make vs holie, that we may be preserved pure from the defylements of the world. Then wherefore serue they images, Inkerhouses, & Cloysters.

5. And there was no guile found in their mouth. For they be without spot before the throne of God.

And there was no guyle. &c. ⁴ Nothing is more lothely in the sight of the Lord, than feyned holynesse or hypocrisie. The faithfull therefore are prayd for being cleare from all guyle, and for setting more store by the simple truthe of the Gospell which they haue learned by the instruction of the holy Ghost, than by the vernish'd vntruthes of Antichrist and his false Apostles. ⁵ And thereby his meaning is, that we should rid away all glozing, and loue one another hartily. For it is a hard thing to say, how wittie well nere all men be in counterfeiting the charitie which they haue not in deede. For they not only deceiue other men, but also they beguyle themselves, bearing themselves in hande, that they loue those whome they not onely regard not, but also in verie deede do shake off. But for as muche as the vnfermed loue is to be god continually, he will haue all things done withoute shifting, guyle, Hypocrisie, or giuing of offence. Wherefore let vs laye aside all maliciousnesse, all falschode, all dissimulation, all backebiting, and as new borne Babes be, for that reasonable mylke whiche is withoute decterye, that we maye growe therein. Peter. 2. d. 1. 2. ⁶ For the true holynesse can no skyll of glozing, colouring, pernyting, crasse, lying, or vntruthe. For they be withoute spot. How the godly be holie pure and righteous. ⁷ Although the godly be put to reproche in this world, and be made as it were the of shouings of the worlde and the

Marlorats exposit. on the

the refuse of all things euen to this day. 1. Cor. 4. c. 13. yet are they derlibeloued of God for his sonne Iesus Chyistes sake. The world deemeth them the arrantest naughtipackes and varlets of men liuing: but God accounteth them for the purest and holiest, bycause (as is sayd alreadie) they haue made their garments white in the bloud of the Lamb: Heretofore, 7. d. 14. When are the faithful in themselves, vnrighteous, vncleane, and sinfull, Rom. 3. b. 9. 10. 11. but in Chyiste they be righteous, cleane, and vnblyndable, according as Paule teacheth, Rom. 8. a. 4. & Ephe. 1. a. 4. & 5. f. 16.

6. And I sawe another Angell flying through the middes of Heauen, hauing the euerlasting Gospel, too preache glad tydings too them that dyvell vpon the earthe, and vntoo all nations, and kinreds, and tungs, and people.

The duetie of
faithfull preachers.

And I sawe another Angell. He returneth to the description of the preaching of the Gospel, by the truth wherof Chyist preserveth his from Antichyistes guyles and from other errors. This Angell betokeneth any manner of faithfull preacher of the Gospel in the time of Antichyistes persecution. Flying. That is to saye, running here and there cheryfully without care of worldly things, and plying busily the preaching of the Gospel, in exhorting the godly, neuer to suffer themselves to be plucked away from the Gospel either by promises or by threatenings, nor to consent to the abominations of Antichyistes false prophets. And this to do, Timothy is counselled by Paul, who saith: Watch thou in all things, harden thy selfe against afflictions, go through with the work of a preacher of the Gospel, make thy service allowable to the full. And a little afoze he sayth, Preach the word, be earnest in season and out of season, disprove, rebuke, and exhort with all gentleness and instruction. 2. Tim. 4. a. 2. Through the middes of heauen. That is to saye, through the middes of the

Reuelation of S. Iohn. 207

the Church, not preaching particularly to some one Church, but indifferently vnto all Churches, and teaching rounde about him, and drawing the same Church vnto Gospellike conversation by his worde and example. After this manner Paul saith he had a singular care and regard of all Churches, 2. Cor. 11. f. 28. Hauing the euerlasting Gospel. An honorable why the gospel is sayde to be euerlasting. And it is called euerlasting, first bycause it bringeth and begetteth good things: according to this text, he that beleueth in mee hath life euerlasting. Iohn. 6. c. 47. And this is the promise which he hath assured vs of, euen euerlasting life. 1. Iohn. 2. d. 25. Secondly, bycause that according to Pauls saying, there is none other Gospel to be looked for, no not euen at an Angell from Heauen. Gal. 1. b. 8. Thirdly because it was promised long ago by the prophets in the holy Scriptures, Rom. 1. a. 2. Like as when it was sayd, The womans seed shall breake thy head. Gene. 3. c. 15. and also, In thy seed shall all Nations of the earth be blessed, Gen. 22. d. 18. Lastly, the Gospel is termed euerlasting, because it shall indure for ever mangre all the vngodly. For Chyistes reigne is such as shall haue none ende. Luke. 1. d. 33. & 1. Cor. 15. d. 27. for it consisteth in spirit and truth and not in outward things: according as is sayd, All the gloriousnesse of the kings daughter is from within. Psal. 45. d. 13. But contrariwise, Antichyistes kingdome is outward, consisting in great Churches gorgeously builded, in Welles, Organes, Shyines, Images, Tapers, honge summes of gold and siluer, superfluitie of apparel, great troupes of horses, great troupes of seruantes, and all things fellowlike with the chiefe Princes: so as it is easie to be seene of all godly men, that he is not the Vicar of Chyiste, as he vaunteth, but flatterer of Satan, and so consequently that his kingdome can not last long. Also it is gathered of this place, that when the Papistes saye that Chyistes Gospel is not ynough to rule the Church by, but that it hath neede of the Bishops Canons: it is an open blasphemie, in as much as it is utterly most true that the cause why the Church

wherein the Church of Antichyist consisteth.

The Papistes slander Gods worde with vnfaithfulness.

Marlorats exposit. on the

Church standeth fast for ever, is for that it is ruled by Christs word in the holie Ghost. And therefore it is most certeyne, that they are nothing lesse than Chrystes Church, whosoever they be that reuerence and honour the Byshop of Rome more than Chryst, or make more account of the Popes Canons than of Chrystes Gospel: but they be the sode that fell in the high way, vpon stones, and among the byers: they be the cockle and darnell among the wheate: they be rotte sibbes and foolish virgins: finally they go out as swyne walowing in the myze, and as doggs returning to their vomit: so consequently they be the Synagog of Satan. Math. 13. e. 38. & 25. a. 2. & 2. Pet. 2. d. 22. & heretofore. 2. c. 9. All which things would God that they which take so great delyghte still in the Popes vntie Ceremonies, would thoroughly consider. To preach glad tydings. ^M That is to say, to tell good and ioyfull things well and cheerfully. ^{q. d.} Not to lay it vp in a chest, not to muse vpon it in his hart only, nor to hide it in the ground as the fouthful seruant did, Math. 25. b. 18. but to utter it diligently & courageously. To them that dwell vpon the earth. ^Word for word it is, to them that sit vpon the earth. And that is a Metaphor, that is to say, a conueying of the word from his proper meaning to the betokening of another thing. For to sit downe vpon the earth is the maner of such as are in sorrow or heauynesse, and of such as are almost out of hart by reason of the myseryes & abominations that reigne rounde about them. Whereby also there is an inclyng giuen, that the godly are very soze that Gods word, and consequently that the true worshipping of him should be despised, and detestable abominations thrust vpon & simple vnder the name of godly Religion: & that Gods people shoulde be ouermated with so great exesse, so great pryde, and so straunge crueltie, specially by such as boast themselves to be Chrystes Vicars, the Apostles successors, the seruantes of Gods seruantes, and such other kind of things. To such manner of troubled folke is the euerlasting Gospel of glad tydings preached, accor dyng to this saying of our sauiour,

The godly are
soze to be true
Religion des-
pised and su-
perstition ad-
uanced.

Reuelation of S. Iohn. 208

sauiour. The people haue the glad tidings of the Gospel preached vnto them. Mat. 11. a. 5. Also, He sent me to bring glad tidings that I might heale the broken harted, and preach releasement vnto prisoners. &c. Luke. 4. c. 19. And vnto all Nations and kinreds. This tidings is ment of the discouering of Antichriste. For when Chryst and his spirituall reigning is reuealed by the preaching of the Gospel: then out of hand the darkenesse of errors is laid open thereby as by the light, and the vntuth is taken tardie by bringing forth the truth, & so is Antichrists kingdome beloyed. 2. Thessa. 2. b. 8. This Gospel (say the Chryst) shal be preached ouer all the world, and then shal the knitting vp come. Math. 24. b. 14. Which thing is thought to belong not so muche to the forespring of the Church in the tyme of the Apostles, as to the after spring of it in these our dayes. By the way, this place witnesseth manifestly the saling of the heathen, according to that which was foretold by the Prophetes, and afterwarde confirmed by Chryst and his Apostles, Math. 23. b. 11. and Iohn. 10. c. 16. and Rom. 15. b. 9. 10. 11. 12. and Ephe. 3. d. 17. Also loke in the ix. verse of the seventh chapter heretofore.

The discou-
ring of Anti-
christ and the
calling of the
Gentiles.

7. Saying with a loud voyce: Feare God and giue honour vnto him: for the houre of his iudgement is come. And worship ye him that made heauen & earth and the sea, and the springs of waters.

Saying with a loud voyce. ^A The Gospel must be uttered, not with the mouth half shut, but with an open & loud voyce, because it conteyneth the whole summe of mans welfare in it. In respect whereof Paule saide, ^{The open preaching of the Gospel,} May ye for me that utterance may be giuent mee to open my mouth boldly, so as I may utter the Seeretes of the Gospel, wherof I am a messenger in bonds, that therein I may speake freely as it becometh mee to do. Ephe. 6. d. 19. Also Chryst sayd to his Disciples, loke what I saye vnto you in the darke, speake you it in the light. &c. Math. 10. c. 27. Create and carueth

earnest affection therfore, great assurednesse, & great auouchment of scriptures had they neede to haue, that minde tooke sayle Antichrist and to destroy his kingdome after it hath taken so deepe roote. All the cunning, all the labour resteth vpon this poynt, that the Princes and wise men of the world together with the simple sort, being perswaded with effectual perswasions, may at length vnderstande, that this glorious eye service, is but a mockerie of Satan, and an utter abomination before God: like as it was a hard matter in old time to make the Jewes beleue, that the service of Moses Law was vaine after that Christ was once exalted: but it was no hard matter to make the Gentiles beleue that the worshipping of Idolls was vaine and fond. Feare God. In this place (as in manie other,) the feare of God comprehendeth all the whole seruing of him. Howbeit here is mention made of feare by name, to doe vs to wit, that it is the proprietie of the Gospell to call backe the faithfull from the feare of men, to the feare of God. As if the sayd preacher of the Gospell should say, Be ye not afraid of Antichrist, how great power soener he seeme to be indued withall: for the pomp of it is but emptye and vaine. But stand ye in awe of the true Lord God who knoweth all things, can do all things, createth all things, and governeth and preserueth all things. Looke you vp at him only, worship ye him onely, and serue ye him only. So said Elias to the people, If the Lord be God, follow ye him, and leaue Baal. 3 Kings. 18. d. 21. And Christ sayth, Be not afraid of them that kill the bodie and cannot kill the soule: but feare ye him rather which can destroy both body and soule into hell. Math. 10. c. 28. And James sayth, There is but one Law maker which is able to destroy and to save. James. 4. c. 12. Then is he onely to be feared and worthy of all honour: wherupon it followeth. And giue yee honour vnto him. 6. There can no greater honor be yelded vnto God, than to receiue by word by faith, and to obey his voyce: 4 according as Moses sayth: And now Israell, what doth the Lord God require of the

The whole
seruing of God
who only is to
be feared.

The honoring
of God.

this, but that thou shouldest loue him. &c Deut. 10. c. 12. For the Gods laste
houre of his iudgement is come. 5. 6. Namely wherein he will iudgement.
shew himselfe by manifest deede and working, that he is the
God and Lord, & iudge of the world, when he shall slea the vn-
godly with the dreadful blast of the breath of his mouth: Esai.
11. a. 4. & 2. Thessa. 2. b. 8. when he shall cut the naughty ser-
uant asunder, and giue him his portion among the hypocrites,
Mat. 24. d. 51. 4. When he shall make all his enemies his foete.
Isaie. 1. Cor. 15. c. 25. 5. And it seemeth that this manner of dili-
gent & earnest preaching of the word, shall be sent before the
second comming of the iudge Christ, to the end that the godly
may be comforted, & that suche as be seduced (being curable)
may be diuine to amendment by feare, or being stubborne and
wilfull, may be made vnercusable. And worship yee him that The myghti-
made Heauen and Earth. 6. By a couert matching of contra- nesse of God
ries, Gods myghtinesse is compared with the vayne brauery and the weak-
nesse of idolls.
and gloriousnesse of Antichrist. 5. q. d. Therefore wonder ye
at the presumptuousnesse of this man: Therefore are ye
afrayde of him: wherfore humble ye your selues vnto him,
sith he is not able to doe any at all of these things, and sith
he is not able to make so much as a little woyme, or so much
as a little sillie floure: So also doe the Prophetes set before
mennes eyes and imprint in their hartes the power of God,
by his workes, and the weakenesse of the false gods by the
contrarie. Esai. 41. f. 22. 23. and Iere. 2. f. 28. and so did Paule
also in Act. 14. c. 15. & 17. f. 23. 24.

8. And there folloved another Angell saying, Ba-
bilon that great Citie is false, is false, because she made
all Nations too drinke of the vvyne of the vvrathe of
hir vvhoredome.

And there folloved another Angell saying. 11. Bycause the mi-
nisters of Gods word succede one another, and no one man
alone were able to worke all y things that are necessarie for
the
Do.

Marlorats exposit. on the

Rome the
chiefe seate of
Antichrist, al-
beit that Ba-
bylon repre-
sent the whole
worlde.

What it is to
see out of
Babylon.

The cause
why wicked-
nesse reigned
in the worlde.

the abolishing of Antichristes kingdome: Another Angell is
said here to followe the former, to declare the destruction of
the child of perdition constantly and vnfearefully. For it is de-
termined by y^e vnauoydable purpose of God, that his king-
dome shall decay at the appoynted time, ^A because that onely
Christes kingdome is euerlasting. Babylon that greate Citie,
^A This is the same which erst was called Sodom, and Egypt
and the Citie where our Lord was crucified, Heretofore, 11.
b. 8. Which maye be ment of Rome, where the confusion of
the lawe of the Gospell, and of Gods seruice hath reigned a
long time. ^S And it is called a great Citie, bycause the great-
nesse and multitude of hir wicked doings haue bozne sway in
all Nations: in such wise as not only Rome, but also euen all
the whole world may be called Babilō, considering how hir
wickednesse, confusion, contempt of Gods worde, and foola-
trie haue of late ouersped welnere all partes of the world.
Wherefore he that wyl go out of Babylon, must be sayne to
take his last leaue of the world, y^e is to say, he must renounce
all the lustes of the worlde, that he maye serue Christe.
Wherevnto the Apostles exhort vs, Rom. 12. a. 2. 7. 1. Cor. 7.
f. 31. & Ephe. 4. f. 24. & 1. Petr. 2. a. 2. and. 1. John. 2. b. 15 & 5. d. 19.
^S ^G So by this message of Johns, the godly are not so muche
comforted, as those that be curable in that great Citie, be
warned to get them out of it with all hast possible, lest they
runne into endlesse dampnation for companie, with the rest of
hir inhabitants, is false, is false. ^S ^G The dubling of a word both
oftentimes in the Scripture betoken the certaintie and sure-
nesse of a determination that cannot be called backe. Bycause
shee made all Nations to drinke. & c. ^M 7. d. Manie were led out
of the way by hir, when Vices reigned enery where in sted
of vertues: as Simoniē, Couetousnesse, Lust, contempte of
Gods word, whozedome, vncleannesse and such lyke. And
wheras here is mention made of wrath: wee gather therby
on, that Gods wrath (yea euen his ryghtfull wrath) was the
cause that wickednesse bare sway among al Nations through
the

Reuelation of S. Iohn.

210

the whole worlde, to the intent that the godly myght in the
meane while be exercised and tryed, so as their faith myghte
be better sponed than gold, & the spouse of Christ be as a Kisse
beset round about with thornes. Ballets. 2. a. 2. ^A Wherevpon
Paulc writeth to the Philippians in this wyse. Be ye pure
as the chyldren of God, and vnblamable in the middes of that
lewd and crooked Nation, among whom shine yee as lyghtes
in the world, holding fast the word of truth. Phil. 2. b. 15. ^S As
concerning the wyne of whozedome yee shall finde a larger
discourse hereafter in the seconde verse of the seuententh
Chapter.

9. And a third Angell folloved them, saying vvith
a loud voyce: If any man vvorship the beast, and his
image, and receyue his marke in his forehead or in his
right hand.

And there followed a third Angell. ^A All Gods giftes are not
bestowed vpon all men alike, but (as I said alate) eche man
hath a sundry charge inioyned him at the discretion of the ho-
ly Ghost. Besides this, God discloseth not all his secretes to
every man, nor all at one time: but vnto whom, and when he
listeth: least any man myghte maruell why diuers thyngs
were hidden from the fathers of old time, which are knowen
to the Church in these last dayes. And therfore here foloweth
a thiro Angell, which declareth Gods iudgement ageinst all
such as set so much store by the ouerthwart doctrine of An-
tichrist, that they are not afrayd to professe it openly. If any mā
worship the beast, ^G That is to say, whosoener shapeth hym-
selfe lyke vnto Antichrist in lyfe and learning. And receiueth
his marke in his forehead. ^A That is to saye, he that follogeth
him in worke, or openly defendeth his tyrannie by counsel-
ling or fauouring it, ^A accordyng as is sayde heretofore, 13.
d. 16.

God giueth
not his
giftes nor dis-
closeth his se-
cretes to all
men, nor at
all tymes.

10. The

10. The

10. The same shall drinke of the vvyne of Gods vvrath, (*) vvhich is mingled vwith sheere vvyne in the cup of his vvrath: and he shall be tormented vwith fire and brimstone in the sight of the holie Angells, and before the sight of the Lamb.

(*) Some read: which is poured into the cup of his wrath.

Gods vengeance.

The sundrie taking of the word cup.

The sore torments of them that worship the beast.

The same shall drinke. &c. ^M That is to wit, of the vengeance that shall bee layd vpon the vnrepentant. I say, He shall drinke. For lyke as drinke maketh men drunken, and not meat: euen so shall euerlasting damnation swallow vpp those whom it catcheth, both bodie and soule. Vvhich is myngled with sheere wyne. ^B The transposing of the worde Cup from his owne proper signification, both in good parte and in euill, is very ryse in the Scriptures. For God hath allotted vnto euery mā bys portion of prosperitie or aduersitie by measure certeyne, and he shall drinke it whither he wyll or no. In this sentence following it is taken in ill part: The spirit of tempest is the portion of their Cup. Psalm. 11. b. 6. That is to say, Vengeance is the rewarde that God hath ordeyned for their wickednesse. In these sentences following it is taken in good parte. The Lotte is the Lot of my parte, and of my Cup. Psalm. 16. b. 5. That is to saye, he is my portion and appoynted heritage. Also, my ouerflowing Cup. Psalm. 23. b. 4. That is to say, The goods whiche God hath given vnto me as my Lot, are abundant. For our Chyrist saythe, Can ye drinke of the Cup that I shall drinke? Math. 20. c. 22. ^M By whiche wordes Chyrist demaunded of the seruantes of Zibedie, whither they were able to indure the Crosse and tormentes that he should suffer. For so is ment by drinking of the Cup that he shoulde drinke of. And he shall bee tormented with fyre and brimstone. ^C John inhaunceth the punishment of the damned sorte, to the intent that men shoulde the more abhorre the worshipping of the beast, which is accompanied with so great a torment. By the tormentes of fire, the Scripture is

wont to betoken the sorest tormentes that can be: and in the worde brimstone which is a matter that mainteineth fyre, there seemes to be an allusion to places of brimstone which burne continually, such as is Mount Etna in Sicill. Wherby it is ment, that the sayd fire is vnquenchable, such as the scripture describeth in Esai. 10. d. 16. & 66. g. 24. & Mat. 3. c. 12. & Mark. 9. g. 43. Wherby therefore it appeareth to be most true, which the Lord hath forespoken concerning the despyzers of the Gospell, namely, whosoever receiveth you not, nor heareth your sayings, when ye go out &c. Merely I say vnto you, it shal be easer for the land of Sodom and Gomorhe in the day of indgement than for that Citie. Mat. 10. b. 15. In the sight of the holy Angells. ^M It is an inhauncement. For it greatly increaseth our greife, to be tormeted in the sight of them whose counsell we had hild scoone of afore, & whom wee persecuted most eagrely. ^A The worde Holy is added for a difference betwene them & the bad Angells who God spared not for they, Annes. 2. Pet. 2. a. 4. Of who also it is said, Wo ye cursed into euerlasting fire prepared for the diuill & his Angells. Mat. 25. d. 41. Also, know ye not that we shal iudge y Angells. 1. Cor. 6. a. 2. for a difference fro these, the other are called holie, good, & chozen or elect. 2. Tim. 2. d. 10. 21. At y time therfore it shall appere, how truly Chyrist said, whosoever is ashamed of me and my sayings in this misbegotten & sinful generatiō of him shal the sonne of mā be ashamed when he cometh in the glozie of his father with the holy Angells, Marke. 8. d. 38. And before the sight of the Lambe. ^B This also maketh to the inhauncement. ^C Not only y holy Angells that stand about Chyrist, shal not pittie the damned soules: but also not eue the Lamb himselfe, who other whyles is of nature most meeke, and forward to compassion, can be moued at that tyme. What rōme then shal there be for mercey at that day, when not euen the Lambe shal haue mynde of any mercey, ^A but shal thewe hymselfe lyke an angrie and ryght dreadfull Lyon: Wherfore let no man despyze Chyrist because he is a meeke & mild

Difference of Angells.

Do. iij.

Lambe

Marlorats exposit. on the

Lambe, for at the length he will come forth as a myghty Lion, armed with power to destroy all his enemyes: according as he himselfe hath foretold, saying: As for those enemyes of mine whiche would not haue me to reigne ouer them, bring them hither and kill them before mee. Luke. 19. 27.

ii. And the smoke of their torment shall go vp for euermore: neither shall they haue any rest day nor night vvhich vvorship the beast and his image, and vvhofoeuer receiueth the marke of his name.

And the smoke of their torment shall go vp for euermore. By these wordes he doth vs to wit, that the punishment of the damned shall be euerlasting, like as it is sayde, These shall go into euerlasting torment, Math. 25. 46. Holwert some of the Anabaptistes reniuing againe the heresie of Arigen, expounds for euermore, or for euer and euer, or worlde without ende, and such other wordes & speeches, but for a long time, because they be so taken in some places of the scripture: and so they promyse saluation at length euen vnto the diuells, and to the wicked that be damned (as vnto the traitour Judas) and vnto all sinners be they neuer so farre past grace. But vayne and fond is such manner of exposition. For by the same reason, it myght be gathered of like places, that the lyfe of the godly after this present lyfe shall haue an end. The same thing might be said of Christs kingdom, yea & of God himselfe, who is anouchd both to reigne and to liue euerlastingly, and also for euer and euer. But what will they answer to those places where the punishment of the wicked is simply and absolutely said to be endlesse, without addition of any of these wordes and speeches, For euer and euer, Continually, Euerlastingly, For euer, Euermore, Eternally, and suche other sayings if any be of the lyke signification: Accordyng as it is in the Prophet, Their worme shall not dye, nor theyr fyre go out. Esai. 66. 24. Also there

The endlesse damnation of the reprobate wherby the error of Arigen, and of the Anabaptistes is confuted.

Reuelation of S. Iohn.

212

is mention made of vnquenchable fire, in Mat. 3. 12. & Mark 9. 43. 45. 47. and Luke. 13. 28. And Paule sayth expressely, neyther whozemonger, nor yet wedlockebreaker shall inherite the Kingdome of God. 1. Corin. 6. 9. 10. What whiche maye at anye tyme (be it after neuer so long a tyme) be quenched, cannot be sayde to be vnquenchable: and they which shall inherite the kingdome of God, can not at anye tyme, (though it be also after neuer so long a tyme) haue it sayde of them simply, that they shall not inherite it. And after this manner maye it be reasoned of all other such like places of the Scripture. Moreover whereas he sayth the smoke of theyr torment, it carryeth a vehemencie wyth it. For else a clere fyre pretendeth a pleasantnesse. Neyther shall they haue any reste daye nor nyght. Ageyne he auoucheth, that theyr tormentes shall endure euerlastingly. Speaking erst of the foure beastes, he had sayde: They haue no reste daye nor nyghte, saying, Holy, Holy, Holy Lorde God almyghtie. Heretofore. 4. 8. And now he sayth the same ageyne, howbeit to a farre other purpose: namely that the damned persons shall haue no reste. For lyke as the other was ment of euerlasting ioy: so thys is mente of endlesse payne. Vvhich worship the beast, and his image. What is to say, which yelde vnto Antichrist the honour that is due vnto Christ. And whosoever receiueth the marke of his name. What is to say, whosoever professeth the seruing of Antichrist in outwarde woorkes, as is sayde heretofore, 13. 16. In times past some haue thought it a matter of small importance, for a man to caste a selue coynes of frankincense into the fire to save his lyfe wythall: whiche thyng Pope Marcelline is reported to haue done vpon perswasion. So perhappes at thys daye it seemeth to skill lyttle or nothyng, though menne graunt the Pope to be Chrystes Vicar and the most holpe and blessed father, though they be present at Masse, though they reuerently worship the Sacrament. Shut vp in a box, and the images of Sainces, and to outward apperance

God requirereth the seruice of y whole man both inward and outward.

Do. iiii.

vse

use the residue of the Popishe ceremonies, to the intent they may saue theyr own skinne and theyr worldly gods, so they beleue vpon Christ in theyr hart, and put no trust at all in the other things: and so had leuer to play Nicodemus, than to professe Christ openly wth the losse of theyr lyfe & gods, by despying or condemning such manner of Ceremonies. As who woulde saye, if were not Christ that sayde, whoso- euer acknowledgeth mee before men, I also wyll acknow- ledge hym before my Father whych is in heauen: and who- soeuer denyeth mee before men, him wyll I also denie before my father whych is in Heauen. Math. 10. d. 32. 33. And Paule saythe, The beleue of the hart maketh ryghtuous, and the confession of the mouth maketh a man safe. Roma. 10. b. 10. Now if it were lawfull to dissemble so in Christs matters: truly the Christians of the primitive Church myght haue worshipped Christ without impeachment of their lyues or gods. But whosoever renounceth not all these thyngs for Christs sake, cannot bee hys Disciple. To bee a true Chri- stian, is altogether a gentleman lyke, a stately, yea and a rare thing. And this seemeth to bee the cause why John bea- teth so often vpon these thyngs and consequently addeth,

(*) Some reader
Here is the for-
bearing of. &c.

12. Heere is the (*) Patience of the Sainctes, heere are they that keepe the commaundementes of God and the faith of Iesus.

True stout-
neite and ma-
lignesse.

Heere is the patience of the Sainctes. 9. d. The godly must take matter of patience from hence, that they see so manye tormentes lingering for suche as haue lefte Christ and are become vnderlings to the Beaste. The Sainctes thinke it more for theyr behoufe to byde the boytousnesse of y^e bea- which lasteth but a whyle, than the horrible wrath of y^e iudge the Lambe, which lasteth euer. For it is a sore matter to fall into the hands of the liuing God. Heb. 10. f. 31. Now therfore we haue neede of courage, nowe we haue neede of stoutne- mackes,

macks, that we be not ashamed of Christ before men, least while we seeke to shunne the inconueniences of this life, we fall into euerlasting paynes: according to this prouerb, he that shuneth Charibdis falleth into Scilla, or he that shunneth the smoke fallles into y^e fire. And, they that feare the hore frost haue the snow to light vpon them. Job. 6. c. 16. Also, he that lo- ueth his life shall lose it. Iohn. 12. d. 25. Rich men and men of authoritie are as ware as may be that they suffer no losse for the Gospells sake: and in the end they perish wretchedly for their labour. Heere are they that keepe the commaundementes of God. 4. The keeping of Gods commaundementes is matched couertly against the keeping of mens commaundementes. For seeing that no man is able to serue two masters at once: as many as fauor Antichrist and sticke to his lawes, must needs renounce Christe, according to this terte, they worship me in vaine, teaching doctrines that are the precepts of men. Mat. 15. a. 9. And the faith of Iesus. For asmuch as the whole summe and perfection of the law is contained in Christs Gospel: the faith of Iesu is rightly added next to the keeping of Gods co- maundementes. By whiche tearme Iohn doth vs to vnder- stand, that Gods will is vttered vnto vs in the Gospel: least any man might surmise himselfe to yeld God his due hono- when he refuseth Christ speaking in the Gospel. For he that hono- reth not the sonne, hono- reth not him that sent him. Iohn. 5. d. 23. 8. Therefore when the beast presseth vs to im- brace his doctrine, heere must be our cheefe watching, heere must be our cheefe labozing, that we forsake not the com- maundementes of God and the faith of Iesu. For it is bet- ter to fall into the handes of men, than to sin in the syghte of God. 4. Therefore if any man suffer as a Christian, let him not be ashamed, but rather let him glorifye God in that be- ha. se. 1. Pet. 4. d. 16.

No man can
serue bothe
God & Belial

Wee neede to
seeke no fur-
ther but to the
Gospel for
Gods will.

Dd.v.

13. And

(Some reade,
Blissed hereaf-
ter: be the dead,
thote (I say) whi-
che dye for the
Lords sake. Yea
sayth the Spirit:
for they reite
from their la-
bours, and their
&c.

The comfort
of the faithfull.

The right vse
of Scripture.

Who they bee
that die in the
Lorde, & their
happy state.

13. And I heard a voyce from heauen, saying vnto me, vwrite: Blissed are the dead that dye in the Lorde hencefoorth. Yea (saith the spirit) that they may rest from their labours, but their vworks follow them.

And I heard a voyce. ^A Least the warfare of the faithfull might seeme too hard to be borne out to the end, John layeth forth very great rewards for suche as fight faithfully and manfully in Christs behalfe. ^B And like as he hath heretofore layde forth the horrible tormentes of Idolaters as it were before mens eyes: so now he setteth forth the blissed rest and continuall ioy of the faithfull, to the intent that euery of vs should rather strue to go to the heauenly kingdome through persecutiō, than desire to enioy our pleasures in this present life to the losse of our soules. From heauen. ^A This is added least any man might doubt of the truth and certaintie of the Oracle insuing. *q. d.* It is God that promisseth, who is also able to performe the thinges that he promisseth. VVrite. ^B Verely as well in thy hart as in thy booke, for the remembrance of those that are to come, to the end that their posteritie may take comfort at it. For the right vse of scripture is, to edify the faith of such as are to come, and to give comforte vniuersally vnto all the godly, as it is to be seene in Rom. 15. a. 4. & 2. Tim. 3. d. 16. Blissed be the dead. *Ergo* euen the dead be liue vnto God: for there can be no happinesse wher: death hath power. VVhich dye in the Lord. ^B This must be referred specially to the comfort of those whome the beast shall put to death for speaking against him. *q. d.* The death is not to be feared which a man dieth for the Lorders sake: for they that die so shall be happie out of hand, and free from all labours afterwarde, yea and they shall haue euertlasting rest with Christ. ^B Moreover they die in the Lorde, as many as are slaine for despising and condemning the religion of the Pope or of Papumes: no lesse than they did which in olde time despised eyther the Jewish Ceremonies which were extincted and abrogated,

gated, or the religion of the Idoles after that Christ was exalted. ^A And this happie or blissed state of the godly, is matched against the iudgement of the flesh and the worlde: as if it were said, although the godly being as sheepe appointed to the slaughter, seeme most miserable of all men in the sight of the worlde: yet is it as certaine as certaine may be, that they be blissed in the sight of God. ^B For precious in the Lorders sight is the death of his Saints. *Psalm. 116. c. 14.* Hencefoorth. ^A Some following the old translation, ioyne this parcell [henceforth] to the next sentence. ^B But the Grekes point it so, as henceforth is the end of the last sentence: so as the meaning should be, that hereafter they shall be happie which die in the Lorde. ^B Which thing is to be meant of al righteous persons which departe out of this mortall body full of faith, but specially of those that be slaine for the Gospels sake, as hath bin saide afore. *Psalm. 5.* This particle graunteth or confirmeth a thing. Sayth the Spirit. ^A Supply thou the word Holy, who is the only teacher of truth. That they may rest fro their labours. ^B Doutelesse a very great ground of comfort and gladnesse. ^B The labours of the godly are sone ended here, and after them ensueth endlesse rest. Contrariwise the vngodly are loth their labours should come to an end, and they shall find them euertlasting. ^A according as it is said, that they shall haue no rest day nor night, in the eleuenth verse of this Chapter. Wonderfull is the vnskillfulness or rather madnesse of the Papists, which reade this text of Iohns in their Obits for the dead, whose soules they thought to be pained in the fyre of purgatory, whereas this place doth manifestly ouerthrow their forgettie of the fyre of purgatory, as much as any place can do. ^B For in this place the holy Ghost warranteth blissednesse and rest vnto the godly from all their labours and troubles, immediately from the houre that they dye in the Lord, that is to saye, from the houre that they depart out of this life, stedfast in the faith of Christ: according as Christ himselfe auoucheth, saying: verely verely I say vnto you, as that heareth my word

The labours
of the godly
and the vn-
godly, and the
ouerthrow of
popish Pur-
gatorie.

Marlorats exposit. on the

word & belaueth in him that sent me, hath the life everlasting, and shall not come into condemnation, but is passed from death into life. John. 5. d. 24. ^A Also Paul saith. When is there no damnation to them that be grafted in Christ Iesu, which walke not after the flesh but after the spirit. Rom. 8. a. 1. And the Lord sayth by his Prophet, I will be alone with them as touching their vnrightheousnesse and sin, and I will no more remeber their iniquities. Jere. 31. f. 34. & Heb. 8. d. 12. ^B Besides this, Lazarus was caried by Angels into Abrahams bosome, Luke. 6. e. 22. And vnto the these as he hung vpon the Crosse, it is said, This day thou shalt be with me in Paradise. Luk. 23. f. 43. Also, I long to be let loose (saith Paule) and to be with Christ. Phil. 1. d. 23. Who then is able to consider the madness of these men sufficiently? Are the Popes sale bulles able to do so much for men, that they which can get them shall dye strait wayes into heauen and neuer feele the peines of Purgatorie, (which thing they promise:) and shall not the almighty power of Christ be able to do it? ^B All these things with such other like, are not only against the Popish Purgatory, but also against those that thinke mens soules to die or fall asleep with their bodies, and to be raised vp againe at length with their bodies. Against whome is also this text, God is not the God of the dead, but of the liuing, Mat. 22. c. 32. When are the Sainds aliue in respect of the soule which is the better part of them: and their bodies be in the meane while reserved and layd by in the earth to the regeneration that is to come, like as coyne is to the haruest. 1. Cor. 15. e. 36. ^A Also we see how John (or rather howe the holie Ghost who inditeth these things vnto John) maketh no word at all in this place, concerning the intercession of the Saindes deceased: albeit that he treateth purposely of their state. Onely he assureth them of blisse and rest from their labours: and as for the prayers which they should poure out for vs, ther is no mention of them. Whereupon we gather that those men haue belied vniuersally, which haue hoyme folke in hand without warrant

Mens soules
doe neither die
nor fall asleep.

Intercession
of Sainces
deceased.

Reuelation of S. Iohn. 215

deceased do make intercession for them. But for these things looke more in the third verse of the eighth Chapter heretofore. But their works follow the. ^{M. S.} It is a transposing of termes: The reward of the works of the godlie. For works are put for Reward: like as Paule also saith, Looke what a man soweth, that shall he reape. Gal. 6. b. 7. Also, we must all appere before Christs iudgement seate, that euery man may receiue the things that be done by the body, according to that which he hath wrought, be it good or bad. 2. Cor. 5. d. 10. ^A If any man demaund why mention is made here of works rather than of faith, seeing we be iustified only by faith: the answer is in a rebuesse: namely that sayth is not excluded when works which spring out of faith are allowed. For it is certaine that all the works of men which proceede not of faith, are not only vaine, but also filthy and abominable in the sight of God, ^B according as the Apostle saith, what soeuer is not of faith is sinne. Rom. 14. d. 23. Whereouer John had commended faith sufficiently when he sayde, that the dead which dye in the Lord are happye euer after. ^A For what else is it to die in the Lord, than to hold the belasse of his word surely and stedfastly euen to the last end of life? And as for the reward of works looke in the eighth verse of the eleuenth Chapter heretofore.

What it is to
die in the Lord.

14. And I looked, and lo a vywhite Cloude, and vpon the Cloude one sitting like the sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe Sythe.

And I looked. ^B After that John hath treated of Antichrists tyrannie and the persecutions of the godly: now he treateth of Gods iudgement, that al the godly may take comfort thereby. For the troubles of the godly must not be so looked at, as though ther were nothing else to be considered: (for they were there nothing else to be seene but matter of despayre.) But we must alwayes haue an eye therewithall vnto Gods iudgement against the wicked persecuters, & vnto his ready help.

A forme of
Gods iudgement,
& howe
Gods iudgement
is to be considered.

help, whereby he comforteth his seruants and raiseth them
 vp to good hope, & also vnto the most ample reward that ensu-
 eth. Daniel hath described these things vnto vs notably wher
 he speaketh of y^e little boyne that spake blasphemies. I looked
 (saith he) vntill stoles were set, & the auncient of yeres sate
 downe, whose raimēt was white as snow, & the heare of hys
 head as pure wolle, whose thorne were fyrie flames, and hys
 wheeles a burning fyre. &c. Da. 7. c. 9. As if he should say, I co-
 sidered al these things, namely whither the godly shoulde bee
 persecuted euermore, whither Antichrist shoulde reigne for e-
 uer, and whither God would at any time vtter his ryghtfull
 iudgement. And as I weyed these thinges with my selfe, I
 saue the iudge of the whole world redye to take vengeance
 of y^e reprobates &c. ^A So also in this place John setteth forth
 vnto vs a certayne forme of Gods iudgement, least y^e faithfull
 myght be vtterly discouraged, whē they see y^e chylde of damna-
 tion triumph for a tyme, & theselues contrariwise to be tried
 with aduersities, bycause there shal folow a wonderful chage
 of thinges anon after. And Lo, a whyte Cloude. ^S He meaneth
 Christ the Conquerour king and iudge. And it is a rise thing
 both in the psalmes and in the prophets, for the Lord to ride
 vppon the Cloude in token of his souereine and altogether
 diuine maiestie. Therefore by this figuratiue spech, John
 setteth forth the diuine maiestie in Christ. Of which sort this
 is, Hereafter ye shall see the sonne of man sitting on the right
 hand of power, and comming in the Cloude of the aire. Mat.
 26. f. 64. Also after Luke had said that Christ was taken vp in
 a Cloude fro the eyes of his disciples, immediatly he added y^e
 recorde of his Angels, This Iesus which is take vp from you
 into heauen shall come in the same wise that you haue sene
 him go vp into heauen. Act. 1. b. 9. 11. Like the sonne of man. John
 speaketh thus, because that wheras Christ seemeth outwardly
 to be but man, yet notwithstanding in power he is God.
 Furthermore whome a little erst he had set out like a Lamb,
 by reason of the resemblance of his being offered in sacrifice:
 him

Christes di-
 uine maiestie.

Christes
 many code.

him maketh he now a man, in respect of the misterie of his
 incarnation. ^A So also Paule sayeth of the same Christ: who
 being in the shape of God, thought it no robberie to be equall
 with God.ouertheless he abaced himselfe, taking vppon
 him the shape of a seruant, and became like vnto men, and
 was found in his behauiour as a man. Phil. 2. a. 8. Having on
 his head a Crowne of gold. ^S A Crowne of Gold is a token of
 kingly maiestie, and also of victorie. ^A When Christ was vp-
 pon earth, he ware a Crowne of thorne that was put vppon
 his head, that he might by and by after reconcile his father
 vnto vs by his death: And now being in glory and singular
 felicitie, he is crowned with glory and hono^r. Heb. 2. c. 9.
 Which thing John meant to betoken by the resemblance of
 a crowne of golde. And in his hand a sharp Syth. ^S The sharpe
 Syth in Christs hand, betokeneth the forenesse of his iudge-
 ment to come. ^S For it appeareth wel ynough by Esa. 18. b. 5.
 & by Joel. 3. d. 10. that vnder this image, here is described the
 person of a iudge that is ready to giue the sentence of cutting
 vp. ^S And our Sauoure himselfe according to John Bap-
 tist, compareth his iudgemēt vnto a haruest. Mat. 3. c. 12. & 13.
 e. 39. Also by the name of Syth, may be betokened the word of
 God, for by the worde shall the wicked be iudged, as Christe
 himselfe witnesseth, saying: The worde that I haue spoken
 shall iudge him in the latter day. Iohn. 12. g. 48.

Christ king-
 ly maiestie.

The cutting
 vp of the wica-
 ked.

15. And another Angell vvent out of the Temple,
 crying vvith a loude voyce to him that sate vppon the
 Cloude: Put foorth thy Syth and mowe: for the houre,
 is come that thou shouldest movv, bycause the haruest
 of the earth is ripe.

And another Angell went. ^A Nowe John describeth the
 execution of Gods iudgemente, vnder the two simili-
 tudes of haruest and Grapegathering. Put foorth thy Syth,
 and mow. ^S By this place (like as by other, as well in
 this

The desirous-
nise of the
Angels to fur-
ther the wel-
fare of the
godlie.

The harveste
of the world.

The saintes
are iudges of
the world.

this booke as in other partes of Scripture) it appereth with what affection & with what diligence those heauenly spirites desire to further the welfare of such as beleue in our sauour Christ. Whereupon the Angell is brought in as it were making earnest sute to haue the time of persecutiō shortened & the wicked might not any longer blaspheme God, & worke outrage ageinst his chosen. In respect wherof the Angels are termed Harvest folke & brought in as harvest folke by Christ himselfe. Mat. 13. c. 39. Howbeit there bee some that refer this to the ministers of the Church, which cry vnto God for the deliuerance of the godly and the punishment of the vngodly. Because the harvest of the earth is rype. ^A This harvest is the be-
rie same that Christ willeth to be sarped for, when he trea-
teth of the sholing out of the good from the bad. Suffer ye the
(saith he) to grow together untill Harvest, and when harvest
commeth, I wyl say to the Harvest folke, first gather ye to-
gether the darnell and bynd it vp in bundles to be burnt: but
gather ye the wheate together into my berne. Math. 13. d. 30.

16. And he that sat on the Cloud dyd put his sythe vnto the earth and the earth, vvas movven. ^A The same thing doth Christ shew plainly, howbeit in other words. Mat. 13. f. 41. and. 25. c. 31. 32.

17. And another Angell came oute of the Temple vvhich is in heauen, hauing also a sharpe shredding-hooke. ^M John hauing spoken of Christes iudiciall power, proceedeth consequently to the power of the saintes & assist Christ in that iudgement. For in as much as Christ and they bee made all one: they are also called iudges of the world to come. Math. 19. d. 28. & 1. Cor. 6. a. 2. And therfore this Angel is brought in with a sharpe shredding hooke, to execute the last iudgement together with the sonne of man.

18. And

18. And another Angell came out from the Altar, vvhohad powver ouer fyre, and he cried vwith a lovvd voyce vnto him that had the sharpe Shredding hooke, saying: put foorth thy sharpe Shredding hooke and cut dovvne the(*) clusters of the earth, for hir grapes bee ripe.

(*) Some reade
the clusters of
the vine of the
earth.

And another Angell came out. &c. ^G Some thinke that by this Angel is betokened Christe, who is said to go out of the Altar, when he surceaseth his office of mediatozship, & inter-
cessozship: which thing shall come to passe at the day of iudge-
ment. For the thal & chozē be rewarded with the euerlasting
blisse & endlesse life which they haue always waited for, and
there shall be no need of intercessiō any moze. For & Saintes
shall see God face to face, as it is wyttē. 1. Cor. 13. d. 12. & 1. Joh.
3. a. 2. And when it followeth. VWhich had power ouer fire:
they expounde it to be meant of the same Christ: saying, that
by the name of the, there is betokened most greuous & hor-
rible vengeance, and that the same is in the hand of Christe,
whome God the father hath ordeined iudge of the quicke and
the dead. Act. 10. g. 42. Which exposition agreeth best to the te-
stimonic of the scripture. For it is certaine that nothing shall
be done in that last iudgemente, but by the will and appoint-
ment of that souereigne iudge whome God the father hath
ordeined. Put foorth thy sharpe Shredding hooke. ^A It is an ex-
hortation or rather a commaundement for the executing of
the last iudgement. And cut down the clusters of the earth. ^B By
the two similitudes of harvest and grapegathering, Iohn set-
teth before our eyes the vtter rooting vp of Antichrists king-
dome, or rather of al the vngodly. Which similitudes are rise
in the Prophets when they speake of the iudgement of Gods
wyath against sinners. For people are likened to Coyne and
Wynes. Therefore as oft as they be consumed for their sinnes
by sword, famine, or pestilence, they be said to be mowen, rea-
ped, and cut downe. Then by harvest and grapegathering,
Ce. here

The surceas-
ing of Chri-
stes intercessi-
on, and his ex-
ecuting of the
last iudgement.

The vtter
rooting vp of
Antichrists
kingdom, and
of all the vn-
godlie.

Marlorats exposit. on the

Antichrist likened to a vine, and his ministers to the grapes.

here is ment all one thing: that is to wit, the damning of the wicked. Howbeit by the Vineyard we haue a more determinate pointing out of such as worke euill with greater induer: like as a vineyard requyrezeth greater businesse to make it frutefull, than other land doth. For as much then as Antichrist is the worst of all men: He is aptly betokened in this place by the vine: and by the clusters therof, it is not amisse to vnderstand his princes, priuypackers, Heretikes, and the rest of his fauozers. For his grapes be ripe. That is to say, their wickednesse is come to his full growthe, their iniquitie is gotten to his full height, their sinnes are full sommed: according as the scripture sayth of the Amorites Gen. 15. c. 16. And Christ meaning to betoken the same thing, sayd to the Scribes and Pharisees: Fill yee by the measure of your fathers. Mat. 23. d. 32. For as much then as the things that Gods holie prophets haue spoken of Antichrists kingdome, are fulfilled: it is rightly sayd, that his grapes be ripe. Also Antichrist himself is very fitly termed a vine, and his princes and Apostles, the clusters of grapes. For like as the sap that passeth out of the vine and is rypend in the grapes, hath power aboue all other licours to make men drunken: So Antichrist and his princes by reason of their great authoritie in the Church, and their greafe abundance of riches, and his Apostles by reason of their counterfet holinesse, haue most effectuell power to turne away men from the truthe of the Gospell, in somuche as many be so far oversotted with that drunken dotage, that they think the lawe of the Gospell to be utterly vnnecessarie and worthelesse aboue all other lawes, (as reason would it should haue bin) and not rather sende foolish: all caces shoulde haue bin decyded by it, rather than by any other lawe whatsoeuer: The flat contrarie wherof y whole world witnesseth to be done.

19. And

Reuelation of S. Iohn.

218

19. And the Angell thrust his sharpe Shredding hooke into the earthe, and shreaded [of the grapes of] the vyneyard of the earth, and cast them into the great vynesfat of Gods vvrath.

And the Angell thrust &c. All things are at the commaundement of the iudge Christe, because all power is given hym by God the father, that he should render reward to the good, and lay extreme punishment vpon the bad. And shreaded of the grapes of the vyneyard of the earth. That is to say, he shaled out the bad from the good. And cast them into the great vynesfat of Gods wrath. John meaneth Hell or the place where the damned sort be: which is feared y vynesfat of Gods wrath, because the wicked shall finde nothing there but Gods dreadfull wrath: in respect whereof it is sayd, he that belieueth not the sonne, shall not see life, but the wrath of God abideth vpon him. John. 3. d. 36. This vynesfat of hell is called Great, because the mouth of it swalloweth by all men at the Diuels pleasure, and because it receiueth many, euen princes and kings. By reason wherof it is also said to haue widened the mouth of it. Esay. 5. d. 14. And lastly because the payne of it is endlesse. John therfore hath feared the vnrimeasurable rage and most deepe sea of sorowes and tormentes, from whence no man can swim out or by any meanes wade out, the great vynesfat of Gods wrath: like as it is evidently shewed in the similitude of the rich glutton. Luk. 16. f. 26. When let vs learne in season to shunne this great wrath, that we be not compelled to feele the greatnesse of it with the vngodly. Let vs humbly say vnto God, turne away thy wrath from vs, Psal. 85. a. 4. And seeing that Christe sitteth now vpon the throne of mercie, and calleth all men to amendment: we must beware that we abuse not his graciousnesse, nor despise not his mercie, as though it could stand vs in no stead, vpon trust of our owne workes. But rather let vs go wyth faythe to the throne of grace, that we may obtayne mercye, and

Ge. y.

synd

The bitter damnation of Antichrist, & of all the wicked.

Hell.

Why hell is sayd to be great.

A good exhortation.

fynd fauour to be helped in due season. Heb. 4. d. 16. For Lo, now is the tyme of accepting into fauour, now is the day of Saluation. 2. Cor. 6. a. 2. But then shal be the time of punishment & the day of vengeance, howbeit vnto those only which haue despyzed the tyme of Saluation and grace throughtforward vnthankfulnesse.

20. And the vynefat was troden vwithout the cite: And blud vvent out of the vynefat vp to the brydles of the horses, by the space of a thousande and six hundred furlongs.

The separation of the wicked from the good.

And the wynefat was troden.^s He proceedeth with his similitude of grapegatherers & treaders of the wynefat. Esa. 63. a. 3. without the Citie. What is to wit of the heavenly Jerusalem for the damned sort are put out of the companie of all the Citizens of the kingdome of heauen, according as Christe gaue to vnderstand when he sayd of the fishers, They haue chozen the good fishes into their owne vessels, and cast the noughtie ones out of dozes: so shal it be in the knitting vp of the world, &c. Math. 13. f. 48. 49. And also when he treateth of the outward darknesse, in the same Evangelist. 8. b. 12.^p In daye then and ouerlate is the repentance of the damned sort, because they shall neuer be so cleere purged of their sinnes, as that they may be ioyned in cōpanie with the goodly: but they shall be asunder for euer according as Christ hath shewed in the person of Abraham. Luke. 16. e. 26. And blud went out of the winefat. By the name of blud, the scripture is wont to be token vengeance and reuengement: and so meant John to describe the greatnesse of Gods wrath after a sort in this place. Vp to the horses bridles. His meaning is, that the infinite multitude of Antichrists host, shall perish farre and wide through all the foure quarters of the world: which thing seemeth to be betokened by the number of the furlongs. For foure times foure hundred make a thousand and six hundred: so that, as well in respecte of the multitude that perish, as in respect of the

A good exposition.

in respect of the greuousnesse of the paynes, a man may vnderstand it to be a greater slaughter than that whiche Christ foetold to be to come vpon the Iewes. All the rightuous bloud (sayeth he) which hath bin shed vpon the earth from the blud of the ryghteous Abel, vnto the blud of Zacharie that was slayne betwene the Temple & the Alter, shal come vpon you. Math. 23. d. 35. & Luke. 19. f. 43. For these comparisons and similitudes are surmounting, which Iohn vsyth, to set out the greatnesse of the matter.^m For all this is spoken to set out the horriblenesse of euerlasting damnation, for like as it were a horrible matter, to see a man ryding in blud vp to the horses bydle, by the space of a thousand and six hundred furlongs together: euen so, much more horrible shall the punishment be, which the damned sort shall indure dayly in Hell.

The fifteenth Chapter.

And I sawe another signe in heauen, great and maruelouse, seuen Angelles hauing the seuen last plagues: for in them is the wrath of God fulfilled.



And I sawe another signe in heauen.^a John sheweth in this chapter, how such as haue not bin misled by the frowarde doctrine of Antichrist, doe yeld God thanks for it, and allure all other creatures to the setting forth of the prayres of the same God. Also he sheweth how the Lord God sendeth his messengers, as well for the perfect deliuerance of his seruants, as for the bitter destruction of the reprobates. Great and wonderful. John hath added this, to make his hearers giue the better eare to him. And yet for all that, it is a great and wonderful signe or miracle, when the house Antichrists are vanquished and put to flyght by me of the basest sort, through the power

The contents of this chapter.

A wonder.

Ge. iij.

As Antichrist
crept by by
little & little, so
must he be as-
bolished by
little and little

Plagues are
the executions
of gods iud-
gements.

power of Gods word. For thus was it sayd of the beast: who is like the beast, and who is able to feight with him: *Marlorats* 13. b. 4. Seuen Angelles. ^{M.} That is to say, All preachers furnished with sundry gifts, & inlightened with y grace of the holy Ghost, against Antichrist. Having the seuen last plagues. ^{S.} By this place it appereth, that this vision belongeth to the last persecution that Antichrist shall make, whiche shall not last so final a time as some have thought, y is to wit, but thre usuall yeres & a halfe: as it is evident to him y considereth the beginning, increase, and end, both of Mahumet & of the bulhop of Rome. For they started not up to so great power upon the sodain, neyther shall they be bereft againe of their kingdome upon y sodain, no not euen when they be thoroughly knowen. ^{A.} In Pauls tyme the chyld of perdition began euen then to worke y miserie of iniquitie. 2. The. 2. b. 7. Neither could he be knowen out of had: but asone as God thought it good to inlighten y world anew with y Lamp of his Gospel: then was Antichrist discovered & made knowen, who heretofore had bin reuerenced of all men as chafe shephard of the Church, or rather honored as Lord of the whole world. Yet ceaseth he not to rage still, but stryeth with myght and mayne to hold still his vsurped tyrannye, cursing and banning every man that assayeth to shake off his yoke. For in them is the wrath of God fulfilled. It is a rendering of a cause. For hee sheweth wherefore God called out those seuen last plagues: namely for the fulfilling of Gods wrath in them, by the slaughter of Antichrist and all his armye. ^{S.} Daniel hath told vs afozehand, that Antichrist shall deale as he listeth himselfe, and exalte and magnifye himselfe aboue all Gods, and speake marvelous thynges against the highest God: and that he shall have fortunate lucke in his doings, untill Gods wrath be fulfilled at suche time as his wickednesse is come to his full perfection. Daniel. 11. f. 36. The same thing doth John seme to be token. ^{S.} And by seauen plagues hee meaneth all manner of plagues wherewith God is wont to destroy the wicked, after the

the manner of the scripture: lyke as Moses saythe, And I will smite you with seauen plagues. *Leuit.* 26. e. 28. And the holy stories of the Byble report such manner of plagues to be oftentimes wrought by the seruys of Angels, as vpon Sodome, *Gen.* 19. a. 1. and in the red Sea, *Exod.* 14. e. 19. and vpon Sennacherib. 4. Kings. 19. g. 35. & *Isay.* 37. g. 36. and in other places very rife: howbeit that oftentimes he bleth the seruys of men, as well good as bad, to the same purpose, according as he thinketh good.

2. And I sawe as it vvere a Sea of glasse mixt vwith fire: and them vvhich had gotten the vpper hand of the beast and of his Image, and of his marke, and of the number of his name, standing vpon the sea, vwith the harps of God in their hands.

And I sawe as it were. ^{M.} Before John go in hand to declare the saide plagues, he describeth Chyistes armye liuing and teaching according to the Gospel, thereby to gine men to vnderstand, what manner a one he ought to be, which wil be admitted into their company. A sea of glasse. ^{S.} Of the Sea of glasse I haue spoken heretofore. 4. b. 6. Mixt with fyre. The Sea of glasse mixt wyth fyre, seemeth in this place to beare a resemblaunce of the greate myseries and afflictions whiche the godly suffer at the handes of Antichrists souldiers, wherby the dole of their fleshy affectiōs being shewred off by the working of Chyistes spirite, and as it were synd like golde in the fyre, is at length made perfectly cleane: according to this terte, we haue passed through fyre and water, and thou hast brought vs out into coolenesse againe. *Psalm.* 66. e. 11. Wherevnto Baptim also calleth vs: according as Paul teacheth, *Roma.* 6. a. 4. f. 1. *Cor.* 10. a. 2. & *Colos.* 2. e. 12. f. 3. a. 5. & 1. Peter. 3. d. 21. And John hath alluded to the passing of the red Sea, *Exodus.* 14. e. 22. And them whiche had gotten the

The afflictions of the godly do purge them.

Ee. iij.

vpper

Marlorats exposit. on the

Who they be that overcome Antichriste, & synge praises vnto God. vpper had of the beast. &c. These are such as haue not had An- tichriste, & much perswaded by his deceitfull miracles, as to giue credite to his wickednesse rather than to the religion of Christe. These kinde of people did John see standing vpon the sea of glasse, with the harpes of God in their hands. What is to say prai- sing thanks vnto God, and magnifying him with continuall prayes. For they know, that this victorie of theirs is gotten, not by the power of man, but by the power of Christ: who is wont to keepe suche folke very well from the deceites and falsehodes of men, as he hath taken charge of to keepe, that they may not perish with the rest of the worlde whiche is set wholly vpon mischance.

3. And they sung the song of Moses the seruaunt of God, and the song of the Lamb, saying: Great and vvonderfull are thy vvorks, O Lorde God almightie: righteous and true are thy vvayes O king of the Saintes.

And they sung the song of Moses. By this place it appe- reth, that in the sea of glasse, John (as I said euen now) allu- deth to the passing of the red sea, where the Israelites were by a resemblance baptised, according as the Apostle witnes- seth. 1. Cor. 10. a. 2. Therefore it is all one as if John shuld say, Like as in old time the auncient people of God hauing passed the red sea where their enemies were drowned, walked safe vpon the shore, singing a song of victorie to the Lorde their Sauour: So now also, these hauing vtterly overcome al po- wers y stand against the, do praise and magnifye their Sau- our Christ with earnest mindes. And Moses is called the seruant of God, not onely bicause he worshipped the Lorde aright, but also in respecte of the seruise that he was charged wth, lyke as the Prophets, Apostles, and ministers of Gods worde are called Gods seruantes, to the ende that

Why? Magi- strates and ministers bee called Gods seruantes.

Reuelation of S. Iohn.

221

that men shoulde know with whom they haue to deale, when the Lordes message is brought vnto them by the ministerie of his seruantes. In respect whereof Paule saith thus: We therefore that despyseth these things, despieth not men but God who hath put his spirite into vs. Whereby he conclu- deth, that whosoener reiecteth the doctrine of the Gospell, re- iecteth not men but God: least any man picking a quarrell myght say, what haue I to doe wth the preceptes of the A- postles: who is Paule, or who is Peter: were they not mo- tall and miserable men: But Paule answereth them thus. As for y things that we alledge ageynst sin, we make them not of our selues, but we take them out of Gods word. And therfore they that despieth them, despyse not vs that warneth them, but they despieth God the authour of them, by whose au- thoritie and commaundement we speake them. The cause why the Apostle steppeth vp so vehemently ageinst them, is for that there be ever some crabbed persons, who forasmuch as they are carelesse of God, do scoffe at all the threatnings of his iudgement, and therewithall doe make a mocke of all the preceptes of holie and godly lyfe. Suche folke must not be taught, but they must be beaten with chydying as it were with the stroke of a hammer. The like sentences hath Christ also. He that heareth you heareth me, and he that despieth you despieth me, Luke. 10. c. 16. Also, whose sinnes soeuer you re- lease they be released: and whose sinnes soeuer you wyth- hold they be withhild. John. 20. e. 23. The foresaid song of Mo- ses is witten in Deut. 18. d. 18. And the song of the Lambe. I haue told y often heretofore, and specially in the third verse of the eight chapter how there can no acceptable honour be yeldd vnto God, excepte Christ the mediator go wth it. Great and wonderfull are thy vvorks. Whatsoeuer the scrip- tures teache, it tendeth euer to this ende, that we should ac- knowledge God to be great and wonderful in hys creatures, and declare the same vnto others, but then specially when the benefite of redemption is in hand: that he alone may be feared

The ende of all thynges taught by the scriptures.

Ce. b.

Marlorats exposit. on the

Gods almighty
sinelle.

feared & honored of all men. Lord God almightie. ^{s.} The saints
do chæfly commend Gods almightinesse, not so much in hys
woykes of creation, as most chæfly in gouerning the, whereby
he manifesteth his righteousnesse & truth in iudging h world.
And therfore they call al Nations through the whole world,
to the fearing of him, & to the professing of his name. ^{Ryghn.}

Gods rightu-
ousnesse.

ous and true are thy wayes. ^A He that is h chæse righteousnesse
it self, cannot but do all things most rightously. The lyke
sentence welnere, is had oftentimes in the Psalmes, and spe-
cially in the. Psalm. 25. b. 8. & 119. 151. O King of the Saints. God

God is a king
to the same-
res & a iudge
to the repro-
bates.

in respect that he is the onely maker of all things, is king of
the whole world, yea & is called Lord of heauen & earth. Gen.
14. d. 19. & Psalm. 24. a. 1. But forasmuch as he gouerneth hys
chyldezen, whom he hath made holy by his spirit, after another
manner than he doth the reprobates: he is truly and properly cal-
led the king of the Saints and the God of the faithful, accor-
ding to the scripture which saith, I will dwell in them and
walke in the, & I will be their God and they shal be my peo-
ple, Lem. 26. b. 11. & 2. Cor. 6. b. 16. And Paule saith, Therefore
are we in perill and suffer reproch, bicause we haue our hope
settled in the liuing God, who is the preseruer of all men, but
specially of those h beleue. 1. Tim. 4. c. 10. As for h reprobrates
he is said properly to be their iudge: for he will speake vnto
them in his wrath, and trouble them in his sore displeasure.
Psalm. 2. b. 5. He will say like an angrie iudge, depart from me
ye wozyers of iniquitie, Math. 7. d. 23. And also, Go ye cursed
into euerlasting fire, which is prepared for the diuell and hys
Angels, Math. 25. d. 41.

4. VWho shall not feare thee O Lord, and glorifie
thy name? for thou only art pure: and therefore shall
all Nations come and vvorship before thee, bicause thy
iudgements are made manifest.

The honou-
ring and glo-

VWho shall not feare thee O Lord. ^A The feare of God, (like
as in many other places) is take here for h whole seruice of
God.

Reuelation of S. Iohn.

222

God. ^{M. q. d.} Thou art worthy to be serued & honored of al mē. ^{rising of god}
And glorifie thy name. ^{M.} That is to wit, both in dæde & in dec. ^{who onely is}
trine. For thou only art pure. ^{A.} Only God is said to be pure or pure.
holy, bicause al creatures, in cōparison of him, are vncleane,
yea euē the very starres, according as it is said in Job 25. a. 5.
And yet the Pope being a mortall mā, (that is to say but rot-
tenesse & wozyes incate) wil neddes haue all mē to call him
most holy, & so is he exalted aboue al h is worshipped or cal-
led God. 2. Thess. 2. b. 4. And therefore shall all Nations come. &c.
That is to say, Out of all Nations shall come some that shall
professe h catholike faith both in word & dæde. Concerning h
calling of the Gentils, loke in the ix. verse of the. vii. chapter
heretofore, & in the sixth verse of the. xiii. Bicause thy iudge-
ments bee made manifest. ^{G.} That is to wit, to the faithful chil- ^{fortune is}
dren, vpon whō the light of thy truth shineth. For although ^{the God of the}
the vnbeleuers haue experience of Gods iudgements in very ^{wicked.}
dæde: yet notwithstanding, so great is their blockishnesse, &
so greate is the blindnesse of their minde, that whatsoever
happneth vnto them, they ascrib it vpo fortune rather than
vpon Gods prouidence.

5. And after this, I looked, & behold, the Temple of
the Tabernacle of vvitness was opened in heauen.

And after this, I. &c. In the enterance of this Chapter, he had
begon to speake of the seuen Angels that haue the seuen vy-
oles, frō whence hauing made a step aside, to shew first h ioy-
full things that he had seene of the sea of glasse and of the sing-
ing of the saints: now he returneth ageme to his former talk
that he had begon. The temple of the Tabernacle of vvitness was
opened in heauen. ^{G.} Concerning the opening of the temple, I
haue spoken heretofore, 11 d. 19. ^{S.} And Iohn alludeth to the old
Tabernacle, from whence answers were soughte in all af-
faires that were to be done among Gods people: which was
a shadow of the things that were to be done in the kingdome
of Christ, Heb. 8. a. 2. & 9. c. 11.

6. And

Marlorats exposit. on the

6. And the seven Angells that haue the seven plagues went out of the Temple, clad in linnen cleane and vvhite, and gyrded aboute their breastes vvith golden girdles.

The sentence of Gods ministers is the sentence of God.

And the seven Angells. ^A I haue tolde you already in the first verse of this Chapter, that these seven Angells betoken all the ministers of the Gospell, which are sent ouer all the world by God to abolishe the kingdome of Antichrist. That haue the seven plagues. ^M That is to saye, all the plagues that are to be layd vpon Antichrist and his ministers. Vvent out of the Temple. This must be marked aduysedly. ^S That vnuocable iudgement against wicked Antichrist and all those that be linked wvth him in the same wickednesse, procedeth out of the Temple of almighty God. ^A When is the iudgement which is pronounced against the despyers of Gods worde, not the iudgement of man, but of God. Loke what the Ministers of his word do bynd in earth, the same also is bounde in Heauen, Mat. 16. c. 19. & 18. c. 18. and loke whose sinnes they withhold by the ministracion of the word, they be withheld. John. 20. e. 23. In which respect Paule speaketh in this wyse of the power and authoritie committed to him by God. The weapons of our warfare are not fleshy, but mighty in God, to cast downe strong holdes, wherewith we ouerthowe deuyls, & all highnesse, which is aduanced against the knowledge of God, and subdue all vnderstandyng, to the obedience of Christ, and haue vengeance in a readinesse against all disobedience. 2. Corin. 10. b. 5. 6. Therefore there shall be no scaping scotfree for the despyers of Gods worde, whyche neyther relent at Gods promyses, nor are any what afrayd at the threathynge of his Justice, but stubboznelly withstand him when he speaketh by his seruantes. Clad in linnen & white. ^M That is to wit, decked with stedfastnesse of sayth, & now purged frō the sinnes which they had gottē afore. And gyrded aboute their breasts with golden girdles. ^S By these wordes

The steadfastnesse, purenesse, cherefulnesse, and stoutnesse of Gods ministers.

John

Reuelation of S. Iohn. 223

John betokeneth their cherefulnesse and stoutnesse in executing Gods commaundements: and secondly he sheweth, how that euen by this outward apparell, they proue themselves to be messengers of the highest King & euerslasting iudge, whose commission they come to execute, so as euen the very rayment of them may seeme to warrant victorie against the vngodly. Loke for the rest concerning their cleane and whyte apparell and their golden girdles, heretofore. 1. c. 13.

7. And one of the foure beastes gaue vnto the seven Angells seven golden vvoles, full of the vvrath of God, vvhich liueth for euer and euer.

And one of the foure beastes. For as much as whatsoever the Ministers of Gods word teach, they haue drawen it out of the foure Euangelistes as out of a well: some are of opinion that the foure Euangelistes are ment by the foure beastes. Some by this Beast do vnderstand some Angell of the highest sort. And other some wvll haue it to betoken the Church, whyche assenteth to Gods iust iudgements, and denounceth his wvath to all vnbelaeuers and despyers of his word, Rom. 2. b. 8. But what John meaneth by these foure beastes, I haue said heretofore, 4. b. 6. and 5. b. 6. Seven golden vvoles. ^S The vvoles are said to be of gold, either in respect of the excellent doctrine which Christes Ministers do preach: (for the worde of the Lord is of all treasures the preciousst): or else because the Reprobates (who are called the vessels of Gods wrath Rom. 9. e. 22.) are had in estimation after the iudgement of the worlde. Nevertheless the doctrine of the Gospell is vnto the vngodly a certaine iudgement to damnation, like as they themselves be the vessels of reprobation before God. Howbeit for as much as in the eight verse of the fifth Chapter we reade of vvoles or Sencers full of sweete odours or perfumes, whyche vvoles the Angell expoundeth there to be the prayers of the Sainctes, whereas in this place they be saide to be full of Gods wvath: we maye rightly

The prayers of the godly are effectuall.

rightly say, that by them is betokened the continuall desire of the godly, who being conformed to Gods will, do ever more wishe that God shoulde mainteyne his owne glorie agaynst the wicked sorte which drawe it to themselves: according to this texte, I will not give my glorie to another, *Isai. 42. b. 8. and 48. b. 11.* and that they themselves myght be deliuered out of the handes of their persecuters, according as it is sayde, How long wilt thou be angrie O Lord for ever? Shall thy wrath burne as fyre? Helpe vs O God of our welfare, for the glorie of thy name, and deliuer vs. *Eccl. Psal. 79. b. 5. c. 9.* Also, what a long whyle is it O Lord, which art true lie and sothefast, that thou execute not iustice and reuenge not our blood at the hande of them that dwell vpon the earth? Heretofore *6. c. 10.* Seeing then that God is mindful of his promise, and cannot but hearken to the prayers of pious: it followeth that they prayers prouoke God to take vengeance. Hereupon the Apocals are descrybed to be full of Gods wrath, for the Scripture witnesseth every where, that the prayers of the godly are effectually agaynst the wicked. *Psalm. 34. c. 17. and James. 5. d. 16.* And hereof may Elias and Eliscus be examples vnto vs. *3. Kings. 17. a. 1. and 4. Kings. 2. d. 24.* VVho liueth for ever and ever. ^A This is added to shewe the greatnesse of his wrath. *q. d.* Greatly is the displeasure of such a one to be feared, who is able to damne a man for ever.

8. And the Temple vvas filled vwith smoke at the maiestie of God and at the powver therof: and no man vvas able to go into the temple, vntill the plagues of the seven Angells vvere fulfilled.

The dimnesse of mans owne wit and reason, so as hee cannot attaine to Gods secretes.

And the Temple was filled with smoke. ^P This smoke signifieth, that not all men can attaine to the secretes of Gods iudgements: but rather that mens myndes do dayle and quier at the considering of the plagues. At the Maiestie of God, and at the power therof. ^C Truly Gods Maiestie is light some

some and cleere in it self: but the smoke (that is to say the dimnesse of mans mind) hindereth the sight of it. In respect whereof the Prophets are wont to say, the earth, or the house or the temple are filled with smoke at the presence of Gods Maiestie. *Exod. 19. c. 18. & Isai. 6. b. 4. & 3. Kings. 8. a. 10. 11.* whereby they meane, the inhabitants of the earth were blinded. For the reprobates do in vaine perceiue the smoke: but they are not privie of Gods secret presence. Like as in the troubles that arise in these dayes for the Gospell, such men as are voyd of the holy Ghost see no more but a confused outward shewe of things: But the spiritual sort do al the while acknowledge there the presence of God, who ruleth all things, so as yet maye well perceiue that the wicked sorte cannot do what they luste agaynst the godly. And no man was able too go into the temple. ^C That is to say, no man is able to attayne to the perfect vnderstanding of Gods mysteries and iudgements, vntill the day of vengeance be come. For then will God lay open the couertes of darkenesse, and disclose the thoughtes of mennes hartes. *1. Corin. 4. a. 5.* To enter into the Temple, Tabernacle, or Sanctuary, is taken now and then among the Prophets, to import as much as to know the secret iudgements of God, or to be indued with a large knowledge of Gods will, *Psalm. 73. c. 17.* For in olde tyme when the people would aske counsell of God, they resorted to the Tabernacle, where answers were giuen, and Gods will vttered. Also holy things were layd by and after a sort hidden in a couert in the Sanctuary, so that it behoued men to repaire thither to haue perceiuerance of them. *Hebze. 8. a. 1. 2. and 9. b. 5.* Al which things dyd vnder types and figures, shadowe vnto vs the things that were to be fulfilled in the reigne of Christe. Vntill the plagues of the seven Angells were fulfilled. The wicked beleeue not the worde of God that is tolde them by his ministers, vntill the threatenings which the word cōteineth be fulfilled. For then the feeling of the punishment, makes them to know the thing which they were loth to know, & which they despised afore. And so (as one

No man vnderstandeth Gods secretes or mysteries of his owne wit.

The wicked neuer beleeue gods plagues till they see them.

one saith) payne openeth the eyes whyche offence sheweth.
 We haue an example hereof in the riche glutton, who
 sawe not Lazarus lying pitifully at his gate, so long as he
 himself sared sumptuously. But after ward when he was in
 tormentes, he could lift vp his eyes and both see and knowe
 the same Lazarus though he were a great way of from him,
 that is to wit, sitting in Abrahams bosom. Luke. 16.

The sixtenth Chapter.

And I herd a great voyce out of the Temple, saying
 to the seuen Angels: go poure out the seuen vyoles
 of Gods vvrath vpon the earth.

The contents
 of this chap-
 ter.



Gods wra-
 the for the despi-
 sing of his go-
 spell.

And I herde a great voyce. ^A This Chapter sheweth
 howe the vngodly wer more hard har-
 ted and become worse and worse at Gods
 scourges, whereby they bee called to amend-
 ment, untill they bee quite consumed by his
 wra- the: and contrariwise, that the faithfull do
 yeelde God his due honour, and in all these things commend
 his ryghtfull Justice. A great voyce oute of the Temple. He
 meaneth the commaundement of the great king, whose voyce
 maketh Heauen and earthe to quake. Go poure out the se-
 uen Vyoles of Gods wra- the vpon the Earthe. Nowe John pro-
 ceedeth with that which he had begonne of the seuen vyoles in
 the last Chapter afoze: all which things do plenteously shew
 out Gods vengeance ageinst the despyers of his word,
 lyke as it is certeyne, that suche mockers were punished at
 the preaching of Noe, Lot, & Elias. Is there any man yf saith
 not, how that euen in this our time wherein we write these
 things, the wra- the of God rageth openly for the despying
 of hys Gospell by the wo- rld: yea euen the wycked are in-
 forced to confesse it, and they dayly complayne of Gods
 wra- the out of measure, wherby that they impute it not to
 the

the despying of the Gospell (as truth is) but for the preaching
 of it. Moreover the Ministers of Gods wo- rde are sayde to
 poure out the vyoles of Gods wra- the vpon the earthe, when
 they forsee and declare Gods iudgemēt by threating the
 vngodly: as it is to bee seene in diuers Psalmes and in the
 prophets, yea and also in the Euangelistes. Math. 23. b. 13. and
 24. c. 29. and Luke. 19. f. 42. and 2. Pet. 2. a. 1. and 3. c. 10. Wher-
 bynto also pertaineth that which Chyriste spake of the holie
 Ghost, ^A when he cometh he shall rebuke the wo- rld of sin,
 and of righteousness, and of iudgemente. John. 16. a. 8. And
 then do they turne and amend, which are curable: and the o-
 ther sort, according to the hardnesse of their hart which hath
 no skyll to repente, do wo- rde by wra- the to themselves a-
 geinst the day of iudgement, wherein Gods rightfull iustice
 shall be vttered. Rom. 2. a. 5.

2. And the first Angell went and poured out his Vy-
 ole vpon the earth: and there fell a noysome and sore
 botch vpon the men that had the marke of the beast, &
 vpon them that vworshipped his image.

And the first Angell went. ^M That is to saye, the Preacher
 (whatsoeuer he is whom Chyriste sendeth out ageinst Anti-
 chyst.) Poured out his Vyole vpon the earth. ^A That is to saye,
 preached Gods dreadfull iustice according to Gods comande-
 ment, ageinst the rebells, the wilfull sort and such as sauour
 onely of the earthe. And there fell a noysome and sore botche.
 These plagues may be referred both to the body & the minde.
 Manie expound this first plague to bee either the pestilence
 which rageth more cruelly in these last days than it did afoze,
 or else to be that disease whiche they called at the first the vi-
 sease of Naples, wherewith the armie of Charles King of
 Fraunce was atteinted at their returne out of the kingdome
 of Naples: by reason wherof many men did afterwa- rde call
 it the French pockes: wyth which disease, not only the com-
 mon people, but also manie of the Bishops, yea and of the
 Princes
 ff.

Gods venge-
 ance vpon the
 despyers of
 his wo- rde.

The frenche
 pockes.

R O D A N C A T E L Y

Marlorats exposit. on the

Princes and noble men also, were either pitifully arayed, or utterly consumed. This disease (which was utterly unknown afore) hath continued now almost fiftie yeres. Whereupon the Physicians and surgions, haue deuised many medicines for the same disease, which haue in a manner destroyed mo men, than they haue healed. And this disease continueth yet still to this day, sauing that as now it is accounted but as other ordinarie diseases. So also there spring by dayly other straunge diseases, such as were neuer herd of afore. Of which sort was the english swet, so termed because it crept first out of England in the yere of our Lorde a thousand fyue hundred and thirtie, whercof there died a greate number of people within those few days that it continued in Germanye, in somuch as they were both whole and deade within four and twenty houres. And no doubt but ther be yet far worse diseases behind, by reason of the crueltie of Tyrants raging against the preaching of the Gospel, and also by reason that all kinde of wickednesse reigneth so excessively.

*The sweating
syckne. &c.*

But if any man like to take this plague spiritually: then must it be saide that here is nothing else betokened, sauing that dreadfull iudgement of God, whereof mention hath bin made in the opening of the first scale, and in the sounding of the first trumpet, for the which things looke before in the first verse of the sixth Chapter, and in the seventh verse of the eighth Chapter. Sure it is a sore and noysome botch whē mē be giuen vp to a wicked mind, to do the things that are unlawfull, as it is written to the Rom. 1. 18. 24. Which had the marke of the beast. That is to say of Antichrist, by folowing, professing, or maintaining him in any error of his. And vpon him that worshipped his Image. He meaneth the princes, which fauor the error of Antichrists ministers, in whome the Image of Antichrist shyneth forth by conformentableness vnto him, and by allowing his abuses.

*Spiritual
plagues.*

*The follo-
wers, main-
teyners and
worshippers
of Antichrist.*

3. And

Reuelation of S. Iohn. 226

3. And the second Angel poured out his vyle vpon the sea: and it became blud as it were of a dead man, & euery liuing creature dyed in the sea.

And the second Angell, poured out. Like as the earthe be- tokeneth such as are giuen to earthly and fleshly things, and passe not at all for heauenly things: or also such as are simply conuersant vpon earth: Euen so the restless Sea, seemeth to betoken the chiefe estates of the world, or the confusion and changeableness of the world, or else those people that dwell farre of in out Isles, to whom the Gospel is come. And it became blud. That is to say, damnation was layd vpon the for the bloud whych they haue shed. As of a deade man. By cause they shall not ryle ageyne from that death for as muche as it is everlasting. And euery lyuing creature. That is to say, al that consented vnto Antichrist in persecuting the faith, full, are dead by finall damnation. Ryghtfully in god so the are they made to drinke bloud, who thirst for giltlesse bloud and shed it as if it were but water, for so is their punishment answerable to theyr offence, lyke as after the same maner, Thomyris Quene of Scythia chopt of the heade of Cyrus King of Persia, and casting it into a tub full of bloud, scooped him, saying, Bloud thou hast thirsted, drinke thy fill of bloud.

*Wher is met
by the earthe
and the sea.*

*Wherin men
offend, therein
are they pun-
ished.*

4. And the thirde Angell poured oute hys Vyole vpon the Ryuers and Springs of vwaters: and they became blud.

And the thirde Angell. &c. Here are betokened properly the false Prophetes and prinie deceyuers, whych are the Ministers of Antichrist: for whome there waiteth a lyke punishment as wente laste afore. For they trouble the swete and pleasaunte fountaynes of the Scriptures with theyr owne corrupte gloses, and preache their owne dreames to y people in stead of Gods word. Besides this, they

*The punish-
ment of the
corrupters of
Gods holie
word.*

ff. 9.

also

Marlorats exposit. on the

also persecute the doctrine of the Gospell by all meanes, and let Princes hartes on fire to persecute the godly: like as it is to be scene at this daye, in the that haue taken the degree of maisterhip in the Popishe vniuersities. ^B And this plague matcheth with the first plague of Egypt wherof we reade in Exod. 7. d. 20.

5. And I herde the Angell of the vvaters say. ^A The Sainctes are brought in, commending the righteous iudgements of God, Lord which art and wast. ^L Like the. xviij. verse of the eleuenth Chapter heretofore. Thou arte righteous and holie. This title is very often giuen vnto God, and specially when he punisheth wicked men. Bycause thou hast giuen these iudgements. ^{q. d.} Vengeance hath bin put ouer vnto the, and thou hast requited it: according as is added.

6. For they haue shed the blood of thy Sainctes and Prophetes, and therefore hast thou giuen them blood too drinke. ^M That is to say, thou hast requited bloodshed with bloodshed. They haue prepared a pit, and are faue into it themselves. For they bee worthie. ^{q. d.} The punishment answereth very fitly to the sin. They loued darkenesse better than light: and therefore doth darkenesse alwayes incompass them, and they want the true light for ever. So Paule sayth: Therefore God wil send them strong illusions, that they may beleeue lyes, to the ende that all may be iudged whyche haue not beleeued the truthe, but haue allowed vnrightheousnesse. 2. Thess. 2. 11.

7. And I herd another out of the Sanctuarie, saying yea Lord God almightie, thy iudgements be true and rightfull.

And I herd another out of the Sanctuarie. ^A Here is shewed the mutuall consent among the preachers of the word, wherewith they both acknowledge and confesse the iudgements of

Reuelation of S. Iohn. 227

of God to be rightfull. Yea Lord God almightie. &c. ^{q. d.} Although the whole world quarell against it, and although the wicked fynd fault and thinke themselves to be punished without cause: yet is it most certaine, that thou doest nothing but that which is most rightfull.

8. And the fourth Angell povvred out hys vyole. ^{The fire of} Now followeth an other plage which the faithfull shere, ^{conscience} heres giue warning of afoze hand. Vpon the Sunne. ^{whiche foloweth the Popish doctrine.} That is to say vpon Antichrist who boasteth himselfe to be the daye sunne of the Church, saying that all men are enlightned by him, through his lawes and constitutions. And power was giuen vnto him to vexe men with heate and with fire. ^{q. d.} This may be referred fitly to the torment of conscience which bereth the Papists continually. For neuer can they haue a quiet conscience, which hang not vpon the word of God, but vpon the vaine constitutions and deuises of men. For it is onely God (who is also the only the lawgiuer) that can quiet our myndes by belæse in Iesu Chryste, according as Paule teacheth. Rom. 5. a. 1.

9. And men raged for the great heate, and blasphemed the name of God, vwho hath powver ouer these plages: and they (*) repented not [their vickednesse] that they might giue him glory.

And men raged for the great heate. ^A Those that sake the causes of saluation by outward works, those that hold skorne of the word of the Gospell, and stand vpon the doctrines of men, and to be short, those that embrace the vaine Ceremonies of men for the lawfull seruing of God, cannot but be tormented with exceeding great heate of conscience, because they find no manner of remedie or refreshing in al those things. They runne, they fiske here and there, and like mad folkes they be doing with enery thing to the intent to shift for themselves: but all is to no purpose, because they turne not earnestly to the true God, but sake to saue mischæse with mischæse, and

ff. iiij.

10

Marlorats exposit. on the

At the service of the papistes is but blasphemie against God.

to dye away leasings with lies. And blasphemed his name. Like as it is the manner of Gods childe to sanctifie Gods name and to make much of it by all meanes possible: So the vnbelievers blaspheme God howsoever the world goeth with them. May truly, so farre are they out of their wittes, that when they thinke to praise God, then do they cast out cursed blasphemies against him. For as for that counterfet seruice which the papistes say they yeld vnto God, what else is it but horrible blasphemie against God and his sonne? And yet they feareme that seruice of theirs, holy and altogether diuine, in whiche the Sainctes deceased, are prayed vnto in sted of God, in which the honoꝝ that is due to God alone is conueyed ouer vnto dumb creatures, in whiche Christ is denied to be the only Mediator, and finally in which the Diuel is worshipped in sted of the liuing God. And vnder what pretence persecute they the holy Gospell, saue vnder colour of the zeale of Gods glory? This is the same thing which Christ foretold his disciples of, saying: The time will come that who soeuer killeth you shall seme to do God high seruice. John. 16. a. 2.

The only remedie of plagues is to seke attonement with God.

Who hath power ouer these plagues. God is saide to be the liuing God, for a difference betwene him and the Idols or false Gods. Moreover he is saide to haue power ouer these plagues, bycause he only is able to turne them away. As often then as any manner of afflictions or troubles be sent, attonement must be sought with God. Other wise it is hard to kicke against the pricke. And they repented not their wicked deedes. That is to say, They returned not to him that strake them (as the Prophet saith,) but they hardened more & more at his squozging: whereas the faithfull taking warding at their owne troubles, do by and by humble themselves vnto God, and craue pardon of their sinnes: as a man may see in Dauid, Ezechias, and many others. 2 Sam. 12. 13 & 4 Kings. 20. 19. & Esay. 39. b. 8. Certes if the state and conditiõ of the popish cleargie be weyed thoroughly & exceeding great shamelesnesse of it will be apparant ynough and too much vnto all

Reuelation of S. Iohn.

228

all men. For who is he among a number of them, that amēbeth when he is warned? Truly, notwithstanding any mens finding of fault with them, they defende all their abuses still, and continue their manifest Simonie without shame. Nay verely, the more they be blamed, so much the more stoutly defende they their errors, and increase them still from day to day: in so much as they thinke there is nothing whiche they may not do, if it be once taken vp of custome. That they myght give him glory. That is to say, that they might acknowledge his iust iudgements, & seeke forgiveness of their misdoings. By this place we may learne, that God is bereft of his honoꝝ, when men disdaine to amende at his squozging, and to craue forgiveness at his hand. Therefore it is the manner of blasphemers that they had leuer to charge God with vaine differencie and cruelnesse, than to charge themselves with any wickednesse: and not only not to repent for plaging, but also to were hard, euen when they be squozged, as hath bin sayd already.

The reproba-tes charge god with vaine differencie and cruelnesse.

10. And the fifth Angell pōvred out hys Vyole vpon the seate of the beast: and his kingdome became darke, and they gnev v theyr ovne tungs for greefe.

Vpon the seate of the beast. The seate of the beast dothe properly betoken those that fauor Antichrist, or rather which are Antichrists themselves, of which sort be they? Cardinals, Bishops, Officials, Commissaries, Somners, and such other like, whiche streine themselves to the vttermost to stay vp this Apostolike sea, that Antichrist may reigne there at hys ease. In the meane while also there wat not stout assaulters of the same sea, who by ministring the worde of GOD, indeuer to draw men away from the worshipping of that ougly wight, that they may serue Christe alone, whiche thing is meant here by the pouring out of the vyole vpon the seate of the Beast. And his kingdome became darke.

The defence of a nich:us seate, and the assaultryng of the same.

ff. iij.

It

The troubled
conscience bar-
renne & mis-
erie of Anti-
christes king-
dome.

It is well knownen that the kingdome of Antichrist
as well under the Pope as under the Emperour is darke, devoid
all godly light & truth, & fraught with all manner of vices
and abominations: so as they as are ignorant of the
reuele of God, of true godlynesse, of the right way of the
goodly, of the Sacramentes, of beate and eternall and finally of
soules health. All things amongst them are in darkness and full
of philosophicall quiddities. They are also full of the heaping to-
gether of the mischaunces which befall them, so that they shall
reue his kingdome to be pained with so great miserie, that
he shall bee utterly at his wits end, and shall be forced
to turne himselfe. His kingdome shall be troubled, he
shall bestir himselfe, yea and become wroth: but all shall
be in vaine: according to that which the wise man saith, he
threateneth to such as despise him, when he saith at what time
all the gloryousnesse and power of Antichristes kingdome shall
perishe together. And these are they therefore which live in
miserable and dark a kingdome, for being, which flattereth
some, yketh them marvellously: and contrariwise the truth
maketh them sad at the heart, in like wise as light, which
therwise is amiable, is irksome to sore eyes. And what good
can be hoped for there, where nothing is to be seen, but the
fear of Gods word, denying of the Sacramentes, and be-
nominning of the conscience: And they grew their lungs to
griefe. By this change of speache the scripture becometh
the rage of mynde for græfe. And it is Gods iustice
mente, that they shoulde gnaw theirowne lungs, in
which they haue spoken horrible blasphemies against
and his seruantes.

The punish-
ment of blas-
phemies.

ii. And they blasphemed the God of heauen for
rue and for paine of their sores, and yet they repen-
ted them not of their deedes.

And they blasphemed. He repeateth y which he had said
already in the nyenth verse, namely, They blasphemed then

of

of God who hath power. &c. As if he should say, They are so
farre off from returning vnto him that strikes them for to
giue him gloze, (that is to wit, to acknowledge themselves
to be sinners, and God to be righteous which layeth deserued
punishment vpon them, and to pray him of his goodnesse to
allwaie the same) that they rush out greater reproches and
blasphemies against God than they did afore. Not much vn-
like these, are they also which in these dayes do maliciously
lay the blame of the miseries wherewith the world is distres-
sed, not vpon their owne sinnes and the despising of the Gos-
pell, but vpon God himselfe, as who would say, he deales a-
misse with men, when he sendeth his word among them, and
allureth them by many meanes to repentance. But vpon
suche blasphemies there will folow sore (howbeit rightfull)
vengeance. And yet they repented them not of their workes.
m. q. d. The more they be blamed and reproued, the more they
defende their errors, and the more they continue them and
increase them from day to day. So saith Paule of them, that
the euill men and the deceiuers shall were worse and worse,
while they deceiue and are deceiued themselves. Whereby
he doth vs to vnderstand, not only that they shall be wilfull
stubborne, but also that they shall haue prosperous successe in
doing harme and in corrupting others. For one naughtypack
shall be able to do more in plucking downe, than ten faithfull
teachers shall be able to do in building vp, labour they neuer
so stoutly. Neither doth Satan cease at any time to sow dar-
nell and cockle to marre the cleane corne. Math. 13. c. 25. Say
rather when the false Prophets come to be put to flight, then
do others bud vp out of them fresh and fresh. And their abili-
tie to do harme commeth not of themselves, as though
truth were of it owne nature stronger than truth, or as though
the diuels might were able to overwatch the effectuall po-
wer of Gods spirite: But because that men being of their
owne accord already forwarde vnto vanitie and error, do
much more eadly embrace the thing that agreeth with their
i. f. v.

The blasphe-
mers of God
& his word.

The wicked
were worse
by warning.

Why the fore-
ked haue so
good successe
in their wicked-
nesse.

It is well enough known that the kingdom of Antichrist
as well under the Pope as under Mahomet, is barren, empty
of all goodly light & truth, & fraught full of all manner of
blasphemies & iminations: so as they be utterly ignorant
of God, of true godhede, of the iustifying of man
by the Sacramentes, of vertue and dyte, and of the
true health. All things among them be vnterminated
with fantasticall quiddities: furthermore by the hanging
out of the mischeances which are foretold here, do they
bring this kingdome to bee pressed with so great myserie,
that hee bee vnterly at his wits end, not knowing what to
doe himselfe. His kingdome then shall bee trodden
downe vnder his heeles, yea and become starker mad: but
the same: according to that which the wisdom of God
saith to such as despise him, **Prou. 1. 27.** at the last
shall hee be trodden vnder the heeles of Antichrist's kingdome
together. ^A Who are they therfore which thus trouble
the Pope and bark a kingdome. For lying, which hee
teacheth them maruelously: and contrerwise that which
he teacheth them sad at the harte, in like wise as light, which
is amiable, is irksome to sore eyes. And what he
hath spoken for there, where nothing is to be feared
of Gods worde, defying of the Sacramentes, and
of the conscience. And they knew their myserie
by this change of speeche, the scripture bringeth
the rage of mynde for griefe. And it is Gods will
that they shoulde grieve, that they shoulde know
that they haue spoken horrible words against
his seruantes.

11. And they blasphemed the God of Israel
now and for paine of their lores, and yet they
had them not of their desires.

And they blasphemed. * We repeat, * which is found already in the ninth verse, namely, They blasphemed.

be God who hath power. &c. As if he should say. They are so
 farre off from returning unto him that strikes them for sin
 to give him glory, (that is to wit, to acknowledge themselves
 to be sinners, and God to be righteous which layeth deserved
 punishment upon them, and to pray him of his goodnesse to
 mitigate the same) that they rush out greater reproches and
 blasphemies against God than they did afore. Not much un-
 like these, are they also which in these dayes do maliciously
 lay the blame of the miseries wherewith the world is distres-
 sed, not upon their owne sinnes and the despising of the Gos-
 pell, but upon God himselfe, as who would say, he deales a-
 misse with men, when he sendeth his word among them, and
 allureth them by many meanes to repentance. But vpon
 suche blasphemies there will followe sate (howbeit rightfull)
 vengeance. And yet they repented them not of their workes.
 ¶ 4. The more they be blamed and reprov'd, the more they
 defende their errors, and the more they continue them and
 increase them from day to day. So saith Paule of them, that
 the euill men and the deceiuers shall be worse and worse,
 while they deceiue and are deceiued themselves. Whereby
 he doth vs to vnderstand, not only that they shall be wilfull
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 doing harme and in corrupting others. For one naughtypack
 shall be able to do more in plucking downe, than ten faithfull
 teachers shall be able to do in building vp, labour they neuer
 so long. Neither doth Satan cease at any time to sow dar-
 nell and cockle to marre the cleane coine. Math. 13. 25. Nay
 rather when the false Prophets seeme to be put to flight, then
 do others bud vp out of them fresh and fresh. And their abili-
 tie to do harme commeth not of themselves, as though bri-
 tish were of it selfe nature stronger than truth, or as though
 the diuils might were able to ouerwatch the effectuall po-
 wer of Gods spirit. But because that men being of their
 owne accord alreadye forwarde vnto vaine and error, do
 much more easily embrace the thing that agreeth with their
 will.

The blasphemers of God
 & his sword.

The wicked
were worse
by warning.

Why the wife
had have so
good success
in their work
is due to:

stone nature, and also because they be blinded by Gods vengeance, and therefore are halid as bondslaves at Satans pleasure. And this is y chief cause why by the plague of wycked doctrines is so woikfull, even because the unthankfulnesse of me doth so deserue. ^B But let not the prosperitie and success of the wicked offend any mā, or draw him into the fellowship of their wickednesse. For their preuailing in euill dothe but further their owne vndoing: and the mo they draw after the by their prosperitie, the moze shall they be punished for their seducing of them. ^C And it stābeth the godly teachers in hand to be warned hereof, to the ende they may prepare themselves to a continuall warfare, and not be discouraged with the ouerlong continuance, nor yet yelde to the lewennesse & pride of their enemies.

12. And the sixth Angell poured out his vyole vpon the great Riuer of Euphrates: and the vvater thereof vvas dried vp, too make vvaye for the Kings of the East.

The calling of all nations to the truthe before the last iudgement.

And the sixth Angell. &c. ^A Bycause Antichrist hath many of the riche men and mightie men of this worlde that fauour him: it is requisite that Gods wrath should be denounced vnto them also, to the end they may learne to giue ouer the trusting in their own riches, and to put their trust in God alone like as Paule exhorteth. 1. Tim. 6. d. 17. Volueit, in this place John seemeth to giue an incling, that Antichristes kingdome shall receyue no small blowe, in as much as the preaching of the Gospell shall passe even vnto some of the kingdomes that be furthest off. For by that great Riuer Euphrates whose water is dried vp, he meaneth that all things shall be taken awaye whatsoever maye hynder the electe of the whole worlde from comming to the knowledge of the truthe. And therefore he addeth: Too make waye for the kings of the East. ^d There shall be no moze let that maye keepe backe the farre sette Nations, from hearing the Gospell: but Christes King

kingdome shall be spread out farre and neere, and Antichristes darke kingdome shall be both diminished and quite made away.

13. And I sawe three vncleane spirites like frogges craule out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

And I sawe. ^E According to his ordinarie maner, John ouerslipping the seuenth Angell, maketh a short reherfall fro the beginning, Three vncleane spirites. ^M For the spirit of pride proceedeth out of the mouth of the Dragon, because he is king ouer all the children of pride. The spirit of any maner of blasphemie proceedeth fro the mouth of Antichrist. And the spirit of lying proceedeth from the mouth of any false prophet. Like frogs craule. ^B He seemeth to allude to y frogs that Pharaoces wizarde brought forth by their witchcrafts. Cro. 8. b. 7. More ouer whereas a frog is but a filie weake vermin of it self: yet notwithstanding oftentimes it maketh a maruelous & horrible noise with his mouth in so much if a mā were vnacquainted with it, he would take it to be some terrible & very houghe beast when he herd the voyce of it. And here vpon the Poets terming them according to their propertie, do byuerse times call them yelling frogges. Euen so also the manaces of tyrantes are terrible in voyce onely, but in verie deed can do no great hurt to the godly. Are not those talkatiue and loude sounding orators the Popes legates a latere like vnto frogs, which thunder out the puissance and force of armes of their high bishop, with stately & manacing words to kings & princes of the worlde, to the intent to moue them to some voyage of the holie Croyse (as they terme it) against Heretikes, or else ageynste suche kings as disobey the holie Church of Rome: Of which sorte was Cardinall Julian, who a few yeares ago stirred vpp the Emperoure Sigismund against the Princes of Germanie, to take the Croyse vpon them against

The manaces of tyrants are like the yelling or croking of frogges.

The Popes Legates.

Cardinall Julian counsyn in conditions to Julian the apostata.

Marlorats exposit. on the

Sophisticall
diuines.

Friers pre-
achers.

(*) Here seemeth
to wante some
whole sentence
or principall
matter in the la-
tine copie.

Sathan, the
Popes & Po-
pish teachers.

against the kingdome of Beame. Also they cease not in the
our time to tickle Emperours kings and princes (who other-
wise are meeke ynough of themselves) to make warre vpon
the Lutherans, whome they abhorre as wickeddest of all me.
Againe, their sophisticall diuines be frogges also, who in
their yelling disputations, crie out that the power of the Ro-
mish bishop, is the greatest of all powers, both in heauen, in
earth, and vnder the earth. So are also those eloquent tale-
bearers of theirs, whiche with loude voyces blaze abroade the
holinesse and other notable vertues and wonderfull miracles
of that most blisfed syze in open pulpit, to moue all men to
obey him and reuerence him. ^M Wherefore these three spirites
that come out of the mouthes of the dragon, the beast, and the
false prophet, are wel likened vnto frogges, for they lie craw-
ling in the puddle of their riches, and are prating and babling
against the light of the Gospell, [about the which al the world
is deuided] in three parts: whereof the Antichrist and his fa-
uours make one part, the preachers of the Gospell, and the
fauours thereof make another parte, and the simple or dul-
headed sort whiche care for none of both the other, make the
third part. Which thing the whole world knew not to be ful-
filled before the publishing of this prophesie so expounded.
^A But it is well that the only voice of the Gospell is easily a-
ble to make such manner of frogges whist, haue they neuer so
loude reres and yelling voyces. For the truth is far stronger
than lying. Out of the mouth of the Dragon, the beast, and the
false prophet. There be that thinke the Dragon the beast and
the false prophet to be all one. But we may fitly vnderstand,
by the dragon Sathan himselfe the father of lies: by the beast
Antichrist and all his body: and by the false prophet all man-
ner of false teachers of Antichrists kingdome.

Reuelation of S. Iohn.

231

14. For they be the spirites of diuels, vworking mi-
racles, to go vnto the kings of the earth & of the whole
vworld, to gather them to battell in that great day of al-
mightie God.

For they be the Spirites of diuells. ^M Al these Antichrists and Antichrists
deceiuers are called Spirites of diuels, bycause they speake deceitfull mi-
not but by the sending and moving of diuels. For Sathan hath ministers.
his ministers, who taking vpon them the person of Christs
Apostles, beare a countenance as though they were the mi-
nisters of rightousnesse, when as notwithstanding in very
deede they be false Apostles, guilefull, women, enemies of
Christs crosse, and ministers of Sathan: the ende of whome Lying mini-
shall be according to their works. 2. Cor 11. d. 15. Vworking mi-
racles. Euen lying miracles, as Saint Paule saith. 2. Thess.
2. c. 9. Of which sorte were the miracles that were wrought
by the dominike freres at Berna in Swisserland, and by a
wench of Straughsborewe, who made the men of that Citie
(whiche otherwise were right subtle and aduised) to beleue
that she liued without sustenance of any bodily fode: and such
other like things which are to be sene heretofore in the Chro-
nicles of times. ^A Also suche hipocrites worke miracles that
carie with them a very great shewe of holinesse: as it is to be
sene in Monks and Nunnes, who though they purpose no-
thing else but the enlarging and mainteining of Antichrists
kingdome, do notwithstanding seeme to deale on Christs
behalf, and to busie themselves about none but such things
as belong to the spirit of God, by reason whereof they easily
catch the simple sort prisoners, and are esteemed holier than
all other men. To go vnto the kings of the earthe. ^M The spirit
of Sathan whiche dwelleth in them, is so effectual in them,
that they easily set the harts of kings and princes on fyre to
hate the Gospell. ^S And it is a wonder to see how greafe force
those petie Saindes haue in bringing thys to passe, whiche
hate the spirites of kings and Princes. Wherevpon the
Bishop

Ghostly fa-
thers and co-
se fours to
Princes.

14. For

Marlorats exposit. on the

Byshop of Rome of his owne mere motion without any
fute made vnto him, is wont to aduance and inhonoꝝ them
with no small spirituall promotions, to the end he may holde
them bound vnto him by such benefytes, and by their meanes
be prynces to the secretes of the hartes of the puissant
kings. And of the whole world. ^A This percell sheweth that
besoꝛe Antichrists kingdome be abolished, it shal be spred far
and wide; wherefoꝛe no man ought to hang vpon the iudge-
ment of multitude. Of which matter ye shall find moze here-
after. Togather them together. ^M Namely against the true
preachers and louers of the Gospell, whiche cannot away
with the horrible abuses and erroꝛs of Antichriste. But the
fighting of the kings and prynces of the earthe against the
Gospell is in vaine, ^A bycause the woꝛld and the lust thereof
passeth away. 1. John. 2. c. 17. But the woꝛd of the Lord indur-
eth foꝛ euer. Esay. 40. b. 8. and 1. Pet. 1. d. 25. Besides this, al-
though they seeme to fyght but with their matches, oꝛ rather
with far their inferioꝛs: yet do they assaile y^e very son of God
in his woꝛde, & go about to cast him downe from his thꝛone,
wherin his father hath placed him. And therfoꝛe very right-
ly, ^Why do the Gentiles keepe a stir (saith he) and why do the
people imagin vaine thinges: The kings and prynces of the
earth stode vp, and laid their heads togither against y^e Lord
and against his anointed. &c. But he that dwelleth in heauen
shall laugh at them, and y^e Lord shall laugh the to skꝛꝛn. The
wil he speake vnto them in his wrath. &c. Psal. 2. a. 1. To their
owne destruction then & not to the destructiō of the godly, do
suche men of might make warre at the perswasion of Anti-
christs ministers. And therfoꝛe it foloweth. To battle in the
great day of almighty God. Foꝛ as much as the warre is made
against God, both y^e day and the victoꝛy are called the Lords.
^In the scriptur any day is called the great day of the Lord,
wherein he vttereth his power by some greate and wonder-
full miracle, and maketh it manifest to the whole woꝛld that
he onely is God, by deliuering the godly out of miserie, and
destroy

No mā ought
to depend vpon
multitude.

Princes per-
secute Chꝛist
to their owne
destruction.

Reuelation of S. Iohn.

232

destroying the vngodly with horrible torments: of whiche
sort the stories of the Bible report many, and the Prophets
in diuers places auouch many. And it comforteth the godly
wonderously, that al the kings of the woꝛld are able to do no-
thing against Chꝛist. Which thing Iohn meant to betoke by
the two titles of Great and Almighty. Foꝛ the Lord is a great
king ouer all the earth. Psal. 47. a. 2. The Lord is strong and
mightie, the Lord is mightie in battel. Psal. 24. c. 8. In respect
wherof he is wont to be called the Lord of hostes. What king
then dare come to hand strokes with him, & to promise him
selfe victoꝛy? Also he is called Almighty, bycause that like as
he hath created all things by his only woꝛde: so he is able to
bring any maner of powers y^e stand against him, to nothing
with his only becke. Wherefoꝛe let no man be afraid of a bat-
tel of armed souldiers: but rather let him behold the almigh-
tinesse of our God, with the eyes of faith, and he shall see that
it be nothing else but a bubble and vantie, with how great
puissance soeuer they seeme to be armed. In respect whereof,
depart ye (saith the Prophet) from man whose breath is in
his noſethils. Foꝛ in what thing is he to be made account
of? Esay. 2. d. 22. And Chꝛist saith, be not afraid of them that
kill the body, &c. Math. 10. c. 28.

15. Beholde, I come as a theefe. Happie is hee that
watcheth and keepeth his garmentes, least hee vvalke
naked, and they see his shame.

Behold I come as a theef. ^M John speaks now in the person
of Chꝛist, who likeneth his coming to a theefe: which thing
the Apostles do also after his example. 1. The. 5. a. 2. & 2. Pet. 3. c. 10. ^{The} today-
ness of the co-
ming of chꝛist
to iudgement.
b. 10. Howbeit in this respect, that he will come vpon the vn-
godly oꝛ euer they thinke any such thing. But y^e godly watch,
& by the signes which Chꝛist hath foꝛshewed, they coiecture
that he is not far off, & therfoꝛe they frame their life in such
wise to welcome him, as they be looking foꝛ him euery tur-
ning of a haꝛd. ^A But touching this matter looke in Psal. 24. c. 36.
& so to y^e end of y^e chapter. & 25. a. 13. & Lu. 12. c. 36. & 21. g. 34. 35. <sup>Watchful-
ness.</sup>
36. & 1. The. 5. a. 4. Happy is he that watcheth. As wel chꝛist as
his Apostles

commend watchfulnesse vnto vs, to the end we may escape
errours: leaſt we might ſhake off the feare of the Lord, and the
truſt in God, and innocencie, and well doing towards our
neighbours, and ſo appere naked and void of good works at
the coming of the Lord. Wherevnto pertaineth the ſimilitude
of the ten Virgins propounded by Chriſt: The which he
concludeth in this wiſe: watch ye therfore, for ye know not
day nor the houre. Mat. 25. a. 13. And keepeth his garments. By
garments he meaneth pureneſſe and innocencie of life, yea
alſo Chriſtes rightcouſneſſe, which is made common vnto vs
by faith: according to the iudgement of the Apoſtle, ſaying: As
many of you as are baptiſed in Chriſt, haue put on Chriſt.
Gal. 3. d. 27. Happie is he then which hath put off the old man
with his deedes, and betimes and earneſtly put on the newe
man whiche is made according vnto God, And they ſee hys
ſhame. This ſhame betokeneth the leaſt purpoſes and deu-
iſes of the heart, imagined as well againſt God as againſt
our neighbour: which at that day ſhall be layd open to all men,
as the Apoſtle witneſſeth. 1. Cor. 4. a. 5. Wherefore they that
be troubled in this world for Chriſtes ſake, neede not to be
ſhamed, becauſe their reproch ſhall be turned into the grea-
teſt glory that can be. But contrariwiſe, thoſe which cannot
find in their hearts to ſuffer any thing for Chriſtes ſake, leaſt
they might be had in deriſion in the ſight of men, haue cauſe
to be right ſore afraid: becauſe all the glory of this world ſhall
be turned into extreme ſhame.

16. And hee gathered them together into a place
vvhich in Hebrue is called Armageddon.

And he gathered them. &c. He ſpeaketh of the Diuell the
prince of darknes, who worketh in the ſtubborn harted chil-
dren. Ephe. 2. a. 2. and blinding the kings of this world, pro-
uoketh them forward to fyght againſt the Goſpell, and leadeth
them whither he liſteth. VVhich in Hebrue is called Armaged-
don. In the ſcriptures, places take their names eyther of
ſome

Chriſts right-
couſneſſe.

Whereof we
ought to be a-
ſhamed, and
whereof not.

The common
quarrell of all
tyrantes a-
gainſt the
Goſpell.

ſome notable aduenture or by ſome notable miſchaunce. As
for example, the graues of luſte, in Iſa. 11. g. 34. Meriboth
or The waters of ſtryfe, in Iſa. 20. d. 24. and other like in the
ſcriptures. So alſo dothe Armageddon by preuention in this
place: which may be interpreted The army of waſting or Slaugh-
ter: representing euen by the vnluckie name of it, what ſhall
befall at length to the army of Antichriſt. Jerom (whom Au-
rigallus ſoloweth in his hebrew places) interpreteth Arma-
geddon to be a certain mountaine where the Iſraelites were
wont to pitch their tents. Other ſome think rather, that Ar-
mageddon ſhould be called Goſpelhill or the hill of glad tidings,
or Applehill or the hill of choyce frutes. And truly the kings
and princes of the earth haue none other quarrell to fight a-
gainſt the Godly but only for Chriſtes Goſpel, wher vnto all
power ought to be ſubiect.

17. And the ſeuenth Angell powred out his vyole
into the ayre: and there vvent a greate voyce out of
the Temple of heauen from the Throne, ſaying: it is
done.

And the ſeuenth Angell. Now Iohn deſcribeth the ſinall
dānation of the aduerſarie powers and wicked ſcants, which
ſhall be much bitterer after doomesday than it is now, for as
much as they dwell yet ſtill in the miſtie ayre, according as
it is ſayd in the fourth verſe of the ſecond Chapter of the ſe-
cond Epiſtle of Saint Peter. Powred out hys vyole. Paule
interpreteth this place aright where he ſayth, we ſtrive not
againſt the fleſh and bloud, but againſt the principallitie and a-
gainſt the power, againſt the Lordes of the world, the rulers
of the darkneſſe of this world, againſt ſpirituall guiles in
heauenly thynges. Epheſians. 6. b. 12. By whyche wordes hee
ſheweth, that Antichriſt and his hoſt are moued againſt
the godly by Satan: and there vpon, that in this incounter
we haue not to deale with men whome we ſee, but moſt of
all euen with very Satan himſelfe the prince of this world
and
Eg.

The bitter
ſtate of the
duels after
doomesday.

Our warfare
is againſt Sa-
tan and his
angels, & not
againſt men.

The powers
or rulers of
darknesse.

and the God of this world, whome we see not. And the Diuels be tearmed by Christ, the powers of darknesse, and by Paul, the rulers of darknesse, because that by their lyes and deceites, they leade men alway vnwares, into sundry errors and most thicke darknesse, wherein they continue euermore without knowing the light of the truth. Wherefore the Apostle calleth wicked and vngacious dooers, the workers of darknesse, that is to say, of not knowing God, or of them that know not God. Also he calleth the unbelieuers themselves, darknesse: Sometime (saith he) ye were darknesse &c. Ephe. 5. b. 8. ^A Also, the light shyned in darknesse, and the darknesse comprehended it not. John. 1. a. 5. ^S Wherefore he calleth them ghostly or spirituall guiles in heauenly things, because they dwell in the darke aire to exercise men in the meane while, till they and the wicked be both together dispatched into Hel, that is to saye, into a certayne place appoynted for the damned soules, whiche place Christe is wont to call Gehenna, in Math. 5. d. 22. Luke the Euangelist, The bottomlesse deepe. 8. d. 31. ^D John here, The bottomlesse pit, heretofore 9. a. 1. and Saint Peter Tartarum. 2. Peter. 2. a. 4. ^A At which tyme the iudge shall say to the Reprobates, hence ye cursed into euerlasting fyre prepared for the Diuell and his Angelles. Math. 25. d. 41. ^S This seventh Angell therefore bringeth tidings that the end of Satans reigne is at hand. It is done. ^M That is to say, all the things are fully finished which were conterned in the said seauen Tyols, as it appereth already by the manifest laying forth of them. Whereby there is playne warning geuen that the ende of the worlde is now nere hande. ^S Else, it is done, that is to witte all aduersarie power is dispatched for a do, and the kingdome is confirmed vnto Christe and to God, according to that whiche hath bin prophesied in the holy scriptures, and determined from euerlasting. ^S So in another place John sayde, that in the dayes of the seauenth Angell, when he beginneth to sounde his trumpet, Goddes myserie

The sundry
names of hel.

The end of
the worlde
is at hand.

shal be fulfilled according as he hath foretold to his seruantes the prophets. Heretofore. 10. c. 7.

18. And there folowed lyghtenings, and voyces, and thunderings, and there vvas made a greate earthquake, such as neuer vvas anye since there vvere men vpon the earth, so myghtie an earthquake and so greate.

And ther folowed lyghtenings. &c. ^S Such as knowe not God and so consequently trust not in him, are wont to be maruelously dismayd at such things. Like as we haue sene, how that when these things are adwining, their wits be fraught, their harts flitter, their visages looke pale, and their whole bodies tremble, knowing not whither to fle, or what counsell to take, but are at the next doore to despayre. Wherefore what shall all the vngodlye do, at such tyme as these things shall shewe themselves horrible aboue manes estimation, such as neuer were erst since the world was made, when the whole frame of the world shalbe shaken in peces, and perish by and by with all the vngodlye: for which things see Math. 24. c. 29. 30. 31. & 2. Pet. 3. c. 12. Also looke in the 16. verse of the 6. Chap. heretofore. Wherefore the maiestie of Christ when he appereth as iudge, shall be more dreadfull to the wicked than all lyghtenings. Math. 25. c. 30. 31. And the voyces and thunderings are Christs verie owne voice, most dreadfull and horrible, wherewith he shall flea the vngodly. Esa. 11. a. 4. & 2. The. 2. b. 8. ^A But if anye man like to refer these things to the last tymes of the preaching of the Gospell: the must be secke the exposition of the lyghtenings voyces and great thundering, out of the fifth verse of the fourth Chapter, & out of the fifth verse of the eight Chapter of this Reuelation. And there was made a greate earthquake. ^S When the word of the Lord is preached, the godly take matter of singular comfort at it, but the vngodlye are wonderfully put in feare. Whereby it cometh to passe, that to the one soule the voyce of the Gospell

Ch. 4.

The dismay-
ing of the wic-
ked at Gods
plagues, and
speciallye at
the day of iud-
gement.

The gospell
is comforta-
ble to the god-
ly, but dread-
full to the un-
godlye.

Marlorats exposit. on the

is sweete and pleasant, and vnto the other soyt it is like a terrible earthquake. Concerning which matter looke vpon the fifth verse of the eighth Chapter haretofore.

17. And the greates Citie vvas deuided into three partes, and the Cries of the Gentiles fell. And the greates Babylon came in remembrance before God, to giue hir the Cup of the vvine of his vvrath.

Division of
all people into
three sortes.

And the great Citie was deuided into three partes. By this great Citie is meant the whole world, which at the coming of the Gospell, is diuided chrestly into three partes. The firste part is of those that assault the doctrine of the Gospell with open force, such as Tyrants and persecuters of the Church be, which shed much blood for the Gospels sake, as we haue seene now offentimes. Another part is of them who being not able to resist the truthe, do winde themselves into the Lords flocke, and by counterfetting faith, do worke much inconuenience to the Church. Such are the Heretikes, false prophets and Hypocrites, at whose handes the Church hath alwayes receiued great displeasure. The third and least part of all, is the godly, who both in purenesse of doctrine and holynesse of life, professe Christ earnestly, but yet not without afflictions. For al they that will liue godly in Christ Iesu must suffer persecution. 2. Tim. 3. c. 12. This is the godly and Christenly exposition of some men. Howbeit for asmuch as John treateth here, of the utter abolishing of Antichrists kingdome: it seemeth that as well by this diuision, as also by the thynges last spoken, he betokeneth that great alteration of the whole world and of all things in the same: like as when the Lord came downe to Mount Synay to giue his lawe, the mountaynes are said to haue skipped lyke Rammes for feare: and like as in Zacharie when the Lord shall stande vpon Mount Oliuet to fyght in defense of his Church against Antichrist, it is sayde that the hill shall be cleued asunder in the myddes. Zacharie, 14. a. 4. So also in this place

Reuelation of S. Iohn.

235

he declareth by a certayne propheticall manner of speeche, that the great Citie (that is to say the whole world) shall be diuided into three partes. And the Cities of the Gentiles fell. That is to say all the strength and trust of the Gentiles perished wholly together. And by the name of Gentiles, he meaneth all kind of men which (after the manner of the heathen) haue forsake the Religion of the one true God, and are false away to fond and superstitious worshippings, after the inventions of most vaine men. And then (that is to say before doomsday) all shall be conuincd of wickednesse and Idolatrie by the word of the Lord, though the power whereof all things shall fall downe, seeme they neuer so high and loftie in the sight of men. Therfore that which Iohn speaketh in this place, is all one as if he should say, Although Antichrist and his impes haue the better ende of the staffe as yet, (who are rightly resembled by the Cities of the Gentiles wherein Idolatrie thriueth, for asmuch as they aboue all other men, be giuen to couctousnesse which is a manifest seruing of Idols: yet notwithstanding as fast as they be linked together in one knot against the law of the Gospell, they shall at length be overcome and beaten downe by the preachers of the Gospel, and damned euerlastingly vpon conuiction of their wickednesse and error. And the great Babylon. &c. By the name of Babylon he betokeneth Satans rout, and specially that rout which hangeth vpon the Church of Rome. For the chiefe seate of Antichrist is at Rome, where Simonies, Heresies and all kind of horrible wickednesse are put in vze and continued. This is that great Citie which liued most carelesse of all others by reason of hir welth and the greatnesse of hir power, and whiche thought it utterly impossible that euer she should fall: and there vpon did rage at hir pleasure against all the godly, in such wise as though God saw it not, or else would forget so wicked tyrannie. And therefore hee sayth she is come into remembrance: that is to witte, because hee taketh vengeance of hir wickednesse. Whereof there

The better ch
tacting of all
wickednesse
before the last
day.

Satans Ro
mish rout.

Eccl. iij.

Marlorats exposit. on the

there redoundeth greate comfort to the godlye, when they heere that the wicked doings of the vngodly are writte with a pen of scale, and a claue of adamant, so as they may neuer be forgotten. *Esa. 8. a. 1. & Jerem. 17. a. 1. A.* So Moyses saythe that the sinnes of the men of Sodom and Gomorrah came vnto the sight of God, that is to wit that he myght punish the. *Gen. 18. c. 20.* To giue hir the cup of the wyne of his wrath. The cup of Gods wrathfull indignatiō, betokeneth the vengeance which the Lord wil execute against al the vngodly. *Loke be. soze in. 14. c. 10.*

20. And all Ilands fled, and the mountaines were not found.

There is no
startinghole
for the wicked
to scape Gods
vengeance.

And all Ilandes fled. This is sayd bycause the whole frame of the world shalbe so terribly shaken, that even the hyghest mountaines shall all of them clyue asunder and fall downe: and so shall the Ilands of the sea likewise sink and be swallowed vp of the waues of the sea. And hereby he doth vs to vnderstand, how there is no startinghole for the wicked to scape out at, that they myght hyde themselves from the wrath of the liuing iudge. For whyle the world lasteth when anye burshing to the warres is towarde, or when anye plague reigneth, yf the men and men of myght are wont to retyze themselves eyther to some farre outset Isles of the sea, or to some rough Rockes and steepe mountaines. There be some, which by the Ilandes, vnderstand the Chyristen and true godly men, who being tossed with the stormes of tribulatiōs in this present world, are notwithstanding saued by hope, so as they shall receyue no damnation with the wicked, where as Gods wrath shall be powred out vpon Antichyrist and his disciples. But the former exposition agreeth better with the text.

21. And

Reuelation of S. Iohn. 236

21. And there fell a great hayle as it had bin Talents, out of heauen, vpon men, and the men blasphemed God, bicause of the plague of the hayle, for the stroke of it became exceeding great.

And there fel a great hayle. In these wordes he describeth the damnatiō of the reprobates, which he likeneth to haile. For like as a great haile striketh those very soze, that are abroad in the wether without any couert: euen so the sentence of the angrie iudge beateth all the vngodly in peces at one stroke, and yet no man can withstand it or put in himselfe as a meane according to this terte, vpon whome soeuer that stone falleth it shall grinde him to powder. *Mat. 21. d. 44.* And Iohn alludeth to the hayle of Egypt, or else to that which is written in *Iosue. 10. c. 11.* As it had bin Talents. *M. q. d.* The vengeance is weyed and measured according to the quantitie of their offences. Out of heauen. That is to say, from Gods iust iudgement. Vpon men. That is to witte, whych despised Goddes lawe. And the men blasphemed God. He inhabite the wilfulnesse of the vngodly. *q. d.* The wicked sorte haue not glorified Chyriste (as it woulde haue become them to do) no not euen then when they had by most assured proofe had triall and experience of hys maiestie and inuincible power by hys iustice: but wilfully hyde out still in theyr blasphemies. Whiche thyng hathe bin shewed in wicked Pharaō, who hardened more and more from tyme to tyme at the squorges of God: so farre off was he from yelbyng to let goe Goddes people according to Goddes commaundemente, vntill he was overwhelmed with the waues of the red Sea and so perished as he pursued them. *Exod. 14. g. 28.* For the stroke of it became exceeding greate. The reprobates are euer in daunger of Gods vengeance, bycause his wrath cannot be eschued but by saythe in Iesu Chyriste. *Iohn. 3. d. 36.* And therefore the stroke of the hayle is sayde to be greate: *Eg. iij.* and

The nauoye
dable punish-
ment of the
wicked.

The wicked
were harder
at Gods punishment.

The terrible-
nesse of Gods
vengeance.

Marlora ts exposit. on the

and there is ioyned with it, Exceeding. John vseth a wonderous augmentation in words. For firste he saide the hayle was great: next he saide it was as it had bin Talents: Then addeth he that it fell vpon men out of heauen. Afterwarde he tearmeth it a plague and a greate stroke: and at the last he augmenteth great with exceeding. All which is done to shew that thing to be most true, whiche the Apostle saith in these words. It is a dreadfull thing to fall into the hands of the liuing God. Heb. 10. f. 31.

The seuententh Chapter.

AND there came one of the seuen Angells vvhich had the seauen Vyols, and spake vwith me, saying vnto me: Come, I vwill shew thee the damnation of the great vvhore vvhich sitteth vpon many vvaters.

The contents
of this chap-
ter.



And there came. ^A In this Chapter it is shewed, how the outward gloriousnesse of Antichristes kingdome shall be so greate, that the kings and princes of the worlde being allured therewithall, shall be seduced wth bys forward errors and deceites: from the whiche all those (notwithstanding) bee deliuered, whome God hath soeordained and soechosen to euerlasting life before the beginning of the worlde. For asmuch then as heretofore (14. d. 20. and. 16. d. 19.) John hath made mention of the greate Citie whiche is called Babylon: Now following the mysticall order whiche yee haue hearde of in the former thynges, he describeth hir workmanlike, and (as they say) he printeth hir out in hir colours. One of the seauen Angelles. ^M That is to saye, some one of the number of the preachers that are sente of GOD agaynst Antichriste. Vvhich

A preacher.

Reuelation of S. Iohn. 237

Vvhich had the seuen Vyoles. ^M That is to say, all the plagues that were to be denounced against Antichrist and his impes. And spake with mee. John describeth all vnder a certeine representation of personages after the maner of the Prophets, to the intent they may be perceyued the easier. I will shewe thee the damnation. That is to say, the cause of the damnation, Of the great whore, That is to wit, of Antichrist. ^S The scripture is wont to giue the name of whozedome vnto apostasie or falling away from God, (whom wee ought most intirely to trust vnto, whom it becometh vs to loue aboue all things, in whom wee liue, moue & bee, Act. 17. f. 28.) to trifling things and vaine Idolls, which cannot helpe vs when wee be dyuened to our shifts. For thus we reade: The children of Israel turned away, and went a whozing after Baal, and made a couenant with Baal, that he shoulde be their God, and they remembered not the Lorde their God which deliuered them out of the hande of all their enemies round eabout them, Judges. 8. g. 33. 34. Also, howe is the faithfull Citie become a Harlot? Esai. 1. f. 21. Also thou wert layd downe like a harlot vnder every tree that had thicke leaues. Iere. 2. d. 20. Also, thou hast playd the whoze with many louers, Iere. 3. a. 1. Also, thou hast multiplied thy whozedomes, Ezech. 16. c. 26. Seeing the that John calleth hir here a whoze, he seemeth chiefly to blame the vnthamefastnesse and thanklesnesse of those which after they haue knowen the truth of the Gospell, after Christ hath bestowed so great benefites vpon them, after they haue boasted of the high estate wher vnto he hath aduanced them, not onely to shynke away from him, but also a fault bynt among the former: so as wee may referre the greatnesse of the whoze, not so much to the multitude of the backed peeres, as to their great vnthamefastnesse & vnthankfulnesse. Certaine it is that this is referred to all the wicked of all sortes throught the whole worlde: but yet chiefly vnto those whiche vnder the name of Christes Vicar and of the soueraine Apostleship and such other styles, bestir them by all means possible, Eg. v.

Spiritual
whozedome.

Who be betes-
kened by the
great whoze.

Marlorats exposit. on the

fible, to thrust Christ out of his Church. ^A For who knoweth not that Rome is fraught with ungodliness, Idolatrie, deceite, false teachers, yea and with Libertines, Epicures, ^{* Atheistes}, and all kinde of abomination and horrible wickednesse: No man then ought to thinke it straunge, though John chose rather to point out this sinke of all naughtinesse and moze filthie than Sodom it self, by the name of Babylon, than to call hir by hir owne name. VWhich sitteth vpon many waters. ^S That is to saye, whiche reigneth ouer many kingdoms and Nations. ^C For besides that the Bishop of Rome boasteth himself to be head of al ^h westerne Church. ^M We see that the greatest part of Christendome hath hitherto favoured him, and admitted his pestilent errors without any examination of them. ^C And vnto this place agreeth the similitude of the waters. ^S For lyke as ^h waters of great streames doe eb and flowe: even so one generation is no soner gone, but another comes in the place of it. Also most commonly the godlyest are builded by riuers sides.

2. VWith vvhom the Kings of the earth haue committed vvhoredome, and they that dwell vpon the earthe haue bin made drunken with the vyne of hir fornication.

VWith whom the Kings of the earth. &c. ^H He termeth these Kings of the earth, which are puffed up with earthly pryncesse, and sauer of nothing but earthly things. ^T These (sayth he) haue committed whoredome with that great whoze, inas much as they haue been greatly delighted with hir false Religion and mistworshipping. For the flesh lyketh maruelous well of the outwarde and gay eye seruice, whereby he thinketh God to be satisfied, when in the meane while the heart remaineth full of ungodlynnesse and all kinde of outrageous wickednesse. ^A And thus the Hypocrites do so flatter themselves, that the farther they go away from God, the

Reuelation of S. Iohn. 238

the holier they take themselves to be. And they that dwell vpon the earthe haue beene made drunken. If the Magistrates and Princes serue not God: hardly shall the people holde the right worshipping of God, for as much as the nature of man is ouerforewarde to Idolatrie. Rightly therefore dothe John adde immediatly, that the reste of the inhabitants of earthe are carped away and corrupted with the forwarde errors of Antichrist, as soone as the Kings haue forsaken the Religion of the onely one God, and false to Idolatrie. VWith the wyne of hir fornication. ^S q. d. The inhabitants of the earth whiche sauer nothing but flesh, haue been delighted with Antichristes false Religion as with excellent good wyne, and haue quaffed of it till they were drunken. ^A For in sted of the diuine and heauenly wysedome, they haue lyked well of the earthly, beastly, and diuelishe wysedome, whereof Sainte James speaketh in his thyrde Chapter and fyftenth verse. Was it not a great drunkennesse (trowe ye) when the whole worlde embraced moke cursed abominations with all greedinesse, and that peraduenture not at suche a mannes hand as had wit to win them to it, but commonly at suche a one as was a drunkenarde, a madbrayne, Ruffyan, a Lechour, a Rakehell, and (that I maye speake no filthier thing by the waye) a proude person: Besides this, the worlde receyued thyngs that are agaynst the manifest textes of the Scripture: suche as the Masse is with his appertnances, the worshipping of Saintes and praying vnto them, the sumptuousnesse of Images and the worshipping of them, the pompe of parades, the suffrages for the deade, the vncleane and filthy single lyfe, the despyzing of honest wedlocke, the diuorcementes of Lawfull Marriages, the choyse of meates, and the difference of dayes. To be bryefe, whatsoever wicked Religion or Ceremonie he durste set afoze vs, that haue we swopped vppon whole to the bottome with great thirte and vehemente desire. Here vpon hathe

Suche as Princes be, such are their people.

Spirituall drunkennesse.

Drunken drages receyued in Papistrie.

all

God hathe
justly puni-
shed syn with
spynne.

All kinde of heynous wickednesse ouerflowed into the world,
A. according as God is wont most iustly to punishe sin with
sinne. Rom. 1. c. 24. ⁵ Herebpon grewe warres betwene the
Pope and Christen Princes for lighte causes, yea and often
times for no cause at all, and so were murthers and slaugh-
ters committed unpunished. Herebpon were whozedomes and
aduoutrie committed without regard of shame: and mox-
uer rauishmentes, robberies, deceyfull vsuries, and breach
of leagues and covenantes also. Finally, was there any kinde
of mischæse which was not committed by these drunkards?
A. To the augmentation hereof came afterwarde, dulnesse of
mynd and fond carelesnesse, contempt of Gods iudgements
& the neglecting of god lawes, together with forgetfulness of
Repētance. For whē mē began once to thinke they myght
satisfie God with a fewe gewgalwes, and that forgiveness of
sinnes was become saleware: no mā imbraced the pure way
of attonement with God. But burying the grace of Christes
Mediatorship, euery man went about to purchase his peace
with God by his owne workes. The wyne of the fornication
of that great Trumpet, and the deadly drunkennesse is thys,
namely euen to reiect the grace of the sonne of God, and to
stand vpon meanes deseruing.

The wyne of
fornication.

3. And he caryed mee avay in spirit into a vvilder-
nesse: And I saw a vvoman sitting vpon a rose colo-
red beast full of names of blasphemie, vvwhich had se-
uen heades and tenne hornes.

What is ment
by wilderness.

Spiritual co-
templation.

And he caryed mee away in spirit into a wilderness. By the
name of wilderness, John seemeth to meane such kingdoms
and people as cyther haue openly reiected Christe, (as the
followers of Mahomet) or else as pretend the tytle of Christi-
anitie and of the Church, wheras for all that, they be nothing
lesse. M. Onlesse a man had leuer say, that John being desirous
to vnderstande the secretes of this prophesie, did as it were
withdraw himselfe aside, and leauing the companie of men
vpon

pon earth, bend himselfe earnestly to spiritual contempla-
tion. For such mysteries are wont to be disclosed, not to euery
man, but to such as liue as it were in a wilderness. And I saw
a woman sitting vpon a Rosecolored beast. It is well knowne
howen vnto suche as reade the Scriptures, that vnder the
armes of women and yong damells, are betokened Cities:
Also that by the name of Citie, there is ment, no so muche the
people, as the partie that hath the rule of them. Seeing then
that these thing which is treated of in this place, is Religi-
on: by the name of woman, we must specially vnderstande
those that beare chiefe sway in the wicked Religion. And the
Beast seemeth to be such as are in office aboute the whoze,
which execute hir commaundementes, and whiche cary hir
aloft: of whom the Prophet speaketh, saying: And he shall
worke very strongly with a strange God, Daniel. 11. g. 39.
This harlot then, or the Citie that is describ'd in this place,
shall be nothing else but the Lordship, Princelynesse, power,
authoritie, pride, and ambition of the false and misbegotten
Church, whiche the same be Rome, or the Church of Babilon.
Whetsoener it be. Howbeit that in this place, doubtlesse
the Romane Church is painted out truely and in hir lynely
colours (as the prouerbs sayth.) She sitteth vpon a Beast: by
whiche name are ment the Cardinalls, Bishops, Abbottes,
Priors, Monkes, Doctors, and Masters of erro, whoe-
ther by word, or by dybes, or by writing, do further and
mainteine the wickednesse of papistrise in defending the su-
premacie of the Romishe Antichrist, and in vnderpropping
that Apostatike state, to the bittermost of their power, least
it might fall through the force of Gods worde. Rosecoloured.
That is to say, busied in shedding blood, and all on a goze
blond with the blood of Martyrs. For as well the whoze hir
selfe as the beast that she sittes vpon, do thirst for the blood of
the godly: and the Magistrate (or the secular power as they
term it) do from time to time execute their desire. And so the
wickednesse, as well of Pope as of Mahomet, maintaineth
it

The lordship
of the wicked
Religion, by the
ambition of
the malignant
church.

The beast
that the Ro-
man Church
maintaineth
vpon.

The bloodi-
nesse of the
Romishe har-
lot.

Marlorats exposit. on the

it selfe by the sword. Whereupon the Bishop of Rome craftely conueyed the Emperre, firste from the Grekes to the Frenchmen, and afterwarde from the Frenchmen to the Germanes, whome the tryple crowned Spynner saith to be of mozte force in armes. This Rosecoloured Beast then, is al on a goze blud with wickednesse, and drunken with corruptions as with blud, to the ende he may shew himselfe to be the imp of the red Dragon (that is to wit of Satan) who hath bin a mansleer from the beginning. John 8.44.

The blasphemous titles of the bishop of Rome.

Full of names of blasphemie. This is most truly verity of the Romische Church, who acknowledgeth not God to be soothfast: but no lesse violently than presumptuously taketh his due honour vnto himselfe. Are not these names of blasphemie, that is to wit, chiefe Bishop, most high, most holie, most mercifull father, Christes Vicar, the beare of Heauen, and Pope, that is to saye, the father of the Countrey? Ageine, what are these: most reuerend Cardinals, Archbishops, Archbishops, Patriarkes, Primates, Presidents, Deanes, Chanons, Archpriests, Archdeacons, Abbottes, Priors, or Sirres, or masters, & commentaries for like as Antichrist hath his names of blasphemie: even so they which be in office vnder him and are bound vnto him by othe, have also names by themselves, which the scriptures

Names of seruice in the primitive church

know not of. In dede the primitive Church had Ministers, Stewardes, Elders, Quersers, Apostles, Prophets, Evangelistes, Shepherdes, and Teachers. 1. Cor. 4. 1. 5. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. but all these were names of seruice and labour, and not styles of pryde. So were we also of the dubble holy Sea, they dubble holie Canons, their dubble holie pardons: and to be briefe, whatsoever they thought was in the meane while: all their things were termed dubble holie. In respect whereof, (least a man might thinke there were any pte of blasphemie or of pryde wanting in this Beast,) there was added for an ouerplus the word full. For lithe that Antichriste aduanceth hymselfe

The double holynesse of the Papistes.

Reuelation of S. Iohn. 240

at that is called God or Gods power. 2. Thessa. 2. b. 4. can any man imagine anye greater wickednesse and blasphemie: Which had seven heades. 3. Of these things I haue spoken sufficiently heretofore. 12. 2. 3.

4. And the woman was clothed in Purple and Rosecolour, and bedecked with golde, and precious stone, and perles, hauing a cup of gold in hir hand, full of the abomination and filthynesse of hir vwhoredome.

And the woman was. v. Rightly is Antichriste likened to a woman. For whereas this false Church is gone away from Christe the heade and husbende of the true Church: yet will shee needes be taken still for the true Church, yea and for the wyfe of Christe, and so acknowledged to be of all men. And therefore Paule speaking of rauening Molues, that shoulde go aboute to make haucke of Christes flocke, saythe: Euen from among your selues there shall rise men that will speake frowarde thyngs, to leade away Disciples after them. Actes. 20. f. 30. Also Iohn speaking of the Antichristes, whiche were already gone oute into the worlde, saythe: they wente oute from among vs, but they were not of vs. 1. Iohn. 2. c. 19. Therefore although he resemble the shape of man, and be decked with the tytle of Christes bride, yet is he no better but a very beast, & a horrible monster shrowded in mans shape, to deceyue men vnto warres with the more ease. Also the shape of woman betokeneth that there is no manhood or sparke of such manlinesse in Antichrist, as we read y there was in the woman that brought forth the Palechilde heretofore, 12. b. 5. but al things weake and womanish, so as it maye well be saide of his Kingdome accordyng as the Prophet hath foretold, womanish persons shall haue the rule of them. Esai. 3. a. 4. Of which thing a man may see an euident pofe in the Shepope Ione. For shee was an arrant whore bothe in bodie and mynde, and yet shee was aduanced to

False followers of the Church.

The woman: the holynesse of the Romische sorte.

Joane the shepope.

to so great dignitie, that all me worshipped hir as a God. For they that either went afore hir or followed hir, were bound to hir in any thing saue in kind. For those most holie fathers expressed very wel hir maners, hir disposition, hir delicatenesse, and hir excessive shamelesnesse. Also this woman is called the great whoze, because she compelleth men to be away from the true worshyping of God, vnto Idolatrie and Diuelishe doctrines. Clothed in Purple. ^M That is to say, princely apparell. For the Papistes make their boast, by reason of their kingly Priesthode and the charter of Constantine, they haue materiall swordes to be drawn out in the defence of their temporalties by the hands of Bishops after the maner of the kings of this world. ^{Is} Besides this a man myght easily gesse at the manners and maninges of that harlot, by hir verie attire and outward behauiour. And John seemeth to allude to the false doctrine of worldly wisdom, which the true wisdom, that is to say, the heavenly wisdom, bringeth in vnder the resemblance of a painted harlot. And bedecked with gold and precious stone & pearls. For she beareth men in hand, that she is enlightened with the wisdom of God, whereas for all hir saying, she fighteth against it, as well in wicked doedes, as in doctrine, more than the very Paynims and Jewes do. ^{For} Moreover, all these things betoken the Hypocrisie and feyned holynesse, wherewith the Harlot goeth about to hyde hir abominations, that she may the easelyer deceyue men vniwares, and allure them both to wonder at hir and to be in loue with hir: accordyng to this terte, they be whipted tumbers, Math. 23. c. 17. ^{Which} (as we like) accordyng to Daniels Prophecie, it betokeneth the syre of ryches vnder pretence of godly Religion. She shall be a Ladye (saythe he) ouer treasures of Golde and siluer and of all thyngs that are to be lusted for. Daniel. 11. 4. which thing is apparant ynough in our Antichrist, (for I will not speake of the fortunatenesse of the Babumetlice) who is counted the mightiest & richest in gold and siluer, of all the

The statelynesse and poynesse of Papistrie.

The glorious hypocrisie of the Romishe Antichrist.

The richnesse and greatesse of the wealth of the Papacie.

things of Christendome. But from whence (wyl some man saye) could he rake together so great riches: I answered, that is easely spyed if a man consider, first the selling of all Ecclesiasticall lyuings in the Popes moneth throughe all Christendome: nexte, the continuall reseruatiō of the latter Benefices in Cathedrall and Collegiate Churches: thirdly, the exaction of Annates: fourthly, the Palles and confirmations of Bishops, Abbotes, & other Prelates of the Church: fifthly, the selling and calling of all caces into theyr consistories: sixthly, theyr excommunicating in infinite caces, and theyr aspyling againe as wel from the law as from men: seventhly, theyr yearly tenthes of all proffites: eyghtly, their full pardoning of all faultes, euen for the deade that be hild in Purgatorie: nynethly, the Canonization of Saindes: tenthly, the tenthes of tythes in ayde of the holye Croysse: eleuenthy, the Reseruatiō of caces at theyr pleasures: twelfthly, Dispensations for mariages in degrees prohibited, for legitimatiō of bastarides, for meates, for bowes as well of Cloysterers as of other common folke, and for Pilgrimages: thirteenthly, the Halowing of many things: fourteenthly, Portuaries (as they terme them) and burials: fifteenthly, Bequestes in caces of deuotion: sixteenthly, Palles and offerings: seuenteenthly, Sacramentalls: eyghteenthly, Offerings at the Images and Shyines of Saindes: nyneteenthly, Brotherhoods: twentiethly, exactions and priuie pickings of Wistors: one and twentiethly, Restitutions, of vncerteynties: two and twentiethly, succession in Heritages to suche as haue no lawfull heires: thre and twentiethly, that the Clergimen maye succede theyr kinnsfolke in heritages, but not contrariwise: foure and twentiethly, Exemption from ciuill burthens: fyue and twentiethly, the Administration of all goods belonging to the poore, or vnto Churches: sixe and twentiethly, the forbidding of Lawfull Mariage, and licencing to kepe Harlottes: seven and twentiethly the vniing of two Bishoprikes into one, and the diuidyng of one

Wherupon & reuenues of the Popedom rose. Sale of ecclesiastical liuings. Reseruatiō of benefices. Peterpence. Bishoppes palles. Appeals. Excommunications and aspylings. Tenths. Pardons. Canonizations. Tenths of tenths. Reseruatiō of caces. Dispensations. Halowings. Portuaries. Bequestes. Palles and offerings. Sacramentalls. Images and shyynes. Brotherhoods and gurdies. Visitations. Restitutions. Excheating of heritages. Heritages of Clergymen. Exemption. Administration of church goods. Prohibition of mariages. Licencing to kepe concubines.

Wh.

into

Marlorats exposit. on the

into two: whiche thing John the two and twentieth of that name is reported to haue done verie often, who also let behynde hym a great treasure, namely the summe of fyue and twentie thousande drachmas of Golde, whiche is meth a greate thyng to bee wyrtten, and the Church of Rome is not reported to haue bene wealthier at any other tymes. Reade in the ende of Eusebius his Chronicle, that is to saye, in the Chronicle of Mathewe Palmer of Florence annexed to Eusebius. And lastly (acordyng to a Rule of theys whiche begynneth wyth, Looke what is once dedicated too God. &c.) they make themselves Lordes of all things that are dedicated too God. Nowe then in as muche as the Church plate of Golde and Siluer were thought to be dedicated too God: they are no moze in the power of the layitie, but of the Clergie, to dispose of them as they lyfte. In the same case stande the Images of Golde and Siluer, wyth Croffes and Reliques decked wyth Golde, Siluer and precious stones, and all other stufte and ornaments of Churches. Among all these thyngs they fownde mooste plentifull mynes of Golde and Siluer: wheras notwithstanding, all these thyngs belong too Christes poore seruantes: and both Jerom and Ambrose are of opinion, that in tyme of necessity, they shoulde be pulled away and deale among the poore. But these men contrariwise take them oute vppon theys Courtizanes, and Banymedes, vpon hounds, barbed horses, & armed souldyers. And although they be owners of so greate riches, yet gape they still after those which they haue not.ouer and besides all these things, add also the Patent of the Emperour Constantine whiche they brag of, namely that he should giue them his noblest Cities, Townes, and Castles: which things they hold by graunt fro the kings of France since the rebelling of the Romane Emperours against the Emperour, rather than by the tytle of Constantines gift: so as it maye rightlyer bee called a reward of treason than a free gift. And marke mee here his shamelesse

Things dedi-
cated to God.

Now the Ro-
manists spent
their reue-
nues.

The graunt
of Constanti-
ne.

Whiche pa-
tience,

Reuelation of S. Iohn.

242

blasphemie, in that he dares boast, that these things are the patrimonie or hquelode of Christ, when euen Christ himselfe sayes nay too it. The fores (saythe he) haue bozrowes, and the soules of the aire haue nestes: but the sonne of man hathe not whercon too rest his heade. Math. 8. c. 8. Or if he will call it Peters patrimonie, (so he braggeth bothe of them:) Peter speakes agaynst hym, saying, Golde and Siluer I haue none. &c. Actes. 3. a. 6. Besides all this the Pope and all bys horned Bishops and hooded Doctors wyll neuer be able too proue that Peter was at Rome. For if he sat there as bishop by the space of seuen yeres (as they themselves report) & that he was put to death there the same day twelue moneth after y Paule was: It must needs folow that he was at Rome eyther when Paule wrote his Epistle too the Romanes, or else when Paule was there hymselfe and wrote bys Epistles too the Collossians and too Timothy. But surely it had bin uncourteously done of Paule too haue ouerslipped Peter vn saluted among suche a number of holie men as he greeteth by name in the sixteenth Chapter too the Romanes, if Peter had bene there at that tyme. Which thing doubtlesse he woulde not haue done, considering howe chare he was in rekenyng vppon suche as were much meaner. Likewise when he wrote commendations too the Colossians from the Saintes at Rome, in the fourth too the Colossians: it is not lykely that he had so small regard of Peter as too leaue out his commendations, specially si the he rekeneth vpon certein of the circumcision (that is to saye Jewes) by name, besides diuers other of inferiour calling. But what shall wee thinke of Peters owne dwyng? In my first defence (saythe Paule) no man lacke too me, but all men forsake me. 2. Tim. 4. c. 16. Either we must say y Peter among the rest did shrink from defence of the Gospell, & so consequently after a sort deny his maister ageine, whiche hath no likeliphod of truth: or else that he was not at Rome as the Romish sort beare me in hand,

S. Peters
patrimonie.

The Roman-
nists cannot
proue that
uer Peter
was at Rome

Wh. y.

The Pope is the contrarie of that which he boasteth himself to be, hand, which seemeth to be most true. Now then considering that in doubtfull cases, nothing is better to be followed than probable and likely coniectures: no man that hath even any meane iudgement will be made to beleene that which they auouche. Also the Pope makes warre with honge bottom for the patrimonie or heritage of the Apostles, whereas Paul sayth, the weapons of our warfare are not fleshy but Spirituall, and mightie to Godward. 2. Cor. 10. 4. And yet they will vaunt themselves to be Christes Vicars, whereas they follow nothing lesse than Christes commaundementes, which were the duetie of Vicars to do. They boast themselves to be Apostolike, that is to saye, the successours of the Apostles in the ministerie, when in dede they oughte rather to be called Apostatike. Hauyng a Cup of Golde. ^{M.} He speaketh of vntowarde and counterfeit doctrine. The Pope boasteth himselfe to haue the Scripture: but he corrupteth it with his lewde gloses, and maketh men to drinke of the troubled or rather stinking water of puddles in sted of Gods pure word, whych is the meate and drinke of our soules. This blasphemous and abhominable decretalls which the Romish Antichrist serueth his gueskes wythall, are yet extant: howbeit that he serue them in a golden Cuppe, that is to wit, vnder the name of Christes Vicarship, vnder the colour of the doctrine of the Gospell, and vnder suche other glorious names, as that all things procede of the insting of the holy Ghost, and that he cannot erre. &c. ^{A.} This is the golden cup which hath beguiled many. Full of the abomination and filthynesse. q.d. Under pretence of certeyne places of the holy scripture, he ouerthroweth the Religion of God, and leadech away from the true God to most cursed Idolatrie.

5. And in hir forehead vvas a name vwritten, a mysterie, great Babilon, the mother of vvhoredome and of the abominations of the earth.

And

And in hir forehead was a name written. ^{S.} Certesse not openly and in those expresse wordes, but in a mysterie dothe he pretende this stile: which neuerthelesse the goodly being enlightened wyth the holy Ghost can bothe reade in the Writings forehead, and also vnderstande it: accordyng as is sayde also of the names of blasphemie which seeme glorious and holie to the vngodly. Great Babylon. ^{M.} That is to saye, the Citie of Rome, or the Popes Courte. The mother of the whoredome and abominations of the earthe. This is proued already in the thyngs that went befoze, bycause that from hir is drawen an example of the continuing and defendyng of all the abominations and errors that are continued in the Church. ^{S.} It is knowen well ynough that euen from of olde tyme, shee hath vaunted hir selfe to be the mother and Ladie of all other Cities of the whole world. Which thyng some of the Churchmen beganne to blowe abroade euen in Jeroms tyme, as it is to be seene in a certeine Epistle of his vnto Euagrius. Also through lyke blasphemie they intyled hir with the stile of Euerlasting Rome, bycause they thought that hir kingdome shoulde haue indured for euer: whiche thyng the Pope of Rome dothe with lyke blasphemie boast of his owne dubble holie Sea. Finally we see here, by the reporte whych the holye Ghost giveth hir, what manner a mother shee is: namely of all whoredomes and abominations, bothe in doctrine and in life, from whence a linke of greace hath flowe out into all Christen Realmes.

6. And I sawe the woman drunken vwith the bloud of the Sainctes, and vwith the bloud of the vvitneses of Iesu: and I v wondered vwhen I sawe hir, vwith great v wondering.

And I sawe the woman drunken. ^{S.} If any man dare speake ageynst hir abhominable errors, he is out of hande put in hazarde of his lyfe. For this mother of whoredomes cannot abyde

Wh. 19.

A description of the Courte of Rome, boasting hirselfe to be the Ladie and mother of all realmes, and to be euerlasting.

The Popes mapnteyne their religion by the sword.

Marlorats exposit. on the

The wonder-
full increase of
Antichrist.

abide to here his fautes touched oute of Gods worde: but desyret to doo all thyngs after his owne luste and lyking, withoute gaynesaying. For it is manifeste that the Pope mainteyneth his feyned Religion by the sword, as well as the Emperours dyd in olde tyme, and as the Turke doth at this daie. And I marueled when I saw his. ^{M.} Here the prophete taketh vpon hym the person of suche as wonder to see euill men aduanced in this worlde, considering howe they here, that there is soe punishment laide vpon them. So Daniell wondered at the things whyche the little horne spake presumptuously. Daniel. 7. d. 11. So did those twayne also which sayde, Howe long will it be ere these wonderfull things come to an ende? Daniel. 12. b. 6. ^{A.} And so haue we herde it already sayde of the Beast, who is lyke the Beast: Heretofore. 13. b. 4. ^{S.} For that Beast shal be augmented and increased, vntill wickednesse be come to his full growthe: which thing shall betyde in the greatest and last beast of all, that is to wit, in Antichrist himselfe, who shall reigne about the knitting vpon of the world, and the more that the sixth head is diminished, the more shall the seventh and eighth heades aduance themselves.

7. And the Angell said vnto mee, vwherefore vnderest thou? I will tell thee the myserie of the vroma, and of the Beast that beareth him, vvhiche hath seven heades and tenne hornes.

8. The Beast that thou hast scene, vvas, and is not: and he shall come vpon oute of the bottomlesse pit, and shall go to destruction. And the inhabitants of the earth vvhose names are not vwritten in the booke of lyfe from the firste making of the worlde, shall vnder too see the Beast that vvas, and is not, and yet is.

And

Reuelation of S. Iohn.

244

And the Angell sayd vnto mee. ^{M. q. d.} There is no cause why thou shouldest wonder at the aduancement of this woman, for his dignitie shall not indure for euer. I will tell thee the myserie of the woman, ^{A.} that is to saye, of the Antichristian Church. And of the Beast that beareth him, that is to saye, of Antichrist or the Diuell himselfe, who is the heade of all the vngodly. Vvhich hath seven heades and tenne hornes. ^{A.} For the seven heades loke the nynt verse, and for the ten hornes loke the twelfth verse nexte following. The Beast that thou hast scene, was, and is not. ^{S.} The Monarchie of the Romane Emperre beganne euen then to be weakened, and to drawe to destruction by reason of ciuill and inwarde warres. In the place thereof came the Alcorane and Poperie, in whiche the Romane Monarchie is renewed ageine, as hath bene scene heretofore. 13. a. 3. This Monarchie therfore which is the Monarchie of the world but in tittle only, is the same which after the diuidyng and displacing of the Emperre of Rome, should from small beginnyngs at the firste (for what is bacer than a fisherman, and a common souldier?) mount vpon afterwarde into the place thereof: and yet for all that, euen she herselfe shall perishe also, and not laste for euer as she maketh hir bagges to doe. Shall come vpon oute of the bottomlesse deepe. Antichrist and his Church clymbeth vpon to the toppe of his Churchly dignitie, and mainteyneth the same with the temporall sword: which is the vilest heresie y can be and ful of darknesse. Neither is any man promoted now a daies in the Church by the Pope of Rome, which hath not mounted vpon the bottomlesse deepe of this wicked heresie by fauouring it and furthering it. And shall go into destruction. ^{V.} Like as the beast came out of the bottomlesse pit, so shall he be caste into the bottomlesse pit ageine. For Antichrist and all his bande shall be damned for euer. And the inhabitants of the earth shall wonder. ^{A.} This wonderfull thing is a certeyne standing in awe, as if Iohn should say, many shall

The remning
of the Romane
Empire in
Mahomet &
the Pope.

Antichrist
cometh from
hell, and shall
to hel againe.

The worlde
standeth in
awe of Antichrist more
than of God.

Whiij.

shall easily be deceived by gazing at the gloriousnesse and power of the Beast, and shall stande in awe of hym as if he were of all other the myghtiest. ^s And surely (to let passe the Triumphes of the Turkes by the way) who would not wonder at the Alexanders, Julies, and Clementes, to see them triumphing for deposing of Kings, for recovering the Landes of the Churche, for vanquishing the Florentines, and suche other kynde of Victories? what if it were given to the Romishe Bishops, to be that in verye daie which they boast themselves to be, that is to wit, to be the Monarkes of the whole worlde? Undoubtedly then should ye see the Triumphes of Julius Cesar, or rather more of all triumphes than ever hys were. Whose names are not written in the booke of lyfe. That is to saye, whiche are not chosen to everlastyng lyfe. From the first making of the world. Loke in the eyght verse of the thirtenth Chapter, and in the fifth verse of the thirde Chapter heretofore. To see the beast

Rome being
glorious in hir
owne conceyt,
is of no estima-
tion among
the godly.

which was & is not. That is to say, to see the old and decayed Rome, after a sorte receyved ageyne in the presumptuous statelynesse of the Pope and hys Courte. And yet is not Rome the same in daie, whiche he pretendeth and boasteth to be. That is to saye, although she vaunt hir selfe to be the Mother, Head, and Ladie of the worlde, and to have soverrein power over al men in earth: yet is she farre wide from the puissance of the aunient Rome. And yet is. ^a That is to say, she seemeth to be somewhat: howbeit, that is but in the eyes of those whom the holy Ghost hath not enlightened by faith, for in the sight of the godly, she is nothing else but vanity and abomination.

9. Here is a mind that hath wisdom. The seven heades be seven hills, vpon which the woman sitteth. Also they be seven Kings.

Here is a mynde that hath wisdom. ^{m.g.d} He that is to

endued with true wisdom will easily take heed to himselfe, that he be not deceived by this harlot or the beast, which draweth many men to wonder at hir, ^a when as notwithstanding, horrible damnation is prepared for hir. ^m Nevertheless this sentence may be referred to that which is added immediately after: so as it should be a certaine preface to stirre men up to give eare. By the way we be taught, that no man is able to comprehend this misterie by his owne wit, but that we have neede of the divine and heavenly wisdom, to teach us the things that serve for our profit. The seven heads be seven hills. ^v John could not have pointed out Rome more effectually, except he had expressed hir very name. For it is well known that she is built vpon seven hills: which thing ye shall scarce finde written of any other Citie in the world. ^s Now then we see the strong staves whereunto the harlot, that is to say, false Religion, the very malignant Churche, and the very Synagog of Satan, leaneth ever since the beginning. Also they be seven kings. ^a Concerning these seven kings loke also 12. a. 3.

No man can
standeth
heavily things
of his own wit
without the
spirit of God.

A lively de-
scription of
Rome.

*The Church
of mischief.

10. Fyue are false: One is: and another is not yet come. And when he is come, he must carrie but a short time.

Fyue are false: One is. ^s At such time as John wrote these things, there were fyue kings passed, and the sixth (that is to wit the Emperoure of Rome) was then present, that is to say, he held the souereintie. And the seventh kingdome, that is to wit, of Antichrist (whiche should succede the Emperre of Rome) was not yet come: the beginning whereof was the kingdome of Mahomet. Moreover the beast whiche in this place representeth the popish Church with the head thereof, is the eighth, and one of the seven. For he and Mahomet together receiue the Romane Emperre whiche was quite defaced. Howbeit there be some which thinke that the eighth ought to be referred to the people of Gog and Magog. But ^{Wh. v.} more

The popish
tyrannie is one
of the seven
kings.

Marlorats exposit. on the

more rightly do others vnderstand it of the Romish Byshop, bycause that although he chalēgeth Lordship in religion ouer other Churches of the world, before the reigne of Mahomet: Yet was it a long time after, ere he began to mainteine it with the temporall sword, vntill at length he mounted to so high authoritie, that he became mightier in battell, yea and more terrible than the Emperoure himselſe his defender. His tyzannie therefore must be reckened for one in numbering the kingdomes of the world. In respect wherof John saith, he is one of the seauen. And another is not yet come. He speaketh of the reigne of Antichrist. For although there were many Antichrists gone out into the world already: 1. John. 2. c. 18. Yet notwithstanding for asmuch as the matter was as yet darksome, and the Romane Monarchie (in place wherof it is certaine that Antichrists kingdom hath succeeded) was not as yet celled: John doth aright to say, that the seauenth kingdom was not yet come. And when he cometh he must tarrie but a short time. With that Antichrist hath (as it appeareth by the promises) reigned now about a thousand yeres: the short time wherof John maketh mention in this place, and the scripture oftentimes in other places, must be construed in this wise, that (according as the Apostles haue taught) all the whole time from Christs passion forth, is called short and the last time. For thus speaketh Paule: These things are written for our warning, vpon whome the endes of the world are come. 1. Cor. 10. c. 11. Also John saith, my little children, it is the last time. 1. John. 2. c. 18. Or else it is so feared, bycause the vngodly are said to shortē their days, & to be stopped in the middes of their race, and bycause destruction shall come vpon them sodenly and vnlooked for, and surer of ther like things to the comfort of the godly, whome God will assist in due season, and yet for all that they be willed to haue patience and to farrie the Lords leysure, if he make delay. 1. Mal. 2. 7. 14. & Habacuk. 2. a. 3.

Howe the
shortnesse of
Antichrists
reigne is to be
vnderstoode.

11. And

Reuelation of S. Iohn. 246

11. And the Beast that was and is not, is euen the eyght and one of the seuen, and goeth into destruction.

And the beast that was and is not. ^{A.} I haue sayd already, that Antichrist kingdome is betokened by this beast, in whome the Monarchie of Rome semeth after a sort to be receyued. And therefore Antichriste is sayde to be of the number of the seuen kings. ^{S.} Neuerthelesse by reason of his singular working of naughtinesse, he also is hild within his boundes. In consideration wherof John sayeth, that the beast himselſe, is euen the eyghte. ^{S.} Although Antichrist haue vsurped the same kingdom whiche was the seuenth kings, namely the Emperour of Rome: yet notwithstanding for asmuch as he hath inuented a certein new preheminance of reigning (that is to wit spiritual) his dominion is after a sorte seuerall from the others. And goeth into destruction. ^{A.} John repeateth this for the comfort of the godly, least their hartes myght quayle by reason of Antichrists bitter persecutions, wherewith he shall rage against Gods people. ^{S.} Although he boaste that his kingdom is euerslasting: yet shall it sone decay. For the Lord will slea the wicked with the breath of his mouth. 1. Esai. 11. a. 4. & 2. Thess. 2. b. 8.

The swift decay of Antichrist his kingdome.

12. And the ten hornes vvhich thou haste seene, are ten kings vvhiche haue not yet receyued their kingdom, but they shall receyue power as kings in one houre vwith the beast.

And the ten hornes. &c. ^{A.} I haue told you afore, 12. a. 3. that by all these hornes is betokened strength and power. For this beast should neuer haue proceeded to so extreme wickednesse, as to be worshipped weluere of all mē for a God, if he had not bin armed with exceeding great power. And truly al the Romane Emperours, euer y chone y haue bin since Charles surnamed y great, haue bin bound by oth to y bishop of Rome, wheras before that tyme the bishop of Rome was created by

The exceeding great power of Antichrist and the bishop of Rome subiect vnto him.

Marlorats exposit. on the

the election and authoritie of the Emperoure. Wherefore not vnfitly is this horrible beast said to haue ten hornes, seeing he is supported by the puissance of so great princes. Furthermore these ten hornes may also be applyed to the kings whiche haue acknowledged the Bishop of Romes supremacy, as the kings of Naples, Portingale, Spayne, France, Englande, Denmarke, Swedeland, Poole, Hungarie, and Beame. For these are the chiefe kings of the west, or of Christendome at this day, by whome are meant all other princes also, whoeuen at this day in so great light of Gods way, can scarcely be brought to beleue, that they are beguiled by Antichrists deceites and Satans iuggling tricks. Which haue not yet receiued their kingdome. ^A It is euident euen by this place, that this prophesie is to be referred to the last times. And therefore it must not seeme straunge, though the men of old time reached not by and by to the vnderstanding of the misteries that lye hid here. But they shall receiue power as kings. ^S For asmuch as John useth the word [as] which is a marke of similitude or likening: some not vnfitly haue applyed the thinges that are spoken here, vnto Archbishops, of which sort Italy hath many: and such as York and Canterbury are in England: Strygon in Hungary: Magdeburg, Colen, and Wentz in Germany: Burges, and Turon in France, and many other whome it were long to reckon by: all the which do at leastwise match, (if they do not also surmount) the authoritie of the chiefeest princes: and yet by the way will let slip Cardinals, Patriarkes, Primates, Abbots, maysters of the holy Ghost and of saint Valentine, and of saint Antony, *Commendatores of saint Johns knightes, of Dutch knightes, and of saint Georges knightes, and of others which were exceeding rich in treasure, and bare the countenance of mightie princes. All these yeldeth their power to the beast after the time hee began once to be esteemed as a God, (that is to wit, after that the Emperre of Rome was rent asunder) and were ready to do him seruice as oft as hee called vpon them,

This prophesie
belongeth
to the latter
times.

Clergymen
as well worth
Princes.

* Masters of
the Rhodes.

Reuelation of S. Iohn. 249

them, against whomsoever he listeth. And this is the cause why John seemeth to haue said, They shall receiue power as kings, in asmuch as they reigne not at their owne pleasure, but at the pleasure of Antichrist aforesaid, and so are not very kings indeede, but as it were kings. Finally it is shewed heretofore, that in the kingdom of Mahomet, or of the Turks, the race standeth in likewise, and all princes are at commandment to the only king.

13. These haue one mind, & shal yeeld their strength and power vnto the beast.

These haue one mind. ^A He speaketh of the same kings and princes that he spake of in the former verse, who are all sworne to Antichrist whose fate they kisse, and worship that beast with kneeling downe vnto him, hearkening to his behests, and obeying his lawes. And to be short, with one minde and one intent they stand against Christs Gospell in defence of Antichrists tradition, beleauing that he only hath the key and vnderstanding of the scriptures, and that Christs spirit is reneued into his breast, or rather that he is some God, by meanes whereof he cannot erre. ^M Furthermore they anouch it to be hisly done of him to commaund his Sacrificers to committe manslaughter, in asmuch as he is the temporall Lord of the Citie of Rome. They say he may sell pardons for money, because he is not bound to keepe the state of Apostleship which he professeth: That he is not a Churchrobber for spending vpon himselfe and his, the Church goodes that are appointed for his power. That he doth right in clayming the first frutes of all Bishopricks that he voyde: That he doth the lawfully in mainteining his souereintie ouer the vniuersall Church, by the temporall sword: That for a peece of money he may lawfully put them asunder that were lawfully married together. That the bestowing of all ecclesiasticall promotions belongeth to him by reason of his vniuersall authoritie: That he hath full as great iurisdiction ouer the Church,

The prerogative, service and honour that the Clergymen pay to the Romische Antichrist.

as

as Christe had when he was vppon earth. All these things (say I) are Antichristlike. And all princes whiche these or any of them, are to be hit for fauourers of Antichrist, inasmuch as they recite the doctrine of Christe, and yet the doctrine of Antichrist. And shall yeelde their strength and power to the beaste. ⁴ That is to saye, they shall by all meanes fauoure Antichriste, and further his kingdome, depending wholly vppon him. ⁵ For they shall thinke that they cannot haue anye iust tittle to reigne, otherwyle than by fauouring his errors.

14. These shall fyght vwith the Lambe, and the Lamb shall ouercome them (for he is Lorde of Lords, and king of kings) And they that be on his syde [which are] called and chosen and faithfull.

These shall fyght with the Lambe. ⁴ That is to saye, they shall make warre against Christe. ⁵ Notwithstanding that they eyther boast or beleue that they do him seruise. ⁶ For we knowe wel ynough, that at the suggestion of Antichrist, kings and princes do mosse fiercely persecute the faithful disciples of Christ, that is to wit, the folowers of the doctrine of the Gospell. ⁷ But by and by here is added a word of singular comfort vnto all the godly whiche are troubled in defending the Gospell. And the Lamb shall ouercome them. ⁸ A wonderfull incounter, and a moze wonderfull victorie, for in lists ne are wont to match cruell wild beastes one against another, and not Lambes against Lyons. But in this combat, a Lambe is matched against a sevenheaded beaste, and against the cruellest of all wyld beastes, or rather, a horrible monster. The Lambe then fyghteth with the Dragon, even with that hideous beaste whiche all the habiters of the earth do wonder at; but yet the Lamb getteth the better had, yea and he getteth it by mekenesse onlye and by patience, 1. Peter, 2. d. 23. So also do the chosen

that fight with the beaste, and they also do ouercome him by mekenesse and by the word of God, putting ouer themselves to him that iudgeth rightuously, and bestowing their soules by well doing, in the hand of their maker. 1. Pet. 4. d. 19. For like as Christe ouercame his enemies by suffering mekely vppon the crosse, at what time he being led as a sheepe to the slaughter, opened not his mouth, but bore his peace as a Lamb before the shearer. Clay. 53. v. 7. Euen so the true Christians standing in defence of the Gospell with mekenesse and quiet dealing, shall by manifold afflictions (yea and euen by very death if needs be) ouercome Antichrist and all his host at length. ⁹ Whereunto pertaineth also this incouragement of Christe vnto his disciples: Possesse ye your soules in your patience. Luke. 21. d. 19. ¹⁰ Be it knowen then to all the elect, that this fyghting of theirs, is not their owne, but the Lambes; and that the victorie also shall be his: For both fyghteth and getteth the victorie in the elect, albeit that they be killed as men ouercome. In the world (saye ye) ye shall haue distress, but be of good cheere, I haue ouercome the world. Iohn. 16. d. 33. ¹¹ Therefore let not the faithfull be affrayde, lett them not shrinke: For to dye manfully in this quarrell, is to get the victorie. ¹² Wherefore this place is not agaynst that whiche toucheth, that Goddes Sainctes shall be vniuersally and ouercome by the beaste. ¹³ Therefore. 11. v. 7. For there is discomfite made of the outwarde strength and indgement of the world: and here is treated of the assured and true victorie whiche is proper only to Gods elect. ¹⁴ Therefore although that in the eyes of man, the faithfull seeme farre inferior, and weaker than the enemies of the truth: yet notwithstanding for as much as the death of the elect is precious in the sight of the Lorde, ¹⁵ Iohn. 16. c. 1. No doubt but they shall happily and thronghly be killed as many as suffer death in defence of the true Gospell. ¹⁶ For whiche matter loke afoze. 14. c. 13. For hec is Lord of Lords. ¹⁷ It is the cause why the Lambe getteth

The blindness of Princes & prelates in submitting themselves to the Pope.

The Princes of the world make warre against Christ

The victorie of the godly is by sufferance and patience, neyther is it they themselves, but it is Christe in them, that fighteth and ouercometh.

John 16. c. 1. No doubt but they shall happily and thronghly be killed as many as suffer death in defence of the true Gospell.

Marlorats exposit. on the

getteth the upper hand. For his father will make all his
nimpes his footstole. **Psalm .110. a. 1.** Unto him both he giueth
all power in heauen and earth. **Math. 28. b. 18.** Vnto him
ordained to be iudge of the quicke and the dead. **Act. 10. a. 42.**
He onely hath soueraine power as immortall king of all
worlds. Although then that he sheweth himself a Lamb in his
passion: yet that he utter the force of Lyon in his iudgement,
and shall shewe himself a iust iudge in adiudging his enimies
to eternall death. And king of kings. **Christ is sayd to be King**
of Lords and king of kings, because all the kings of the earth
haue their reigning of him and by him; that is to witte, in
much as he granteth vnto them: whose hartes also are in his
hand. **Proverb. 21. a. 1.** Who iudgeth them in the midst of the
Psalm. 82. a. 1. And taketh away their bzeth when he lieth.
Psalm. 76. c. 12. In bayne therfore shall the kings & princes
of earth fight against him, seing he is able to dispatch the quicke
and cleane with one blast of his mouthe. According as it is
written, **Psalm. 2. c. 9.** And they that be on his syde. **Suppose**
thou, Shalt obtaine victorie with him. And the Apostle Paul
witnesseth that we be chosen and called in him. **Therefore**
is all one as if John should say, not only the Lamb shall come
the beast: but also they that be chosen and called in him
shall overcome him so, that they may continue faithfull. As
to overcome in deede, is to hold out to the ende, without
temptation or what soeuer aduersitie befalleth vs. Called and
Chosen. **Although election or choosing go in order before**
calling, according as **Paul** witnesseth. **Rom. 8. f. 30.** Yet
withstanding, here it is put after Calling, as the thing that
outweyeth the other. **4. d.** The godly are not only called, but
also chosen before the foundations of the world were laid:
consideration wherof they may warrant themselves to
fory. And in this respect **Peter** willet them to inwardly
make their calling and election certaine and sure. **1. Peter. 1.**
10. Also he addeth Faithfull. For faith is the sure witness
our election and inward calling.

The cause
why the god-
lie doe over-
come Sathan
& the world.

Reuelation of S. Iohn.

249

15. And he saide vnto me: the waters whiche thou
hast scene, vvhether the vvhore sitteth, are people, and
folke, and Nations and tungs.

And he saide vnto me: The waters whiche thou hast scene. **The reigne**
John is taught yet more fully, to the end he may after ward
profit the Church. VVhere the whore sitteth. **What is to say,**
Antichriste who goeth a whoring hunting from the law of the
Gospell. Are people. Namely which are to be damned, because
they fauoure hir. And folke, and Nations, and Tungs. What is to
say, of all sorts of men, as well Iewes as paynims and Chri-
sten men, both of Cleargy men and men of warre, and also
of common people. **Here we see openly,** that Antichriste
reigneth, not in one place or ouer one nation or language
only, but vnterly ouer all people, nations, and tungs: whyche
thing is done chiefly by Religion. And these people being se-
duced by false Religion, and by meanes thereof being vnter-
ly without faith and feare of God, are caried with most for-
rible violence like a riuer that hath burst out his bankes,
into all maner of heynous wickednesse: according as **Paul**
sheweth **Eph. 4. e. 19. & 1. Thess. 4. a. 5.**

16. And the ten hornes vvhich thou sawest vppon
the beast, [euen] they shall hate the vvhore, and make
hir desolate and naked, and eate hir flesh, and burne hir
vvith fyre.

And the ten hornes vvhich. **Sec. A.** Now he treateth of the con-
uersio of such as in times past were deceiued by Antichrist's
guiles: whiche persons the Lord will at length bring backe
to the knowledge of his truth. [Euen] they shall hate the whore.
That is to say, they shall hate that womanlike and nice Anti-
christ, who refuseth the yoke of the euangelicall law, and de-
meth it too rough for him. And make hir desolate, and naked.
4. d. Suche as shall repent them of their going astray, shall
withdrowe their accustomed consents from him, and denie
their

The turning
away of the
world from
Antichrist to
the Gospell.

Marlorats exposit. on the

their seruis to such a deceiuer any moze. Therefore we ga-
ther here vpon, that these kings being one day made priuie
to the harlots abominations by the preaching of the Gos-
pell, and perceiuing Antichrist to be disconered, shall at length
hate the harlot, and despising hir power, dispossesse hir of the
lands which she had intruded vpon by craft and main force,
and denie hir the tributes and seruices of which I haue spe-
ken afoze, and leaue hir naked and utterly destitute of al coun-
tour. ^A For the preaching of the Gospel shall be of so great
force, that through the brightnesse thereof, the abominati-
ons which lurked ere while in darknesse, shall be brought
forth into the light: so as they shall be abhorred and lothed
of those which had earst maintained them with swa-
re and force of armes. ^B Neuerthelesse there be some which
thinke this thing to be partly fulfilled already, at such tyme
as the Romane Emperours left their seruing of Idols, and
receiued Christes Gospel. Also others vnderstand it to be
meant of Tyrants which would neuer suffer goodly Cities
and multitudes of most welthy nations to flourish in their
own peace, but made haucke of al things by battell. Which
thing appereth euen in Nero, whome Sto: writers report
to haue bin moze cruell against the Citie of Rome, than all
hir enemies had bin. ^A But the first exposition of all seemeth
to appoach nearest to Johns meaning: namely that it is gi-
uen to vnderstand, how here is foretold the wonderfull con-
uersion and amendment of such as had bin seduced by Anti-
christ. Whereof we haue a handell set befoze our eyes alrea-
dy, in asmuch as we see certayne kingdomes, principalities,
and potestates, despise or rather hartely reiect the cursed
toys of Antichrist, & to serue God alone through Iesus Christ

^{The hatred of} and openly to allow and admit ^{only} preaching of his word
together with the lawfull administration of the Sacraments.
^{And eate hir flesh.} ^{What is to say,} when they haue so fully
gained him and ken hir and despised hir, they shall put hir to wonderfull
torments, because she had so shamefully deceiued them.

Reuelation of S. Iohn.

250

truly if ye marke it thoroughly: no man at this day anoy the
Papists moze, than euen they who heretofore vnderooke
the defence of them, namely as long as they were yet snar-
led in the snares of Antichrist. And burne hir with fire. ¹⁴ That
is to say, they shall with one consent iudge hir worthy to be
burnt with fyre. ^A A wonderfull exchange. They which in
times past deemed Antichrists enemies (that is to saye, the
preachers of the true Gospel) to be worthy to be burnt, shall
at length be so enlightened with the light of Gods word, that
they shall thinke them worthy of singular hono: and re-
ward, and by sound skill denounce Antichrist himselfe wor-
thy of utter damnation, by whose procurement they had per-
secuted the godly in times past. Also this may be applyed to
the images and Idolls which are set vp in Antichrists king-
dome not without great dishono: vnto God. For the princes
vpon whome the light of the Gospel hath shone, are wont
to burne all such things in despite of Idolatrie.

17. For God hath put in their hearts to do that which
liketh him, and to be of one consent to giue their king-
dome to the beast, vntill the wordes of God be ful-
filled.

For God hath put in their. ^A Now Iohn commendeth gods
just iudgements, declaring that nothing is done here by
chaunce, but all thinges are governed by Gods secreete
prouidence. ^B If thou maruell (saythe hee) how it cometh
to passe that kings fauoure the beast: it is done by Gods
will, to the intente the vngodly may be the moze blyn-
ded by suche prosperitie, and the godly be exercised wth
persecutions by the wicked, that they myght not be in loue
with the world, but lift vp their whole hartes with earnest
praying vnto God, to deliuer the out of the hands of their en-
emies, by aduenging his glozy vpon them. So was the hart
of Pharaο hardened by the will of God. Exodus. 9. & 12.
31. y.

All thinges are
done by Gods
prouidence,
yea euen the
blinding of the
reprobates.

Marlorats exposit. on the

Why God
suffereth men
to be blinded.

So the high preestes of the Jewes wrought crueltie vpon
Christ by the will of God. Act. 4. f. 28. So saide Paule of such
as should be seduced by Antichrist: God will send them strong
illusions, that they may beleue lyes, and that all may be
damned whiche haue not beleued the truth, but haue alle-
wed barightuousnesse. 2 Thessa. 2. c. 11. To do that which be-
keth. ^a That is to say, to do that whiche God liketh: or (as o-
ther some would haue it) the beast. 7. d. To do that whiche ly-
keth the beast, that is to wit Antichrist, and to folow his will
for a time. ^b By the way it is to be noted, that the Lord God
doth now and then suffer the princes of this world to be blind-
ed, and to go astray for a time, to the intent that at length
when they know of Antichrists errors, they may rise vpon
stronger and stoutlier against him, and (to the uttermost of
their power) cast him downe from his seate. ^c Albeit much
harden vs to the bearing of any persecutions be they neuer
so greuous, sith we know that all things are done by the will
of the father, to his owne glory and the common welfare of
the whole Church. To yeelde their kingdome to the beast.
^d That is to say to suffer themselves to be euer ruled by the
Diuell and Antichriste. Vntill the wordes of God be fulfilled.
^e That is, till all things be come to passe that Gods seruants
the Prophets haue foretolde concerning the kingdome of
Antichriste.

18. And the woman which thou hast scene, is the
great Citie which hath dominion ouer the kings of
the earth.

Displaye
poung out
of Rome to
be the seate
of Antichrist.

And the woman which. &c. ^a It is that great Citie where
false Religion reigneth and from whence it gusheth as out
of a linke, vnto all kings, princes & people: terme hir Babilon
or Rome, whether ye list: for either of them both hath
most euer persecuted Gods people in maintenaunce of the false
Religion wherewith they be bestayned. Euen so Jerusalem
beareth the person of the Church and Citie of God, from
whence so euer the worde of God floweth vnto the
heathen,

Reuelation of S. Iohn.

251

heathen, according to this text, The lawe shall go out of Sion,
and the word of the Lord out of Jerusalem, Esai. 2. a. 3.
^a When shall come the head and ladye of the world perish:
The Romish Church, poperie, and power which extended it
selfe and the dominion therof ouer all kings of the earth, shall
perish. ^b But the true Church (be it neuer so despisable to the
worldward) shall stand for euer. For it is founded vpon the
firme Roke. Math. 16. c. 18.

The eighteenth Chapter.

AND after this, I sawe another Angell come downe
from heauen, hauing great povver, and the earth
was inlyghtened with his brightnesse.



After this I saw. ^a This Chapter declareth that
when Antichrist is come to the fulnesse of his
wickednesse, he and all his shall be destroyed:
at whose horrible destruction both men and
Angells shall take occasion of gladnesse, when
they see the force of Gods word manifested, maugre the wils
and resistance of the eneymes. Another Angel. ^b This is the
sixth vision of this booke, wherein (vnder the resemblance of
Babylon) here is described the iudgement of the malignant
Church, that is to wit the destruction of Antichriste and his
kingdome. Iohn therfore intending to describe this thing,
first bringeth in the Angells to bring tidings of it, and to haile
the inhabiteurs to flee away with speede. Afterward he bring-
eth in the same Angells stirring the elect so; to the execu-
tion of soze punishment, as if they were the tormenters of the
euill. Thirdly he maketh the kings of the earth, the mercha-
men, and the shipmen, to sing as it were songs of sorrow for
destruction of hir. Fourthly he setteth downe the mirth song
of the goodly and of the Angells for the same destruction. And
he setteth all these thinges before mens eyes in such sorte,
with

The contents
of this Chap-
ter.

The manner
of the pointing
out of the fall
of Antichrist.

31. 14.

Marlorats exposit. on the

Christ.

An Angell.

Heavenly
brightnesse.

with so wonderfull enlargement and so lively representati-
on, that they may seeme to be presently in doing. So is
done also in the Prophets Esay. 13. a. 6. 7. 14. b. 5. c. Jerem. 50.
a. 3. 4. 5. 1. a. 2. Come downe from heauen. ^B Many take this An-
gell to be Christ, who came from heauen as John. witnesseth
very often, John. 6. d. 38. 4. 16. d. 28. Who also hath equal po-
wer with his father, according as it is saide here, Having
great power. ^A Christ saith of himselfe, All things are deli-
uered vnto me of my father. Math. 11. d. 27. ^M Also, all power is
giuen vnto me both in heauen and earth. Math. 28. d. 18. But
there is no impediment why we may not take this Angell
to be some one of the holy and seruisable spirites, which pu-
blisheth the sentence that is giuen vpon that wicked Citie,
and that he should be said to be indued with great power, be-
cause he proclaymeth the soze and terrible iudgement of the
great Citie, that is to say of the kingdome of Antichrist. And
the earth was lightened. ^A It is an ordinarie matter in the
scriptures, to make mention of brightnesse, when they tell of
the sending of any heauenly messengers vnto men: although
it fall not out alwayes to be so. And their comming so wit-
ned with heauenly brightnesse, is to moue the minds of their
heerers the more, that they may receiue the message that
is brought vnto them, none otherwise than if it came out of
Gods owne mouth. For thus we reade in the Gospell: And
lo, the Angell of the Lord stood by them, and the brightnesse
of the Lord shone round about them. Luke. 2. a. 9. And when
Peter lay in prison, Beholde the Angell of the Lord stood
by him, and a light shone in the house. Act. 12. b. 7. So in this
place the earth is saide to be lightened at the heauenly bright-
nesse of this messenger, to the intent the hearers should
seue his message the more heedefully.

Reuelation of S. Iohn.

252

2. And he cryed out strongly vwith a loude voyce,
saying: Great Babylon is false, is false, and is become
a dwelling place of Diuels, and a dungeon of all vn-
cleane spirites, and a cage of all vncleane and hatefull
birds.

And he cryed out strongly. ^A All these things haue a forcible-
nesse in them. He that bringeth this message is an Angell, <sup>The terrible
and unrecor-
uerable fall of
Antichrist.</sup> yea and an heauenly Angell, indued with great power, and
arrayed with heauenly brightnesse. Agayne, he not only utte-
reth, but also crieth out, yea and that strongly, not with a
low, but with a loude voyce. Saying, namely to all that be wil-
ling to heare. Great Babylon is false, is false. These tidings com-
fort and strengthen the godly, least their harts might fainte
and be discouraged by reason of Antichrists persecution. And
John alludeth to the place of the Prophet, where he prophes-
ieth that the earthly Babylon shall bee wasted, and be in-
habited for euer with monsters of the wilderness. Esay. 13.
d. 21. Which thing John applyeth here to the spirituall Ba-
bylon which is become a dwelling place of Diuels for euer:
that is to witte, because it shall euermore be conuersante
among the thickest of the Diuels, whose deuises she had
practised in this present lyfe. Also there is another place in
the same Prophet Esay. 21. c. 9. Where he hath the same sen-
tence concerning the iudgement of the earthly Babylon,
set downe in the selfesame wordes. Whiche two places
John seemeth to haue knit together in one here. And hee
describeth the fall of Antichrist to bee surer, as no resti-
tution of his kingdome may be hoped for anye more.
Moreouer this dubbling of the worde [false,] and the
putting of it in the tyme past, are set downe to beto-
ken the certeintie and surenesse of the prophesie, and
the greatenesse of the double payne, as well of the bo-
dy as of the soule. By calling of Babylon Create, bee
giueth

giueth an incling that the number of suche as go astray and are seduced, is greater than the number of them that kepe the right way: according as Christ affirmeth, saying: Wide is the gate, and broad is the way that leadeth to destruction, and manie they be which enter in therat: but streight is the gate and narrow is the way whiche leadeth vnto lyfe, and fewe they be which fend it. Math. 7. b. 13. And it became a dwelling place of all Diuelles, and a dungeon of &c. That is to say, Diuelles shall dwell there. By these words John betokeneth the greatest desolation that can be. And diuers Epistles of Petrark the Italian Poet, do witnesse that this ought to be vnderstande of Rome.

3. For all Nations haue drunke of the vvyne of the vvrath of hir vvhoredome, and the kings of the earth haue committed fornication vwith hir: and the merchants of the earth are made rich through the abundance of hir pleasures.

Idolatric and false Religion the cause of the fall of Antichrist.

For al Nations haue drunke &c.^o The cause of p^rouertise and destruction of this Cite, is for that she hath made the whole world drunken with hir deceites,^o in somuch as she hath made all the inhabitants of the earth to flate away from the true worshipping of the one God, and from true godlynesse, both by trade of teaching, and by example of false Religion. By meanes hereof many being giuen ouer into a wicked minde, haue bin utterly drownded in all manner of horrible sinnes. So the Apostle imputeth the heynous offending of the Idolatrous Gentiles in all kyndes of most horrible crimes, vnto false Religion as the very grownded cause of them. Romans. 1. c. 24. Also loke Jeremy. 2. c. 6. And the kings of the earth haue &c.^a He speaketh of the great men and princes of thys woylde, whiche haue consented to the heresies and abuses of Antichrist. For they made more account of the doctrine and example of such as pretendes the chaste state of perfection, than they made

The Popes and their haue taught princes all vngodlynesse.

of God and godlinesse and all honestie of lyfe. For who taught kings and princes to make warres one vpon another, and to slea manie guiltlesse persons, for tryding causes, and oftentimes also euen for vaine stiles: Ene the Bishops of Rome, who lightly are neuer better occupied. Who hath vnhalowed the holie and reuerend religiousnesse of othes, and made it vtterly boyd and despised: Euen our chiefe Bishops. From whence haue our Christen Princes learned the statelynesse of the heathen Emperours, and their sumptuous superfluitie passing the superfluitie of Asia: Euen of Christes Vicars, of Archbishops and of Abbotes. Of whom I pray you haue they learned their vnsatiable desire of gaine, and of scraping all things together by hooke and by crooke on al sides, but of those Honeymongers, Church robbers, Usurers, Deceyvers, and Rakers of p^rymen, that is to wit, of these most holy, most reuerend, and religious fathers, which resemble poore Christ and his Apostles vnto vs: Furthermore, who hath brought Adoutrie, incest, comon steeles, fornication, yea and filthier geres, to, which I will not speake of, into Princes Courtes and wealthie Cities, and brought to passe, that they might be committed euerywhere openly and unpunished: for so haue those singeliuers and gelded fathers, which bynd themselves to chastitie by othe at such time as they take orders. And after the same manner myght be spoken of manie other horrible sinnes, which gush from them as out of a sinke, into all Christendome. For who can suffer himselfe to be bozne in hand, that such things as haue bin spoken afoze, do displease God, when he shall see those most deuout fathers to be the chiefe dowers in them: Where vpon it hath bin commonly sayd, that the Clergie are wel assured there is no hel, and that the same is wel sene by their lyfe. And the merchants of the earth. ^{Segging to} ^{good come} ^{with them.} These marchants may be taken to be those of whom Peter writeth in this wise. They shall make marchandise of youth through couetousnesse by their feined speeches. 1. Petr. 2. c. 3. For it is wel known, that some Chapmen haue bought the

Al. v.

Admonitions. the Ecclesiastical benefices and pardons through diuers De-
cesses at the Harlots hand, and solde them agein vnto others.
Furthermoze whatsoever deinties are within the uttermost
boundes of the world, they bring them to the purple which
which is so riche of Gold, to the intent that the may haue the
preferment of them: and yet these self same persons maye
much fasting to other folkes.

4. And I herd another voyce from heauen, saying:
Come out of hir my people, least yee bee partakers of
hir sinnes, and receiue of hir plagues.

The shun-
ning of wic-
kednesse and
wicked com-
paignie.

And I herd another, &c. ^A He addeth a warning from God,
vnto al the godly, that they should separate themselves from
the companie of the vngodly, least they might be wapped in
the same punishmentes and perishe with them. Come out of
hir my people. ^S The like thing is witten in *Esa. 48.20.*
and in *Jere. 51.2.6.* and in *Zachar. 2.5.6.* and in other places
of the Prophets. For they wil haue vs in any wyse to be a
pace out of Babylon. ^A Great oute of doubt is Gods gra-
cious godnesse and fauourablenesse towarde his seruantes,
wherethrough he counselleth them to hve them betymes out
of the company of those whom he hath determined to destroye.
least they myghte runne in daunger to be consumed with
them. ^S What maner of shunning and separating this ought
to be, the scripture teacheth euerywhere. For *Christ sayth.*
Come vnto mee all ye that be saynt and loben. *cc. Math. 11.*
10.28. And *Paule sayth,* I haue witten vnto you by a letter,
that you should not meddle with whozemongers. *1. Cor. 5.12.*
^A Also, let them that vse the world be as though they be-
not: for the fashion thereof passeth away. *1. Cor. 7.31.* ^A Also,
haue not to deale with the fruitelesse wo2kes of darkenesse,
but rather rebuke ye the. *Eph. 5.11.* ^S And *Peter sayth,* dete-
lybeloued I beseech ye as strangers & wayfarers, to abstine
from fleshy lusses which fight against the soule. *1. Pet. 2.11.*
And *John saith,* Be not in loue with the world nor with the
things

things that be in the world. *1. John. 2.15.* Therefore our go-
ing out of Babylon, (that is to say out of the companie of the
vngodly) must be in mind. And to go out of it in mind, is vt-
terly to abhorre and condemne the Religio, superstition, prac-
tices, maners, life, and finally al other things of that mische-
nous Citie. Which thing *John* seemeth to betoken in this pre-
sent place. Least yee bee partakers. Least ye like, allowe, and
commit the same things. Like as the Apostle sayth, draw not
the yoke with the vnbelievers. For what fellowship hath
righteousnesse with vnrightheousnesse, or what companie
hath light with darkenesse, or what agrément is there be-
tween Christ and Beliall? *2. Cor. 6.14.15.* Also, it is ynough
for vs that in tyme past we haue spent our lyfe after the con-
uersation of the Heathen, walking in wantonnesse, lusts,
drunkennesse, eating, drinking, and abhominable wo2ship-
ping of Images. *1. Petr. 4.3.* ^A Which thing woulde God
the would betynke them of in good earnest, whiche lyue at
this day vnder Antichristes dominion, despyling themselves
with horrible seruing of Images and curled superstitions:
and yet for all that do boast of the knowledge, yea and of the
profession of the Gospel. ^A And the cause of this hastie auoy-
ding is alledged when it is sayde. And receyue of hir plagues.
1.4. If ye be vnlike them in life, ye shall not be like them in
punishmentes. For the surest waye for any man that wyll
lyue aryght, is to eschew the wicked doyngs of the vngodly,
ouer whom hangeth horrible and assured daunger of deathe.
^S Therefore like as men are wont to flee apace out of Cities
that be infected with the plague, or which are like to be be-
sieged, as sone as they haue vnderstanding of it. ^A Euen so it
is the propertie of such as be goodly and wise, to shunne those
(as much as may be) whom Gods wrath pursueth, to make
a cleane riddance or dispatch of them.

Partaking of
other folkes
offences.

Partakers in
fault must be
partakers in
punishmentes.

5. And

Marlorats exposit. on the

5. For hir sinnes are gone vp to heauen, and God hath bethought him of hir vickednesse.

Of crying vp
to heauen, or
crying to God
for vengeance

For hir sinnes are gone vp too heauen. ^{M.} That is to say, into Gods presence too bee punished. When the scripture inuoluntarily sheweth the greatnesse of mens sinnes & wicked doynge, it saith that they bee gone vp too heauen, or vnto God, or else that they cry oute vnto God. The cry of the Sodomites and Gomorhytes (sayth it) and their sinne was exceeding great. Gen. 18. 20. And his iudgement went vp to the heauens and was carried vp aboue the cloudes. Iere. 51. e. 19. Also, Behold, the wages of the labourers that reaped dolefulne your Corne, which you haue withheld from them by deceyte, cryeth out, and the cries of them that haue reaped is entered into the eares of the Lord of hostes. James. 5. a. 4. And God hath bethought him, &c. The Lord is said to bethinke him of mens wickednesse, when he taketh vengeance of them, because that as long as he punished them not, he seemed either to haue had no knowledge of them, or else to haue forgotten them. Gen. 18. 21.

How God
bethinketh
or remem-
bereth.

6. Rewarde hir euen as shee rewarded you: and giue hir dubble according too hir vworkes: poure in dubble vnto hir in the same Cup vvhiche shee filled vnto you.

Disconstru-
ing of scrip-
ture to: de-
fye
or reuenge.

Reward hir euen as shee rewarded you. ^{9.} Some goodly men intending too make the holie scripture subiect to theyr owne lewde affections, haue abused this and such other like places, as though it were lawfull for the godly too vse cursing and banning, yea and also vengeance and crueltie against the Antichristes. But the plaine meaning of this place is, that God will pay the wicked persecuters with reward of dubble vengeance: whiche doing of his, the elect are willed both to know knowledge and to commend, too their owne comfort. ^{10.} There is a like threatning in Ieremie the. 50. e. 29. and in Abi. 1. e. 15. Where vnto agreeth this of Christes, ^{11.} Look with what

measured

Reuelation of S. Iohn.

255

measure yee meate vnto others, with the same shall it be mo-^{12.} that is ment
ten to you again. Math. 7. a. 2. Luke. 6. f. 38. And giue hir dubble by doubling of
according. The punishments are called dubble, bothe for the punishment
lozenesse, and also for the longlastynesse of them. ^{M.} The per-
secution which the Antichristians lay vpon men is but bo-
dily and of short continuance: but the paine wherby they the-
selues shall indure, is euerlasting bothe of bodie and soule.
^{13.} Also by these wordes is betokened in what case the Babilo-
nians offended most, namely in murdering Gods people for
Religions sake: & therfore that they haue those people too bee
theyr iudges. Poure in dubble vnto hir. &c. I haue tolde you
heretofore. 14. c. 10. that by the bytter Cup, the Scripture
betokeneth afflictions.

7. Looke how much she glorified hir self, and liued in pleasures, so much giue yee hir of payne and sorow. For shee sayeth in hir hart, I sit a Queene and am no vidow, neyther shall I see any sorow.

Looke how much shee glorified hirself. ^{14.} Forasmuch as am-
bition or vain glorioussnesse and pride, are the wellspring and
roote of all euil: The holie Ghost sheweth, that the chiefe cause
why Antichrists kingdome shal perishe with horrible venge-
ance, is for that it hath bin presumptuous and cruell out of
measure. For it glorified it selfe, by taking vpon it both the
powers, as well princely as priestly, which neuerthelesse it
abused shamefully in all sensualitie. So muche gyue yee hir
of payne and sorowe. ^{15.} That it too wit, declare it openly
that shee it wretched bothe in bodie and soule. For shee sayeth
in hir hart, I sit a Queene. ^{16.} Iohn compareth Antichristes
kingdome in all poyntes vnto Babylon: and therefore too
betoken the destruction thereof, he useth the same wordes
wherby the Prophete dooth. Esai. 47. b. 8. ^{17.} The Antichristes
hemselues haue bin puffed up into so great pride, that they
haue gottē abundāce of al things that pertain to the peace of this
world. They take their pleasure without feare in their seats,
they

Pride & am-
bition be chief
causes of An-
tichristes de-
struction.

The careles-
nesse of the
Antichristes
towards the
soules of
others.

Marlorats exposit. on the

they commaund, they play the Lords, they put off the Lorde
day to a far time, or rather they leade their life after such
sort, as though there were no iudge sitting in Heauen. For
thus think they with themselves: who is like vnto vs? Are
we alone Lords of the whole world: Are not all Kingdome
of the earth vnder our hand: Is not the Emperour our seruant
& lackie? Dost not the multitude of men sauour vs? Are we
in league with the greatest & mightiest Princes of the world?
Are not all of them bound vnto vs by othe? Can he then
be able by any meane to do vs harme? Such are the
speeches of the Lords enemies, who will be preferred
before al other men. I am no widow. Like as a mother glorieth
in the multitude of hir children, euen so these men glory
sumptuously in their great (as the world thinketh) many
leagues with many Princes. But the Lord God whose
no mans is able to eschew, wil one day breake them of al
reason of glorying. For he will bring their horrible wicked-
nesse to light, & throw them headlong into bitter & deadly
damnation, whosoever sayth nay to it. For he is wont to cast
the proud, and to beate downe their haughty lokes, like as
he stretched out his mightie hand, & executed the rightfull iudg-
ment of his wrath against Pharaon, Haule, Nabuchodonosor
& such like. For he hath made it for a law euen from the be-
ginning against all the children of pride, that the more they
vaunce themselves, the deeper shall they be cast downe: ac-
cording as it is said by the Prophet, If the Lord haue purposed
it, who shall disappoint his determination? If his hand be
stretched out, who shall call it backe? Esai. 14. 27. Therefore
the goodly maye assure themselves that all such manner
Antichristes shall be cast downe for their pride, though
they triumphe neuer so muche, and welter at ease in their
pleasures, bearing themselves in hande that they shall not
be punished, and saying: I shall see no sorow. John hateth
taunteth and also inhaunceth the vayne surenesse which
the wicked Church behyte themselves, bothe by reason of

God reueth
the proude.

The lord ca-
reth of
the maner
of the church,
and
their resting
at Gods long
bearing.

Reuelation of S. Iohn.

256

their Religion and also by reason of their power. Thus sayth
the vngodly: I shall neuer be remoued. Psal. 10. 6. And the
haughty seruant sayth, It will be long ere my mayster
come. Eccl. 24. 8. 48. Also, where is the promise of his com-
ing? For since the daye that oure fathers sell a shepe, all
things continue still in their state from the beginning. 2. Pet.
3. 4. For so say they in their hartes which are besotted and
blinded with the prosperities of this world. But contrariwise
the goodly knowe that they haue not a Citie of continuance
here, but seeke for one that is to come. Heb. 13. 14. & there-
fore they promise themselves no surenesse in this world.
Furthermore they knowe themselves to haue a continuall
encounter against the aduersarie powers. Ephe. 6. 12. And
also that all the whole world is set vpon mischance. 1. John. 5.
19. What surenesse then should they promise to them-
selves? They beere bothe Paule sayth, Let him that thinkes
himself to stand, take heede that he fall not. 1. Cor. 10. 12. Also,
watch ye your saluation with feare. Phi. 2. 12. Also, See that
ye passe the time of your pilgrimage in feare. 1. Pet. 1. 17. All
which things must not abridge the certeintie of the saluation
of the chosen: but only keepe them from the vaine carelesnesse
of the flesh which worketh destruction.

8. Therefore shall hir plagues come in one day, death
and sorow, and hunger, & she shall be burnt with fire:
for strong is the Lord God which shall iudge hir.

Therefore shall hir plagues come in one day. He threatneth hir
with bitter destruction. 4. d. She shall be wholly ouerwhelmed
with miseries. For by 7 plagues that be reckened here, Iohn
meaneth al kind of misfortunes, as death, famine, pestilence,
&c. (perchaunce fyre from Heauen, such as the Lord rained
downe vpon the Sodomites Gene. 19. 24.) and vngodly
le sorow insuing vpon the same. Death, in stead of that she
promised to hirselfe continuall lyfe in this world. And so-
we, in stead of hir laughter and gladnesse, wherethrough she
scorned

The insti-
tution of
Antichrist
and
his adheren-
ces

Marlorats exposit. on the

scorched the Prophetes which tolde hir the truth aforehande: according to this saying of the Lord, wo bee to you y^e laughe, for ye shall wepe. Luke. 6. d. 25. And hunger, in place of hir superfluitie and wealthinesse. And shee shall be burned with fire. Like as she hath burned the true Disciples of Christ and the ministers of his Gospell with fire: so also shall she be burned with fire, and the same shall be an vnquenchable and euerlasting fire. Math. 3. c. 12. & 25. d. 41. ^s Nevertheless these things may be referred (after their maner) to the paines, both of the present life & of the life to come. ^a For like as the faithfull begin their euerlasting life euē in this present worlde John. 17. a. 3. & Rom. 8. e. 24. & Eph. 2. b. 6. & Phi. 3. d. 26. & Col. 3. a. 1. Euē so the reprobates begin to feele the paynes of hell before the last day, although they bee stark blind for the time, and flatter themselves wonderfully. For strong is the Lorde God which shal iudge hir. ^s He answereth courtly to a conceit, wherby a mā might perhappes object, in this wise: And how may so mightie a Kingdome be cast downe, yea and that in one day? Hereunto therefore he answereth thus: The Lord which shall iudge, is strong. He can neither be moued by intreatance, nor withholde by any mans force, from executing his iudgement vpon hir with sharpnesse: according as it is sayd, for the ielousie and anger of hir husbände will not spare hir in the daye of vengeance, nor giue eare to any mans intreatance, nor receiue neuer so many giftes for hir discharge. Proverbs. 6. d. 34. 35. Salomon in that place speaketh of God after the manner of a lawfull husband that taketh an adulterer with his wife. The like thing is written in the Prophet. Although these thre men Noe, Daniel, and Job were in the middes of hir. &c. Ezech. 14. d. 14. He therefore is most to be feared, which is able to destroy both body and soule together into hell fyre. Math. 10. c. 28.

In answer to
an objection.

9. And

Reuelation of S. Iohn. 257

9 And the Kings of the earth shall bevvaille hir and vvring their handes ouer hir vvhich haue committed vvhoredome vwith hir, and liued vvantonly vwith hir, vvhen they shall see the smoke of hir burning.

And the Kings of the earth. &c. ^a To the intent y^e Iohn may set that horrible destruction of the Babilonish or Antichristian Kingdome the better before mens eyes, so as all things may seeme to be presently in doing: he maketh the great men of the kingdome to sing a sorrowfull song, and lyke wyse the merchantmen and maisters of shippes: for those are the chiefe that committed fornication with the whoze of Babylon. ^a Nevertheless, their repentance shal be to late, because it shal spring chafely, not of the misliking of theyr sinnes, but of the losse of their bodily goods. VVhen they shall see the smoke. &c. What is to say, when they see the whoze condemned to wrath and endlesse curse.

The sorrow of
such as consen-
ted to Anti-
christ.

10. And shall stande a far off for feare of hir punishment. ^a What is to say, they shall demeane themselves after the maner of such as stand aloofe when they be afraid of any thing, bewailing hir sodein and vnlooked for decay. Saying, Alas, alas. This dubbling betokeneth not only the certein, but also the dubble punishment, both of body and soule. That great Citie Babilon, that mightie Citie, But now the weakest of all Cities. For in one houre is hir iudgement come. This is it whiche Dauid hath spoken concerning the vngodly: When they shall say, peace, and all is safe, then cometh sodein destruction vpon them, as the thowes of a woman that laboureth of chylde, and they shall not escape. 1. Thess. 5. a. 3.

The sodeyne
hargreue of
suche as hang
vpon Anti-
christ.

11. And the merchants of the earth vveepe & vvaile ouer hir, because no man buyeth their vwares any more. And the marchantes. &c. ^a Panic and sundrye are the marchants of the earth, whiche haue bin enriched by the sumptuousnesse and superfluitie of the whoze of Babilon. For who can

who be Anti-
christians mar-
chantes

Marlorats exposit. on the

can well declare his pryde and superfluitie: And none haue a quieter life & luckyer trade of Merchandize, than such as buy and sell the soules of men: of whiche sorte are those shauen Monkys and sacrifycers, which buy, raunsome, lay to gage, & redeme agayne the soules of deadmen out of the fire of purgatorie: which tie, bind & vnbinder mens consciences, but not without a peece of money: which make open markets of holy things, and set all things to sale, so they may get money for the. Such varlets curse their owne lines when their craftes are laid open, by laying the light of the Gospell to them. By meanes whereof they themselves are despised, their kitchen wereth cold, & their belly pyneth. Bicause no man buyeth their wares any more. ^A Paule speaketh of deceiuers in this wyse. They shall no more preuaile: for their madnesse shall be evident vnto all men. ^{2. Tim. 3. c. 9.} as it may now be perceyued euerywhere by the shining of the light of the true Gospell.

12. Their vwares of Golde, and Siluer, and precious stone, and Perle, and cloth of Raynes, and Purple, and Scarlet sicke, and all Thyenwood, and al maner vessell of Yuorie, and all maner vessell of most costly vwood, and of brasle, and yron, and Marble. &c.

The superfluitie of Antichrist & his adherents.
Their wares of Gold. ^A Nowe he numbryth by the things by percelmeale, which he had spokē concerning the merchants in general. And he describeth the superfluitie of Antichrist, first in gorgeousnesse of apparell: secondly in buildings, and vessells to eat & drinke in: thirdly in peintings, & perfumes: fourthly in meates & drinckes: fifthly in the sundry kindes of their bearing beastes & cariages, among which he numbereth also the soules of men, bicause those shamelesse rakehels were wont to abuse men no lesse than beastes: which thing is openly scene at this day, when the Pope is caried aloft vpon the shoulders of certeine chosen groomes, & that not for healthes sake (as some men would think) but for statelynesse only, representing therein the maiestie of the auncient Emperours of Rome: and

Reuelation of S. Iohn. 258

and birthly in Muscull instrumentes, wherof there be vnyuersal kindes, and mo newe ones be inuented from time to time.

15. The merchants of these things which were vncedriche, shall stande a far off from him, for feare of his punishment, vweeping and vvailling. ^A Like as heretofore the gloriousnesse, the strength, and the puissance of the beast drew all men to wonder at him: (in so much as manye saide, who is like the beast? who is able to fight wth hym? Heretofore, ^{13. b. 4.}) Even so, when he shall be stripped quite and cleane from all his strength and helpe: all those whiche haue bin allured & deceiued with his gloriousnesse shall wonder at him after a cleane contrarie maner.

Joy & glasse turned into sorrowe.

16. And saying, alas, alas, that great Citie which was clothed in Raynes, and Purple, and Scarlet, and deckt with Gold and precious stones and Perles. ^A The reherſal of the former gloriousnesse doth not a little augment the grieſe: for it is a certein kind of vpbryding. ^M Agein it is called the great Citie, bicause the example of all the backſliding of the Christians proceedeth from thence.

17. For in one houre so greateriches are come too nought. ^A Like the tenth verse of this present chapter. And euery Shipgouerner, and all they that occupied ships, and shipmen that vvorke in the Sea, stood a farre off. Forasmuch as Antichrist boasteth himself to be Lord, not only of the land but also of the Sea, or rather of the whole world: John maketh mention of shipmen also, and of such as trauell and traffike vpon the Seas. All these shall be stricken in exceeding great heauinesse of mind, when they shall see the quite fordooming of Antichrist to be hard at hand.

18. And cryed when they sawe the smoke of his burning, saying, what citie is like vnto this great Citie. ^A Like in the ninth verse.

Rk. j.

19. And

Marlorats exposit. on the

19. And they cast duste on their heades, and cried, weeping and vwayling, saying: Alas, alas that greate Citie vberin vvere made rich al that had shippes in the Sea by reason of hir costlinesse: for in one houre shee is made desolate.

The ouerlate and fruitelesse repentance of the vngodly. And they cast dust. *Where thou seest the ouerlate, inforced, yea and fruitelesse repentance of the vngodly, suche as was the repentance of Pharaon. Exo. 9. f. 27. Of Saule. 1. Sam. 24. d. 16. Of Esau. Heb. 12. e. 17. and of the traytoz Judas, Math. 27. a. 3-4. For y wicked are not turned vnto God earnestly, but rather make a tangling ageinst his iust iudgemente, and could finde in their hartes to quarrell with him whom they feele a soze iudge whether they will or no. And cryed weeping and wayling &c. That is to wit, for the losse of their gayne. And it is not to be ouerslpt, what sort of men they be whom John dothe specially being in here as chiefe mourners for the destruction of Babilon: that is to wit kings, (that is to say Tyrantes) Noblemen, Merchantment, and Shipmen: but neither shepherdes nor husbandmen, for such maner of men as these be, serue rather for necessarie vses than for superfluous luste, and are too simple tradis of luying. For in one houre is shee made desolate. Hys often repeating of this thing, is to shewe the banitie of this kingdome which shall be abolished so quickly.*

22. Reioyce ouer hir thou heauen and yee holie Apostles and Prophetes: for God hath giuen your iudgement vpon hir.

The reioyce of y goodz at y execution of Gods iudgements. Reioyce ouer hir thou heauen. *For we are all the electall led to spirituall gladnesse for the utter destruction of Antichristes kingdome. For yie as the vngodly shall mourne ouer hir, and be stricken with heauinesse moze than can be spoken: So shall all the godly be excedyng glad when the enemies of Christ and hys Church shall be ouerthowen and*

Reuelation of S. Iohn.

259

and beaten downe, like as Christ chaereth vp his seruants to ioyfulnessse, saying: when these things begin to come to passe, the loke vp & lift up your heads, for behold your redemption is at hand, Luke. 21. f. 28. And in another place it is sayde, the righteous shall reioyce whē he seeth the vengeaunce, and he shall washe his hands in the blud of the sinner. Psal. 38. b. 9. *But it is doubtfull whose voyce this should be which allureth the goodly vnto reioycing: whether it be some Angel that speaketh, or whether it be they that make the moyning. For there be some which admit this latter: bicause the sayde parties being conuicted by the verie truthe, gyue glorie vnto God euen ageinst their wils, like as they seme also to be compelled to repent and to acknowledge their sinne. Neuerthelesse such maner of alluring to spirituall gladnesse, ought rather to be referred to some Angel. For thus is it said of the vngodly. After that the fifth Angell had poured out his Wyle, they gnaw theyr owne tungs for græse, and rayled vpon the God of Heauen by reason of the græse of theyr sozes, and repented them not of theyr woꝝkes. Wæretosoze. 16. b. 10. 11. Furthermore by the name of Heauen, eyther he be tokeneth the heauenly powers, or else (after the manner of the Scriptures) for the better expꝛessing of the greatnesse of the ioy, he calleth the dumbe and lyelesse creatures to it, by a manner of surmounting speche. And yee holie Apostles and Prophetes. By these as by the excellenter sozte, he vnderstandeth the residue of the chozen sozte: all whyche shall wonderfully reioyce at Gods iuste iudgement, and at the destruction of the wicked: accoꝝdyng as we cyted euen now oute of the Psalme. And Iohn matcheth the Prophets and Apostles togither, like as Paule doth also, Ephe. 4. b. 11. The reason whereof is this: that wheras of the one fundiō charge or office of teaching in the Church, Paule reckeneth vp fyue sundry termes, springing either of the maner of tradition, or of the circumstances of them that teache or be taughte: yet they come all to one poynt, so as one selfesame person is both*

W. 14.

The sundrie functions of the Church.

Marlorats exposit. on the

Apostles.

Prophets.

Euangelists.

Pastors or
Shepherds.

Doctors or
Teachers.

an Apostle, Euangelist, & Prophet. & howbeit there is
some manner of difference in the signification of them. For A-
postles are those chosen sorte: whythe were sent by Christ
himselfe to preache the Gospell ouer all the worlde, confir-
ming the same wth myracles & bearing witness of Christs
resurrection: of which sorte were the twelue, Math. 10. a. &
into whose state Paule was called afterward. These being
bounde to no certeine abiding, went from countrie to coun-
trie preaching Christ; and traueled as Ambassadors to in-
ducie Nations, planting Churches, and setting vp Christs
kingdome wheresoeuer they came. Prophetes were the no-
table interpreters of the prophesies: who throughe a certeyne
singular gifte of reuelation, were able to apply them to the
present matter. Euangelistes were nexte vnto Apostles
and had ther office muche like them, saying that they were
beneath them in degree of dignitie. These gaue themselves
chiefly to instructing of the people, and preached the Gospell
to the as plainly & simply as might bee. Of which sort was
Timothie and such like. For although Paule match Timo-
thie with him in doing commendations, yet doth he not make
him his felow in Apostleship, but kepeth that name peculiar-
ly to himselfe. 2. Cor. 1. a. 1. and Coloss. 1. a. 1. And in writing to
him he sayth thus: Wee watchfull in al things; harden thy
selfe in afflictions, go throughe with the worke of an Euan-
gelist. 2. Tim. 4. a. 5. Pastors or shepherds are such as being
indued with a singular gifte, know how to feede Christs hun-
grie shepe with his healthfull wordes as with most pleasant
pasture, how to heale them that be atteinted, how to bring
backe them that be gone astray, and how to keepe away the
wolves from the Lordes flocke. These haue some certeyne
flocke committed to their charge, which is the marke where-
by they be discerned from the other sorte. And concerning
these there be diuers things written by the Prophetes & speci-
ally by Ezech. 34. a. 1. & also by John. 10. b. 11. & 21. c. 15. & in the
Acts, 20. f. 28. Those be called Teachers or Doctors, which

Reuelation of S. Iohn. 268

haue the charge as well of framing the shepherdes aright as Tutors and
also of instructing the whole Church. Of which sort be Tutors and
School-
masters,
masters, Scholemaisters that teach children their Catechisme,
and such as do either privately or publicly instruct those
that shall haue the charge of the people, or the people them-
selues. Neuerthelesse he that is a teacher maye also some-
times bee a Shepheard or Pastor, howbeit that in good respect
shepherdes are separated from teachers, because they bee
two sundrie indowmentes. And of these fyue sundrie gists
ye may see more in Rom. 12. b. 6. and 1. Corin. 12. a. 8. For God
hath gyuen your iudgement. The Saintes made intercessi-
on by hartie prayer, that it myght come so to passe, saying:
Howe long is it O Lord, whych arte holie and faithful,
that thou dost not iudge and auenge our blood at their hands
whiche dwell vpon the earthe. Heretofore. 6. c. 10. Where-
vnto also pertaine the great numbers of complaints of the
holie men which are red of euerywhere in the Prophetes and
psalmes. Vpon hir: Namely vpon the great Citie: vpon the
great whoze, that is to say, vpon Antichrist.

21. And a mightie Angell toke vp a stone like a great
millstone, and cast it into the Sea, saying: vwithe suche
violence shall that great Citie Babilon be cast, and shall
henceforth be found no more.

And a mightie Angell toke vp & c. To the intent that the
faithfull may be the more assured of the things that are spo-
ken of the destruction of the Babylonicall Citie, (that is to
say, of Antichrists kingdome:) Iohn layeth forth the
matter it selfe by a certeine lyuely representation as it were
before menties eyes. The mightie Angell betokeneth here,
all suche as withoute flate do shewe forth the Gods iudge-
ment against Antichrist and all the vngodly, specially aboute
the latter tymes. VVith suche violence shall Babylon that
greate Citie be caste. By this comparison he setteth be-
fore menties eyes the sure and irreuerable overthrowe
of

The certaintie
and surety-
nesse of Anti-
christs fall.

Marlorat's expostion on the

of the babilonish kingdome. For like as a great Millstone be-
ing cast into the deepe of the Sea is not seene any moze: e-
uen so the doyng alwaye of Antichristes kingdome shall bee
so wonderfult and terrible, that no print shall remayne of
it afterwarde. And in calling it the greate Citie, John
seemes to haue had an eye to thys saying of the Prophete:
The sea came vp vppon Babylon, and shee was ouerwhel-
med wth the multitude of wanes, Jeremie. 51. 42. And
within a fewe lynies after, when thou hast made an end of the
reading of this booke (sayeth he) thou shalt tye it to a stone;
and cast it into the middes of Euphrates, and shalt say, Cuen
so shall Babylon bee drownded, and shee shall not ryse from
the sighte of the affliction, whyche I bryng vppon hir, but
shall bee quite dispatched. Jeremie. 51. 64. ^{M.} The moze then
that Antichrist and his Princes bee exalted: so muche the
soer and deeper shall they fall. For the Lorde shall speake
vnto them in hys wrathe, and trouble them in hys soze dis-
pleasure, Psalm. 2. 5. and at the length he shall throw them
headlong into vtter destruction. And shall bee founde no
more. That is to saye, shall no moze bee had in remem-
brance. For shee shall sinke downe into the deepe endlesse pit
of Hell, there to bee tormented with euerlasting paines.

22. And the voyce of Harpers and Musicians, and of
pypers and trumpeters, shall no more bee herd in thee:
and no craftes man of vwhatsoever craft he bee shall be
found any more in thee: and the sound of a mill shall be
herd no more in thee.

And the voyce of Harpers and Musicians. ^{M.} By this verse he
meaneth, that all pleasure and delight of mind which men in-
joy in this lyfe, shall cease. So also is it sayd in the Prophets,
the ioy of Tymbrels is ceased, the noyse of dauncers is done,
the myghte of Harpes is at rest. Esai. 24. 8. Also, I will
make the multitude of thy songs to cease, & the sounde of thy
harpes

The vtter de-
struction of
Antichristes
kingdome, and
the bereauing
it of all plea-
sure and de-
light for euer.

Reuelation of S. Iohn. 261

harpes shall be heard no more. Czech. 25. 13. And no Craft-
man of whatsoever. &c. By these wordes he besokeneth the
vtter destruction of the Citie. 7. d. There shall no mo goodly
buildings be reared in thee, neither shall there any curious
vessels be made in thee, for all Craftsmen shall cease in thee.
And the sound of a mill shall be no more heard in thee. ^{M.} Thys
must be vnderstode of all sorts of fyne bread, and of the sun-
dry sortes of bakemeates made by cunning of pasturers.
7. d. There shall be no moze dressing of swete meates nor
Cookery in thee, as there hath bin heretofore.

23. And the light of candle shall no more shine in
thee: and the voyce of brydegroome and bryde shall be
heard no more in thee. For thy Merchants vvere the
great men of the earth: and in thy sorceries haue all na-
tions gone astray.

And the light of a candle. ^{A.} I haue told yee that the kingdom of Antichrist is darkesome, heretofore. 16. b. 10. By reason
whereof John saith it shall haue darknesse in sted of light: <sup>The eternall
darknesse and
forowfulness
of Antichrist
and his unpe-</sup>
for the reprobrates shall be cast at length into outward dark-
nesse, wheras shall be weeping and gnashing of teeth. Ther-
fore like as she hath assayed all meanes possible to quench the
light of the Gospell, that it should not shine vpon men: so also
shall she hir selfe be bereft of light for euer, and be cast into
horrible darknesse. And the voyce of bridegroome and bryde.
&c. ^{M.} 7. d. Wedding shall cease in thee: for no brydegroome shall
marry any bryde in thee. Or else the ioyes of mariage shall
cease in thee, and nothing shall be heard in thee but weeping
and sobbing. ^{A.} Except any man had leuer to referre this to
the bishop of Rome's bayne bragging, wherethrough he bau-
seth himselfe to be the brydegroome of Christes Church, to
Christ's great dishonour. But he shall leaue that bragging,
when he shall suffer extreame punishment as a most filthy &
uncleane aduouterer. For thy Merchants were the greates-
men of the earth. ^{M.} The holy Ghost alledgeth in this place
Iak. 7. ^{thys}

The causes
of the destruc-
tion of Anti-
christ and his
kingdome.

Marlorats exposit. on the

Couetous-
ness.

Supersticio.

three causes of the wasting of the Babylonish or Antichristian kingdome. Of which, the first is insatiable greedynesse of gaine, such as they see or rather feele at this day, which dwell vnder the tyrannie of Antichrist. For there be many Merchants which surmount great princes in riches: But we speake chiefly of those, who (as sainte Peter saith) do make merchandise euen of men, by their fained wordes. 2. Pet. 2. 1. 2. 3. And in thy sorceries. The second cause is his sorcerie, which betokeneth his superstitious religion, his wizard doctrine, and his miracles wrought by diuinish practises: according as we haue saide somewhat already in the images of the beast, Veretofore, 13 c. 14. Concerning whyche things looke also in Math. 24. b. 24. & 1. Tim. 4. a. 1. 2. 3. and 2. Thessa. 2. c. 9. 10.

24. And in hir vvas found the bloud of the Prophets and of the Saints, and of all that haue bin slaynevpon the earth.

The shedding
of innocent
and guiltlesse
bloud.

And in hir was found the bloud. &c. ^M Bloud is put here for bludshed. The thirde and chiefe cause of the destruction of Antichrists kingdom, is the shedding of guiltlesse blud, namely for religions sake and for their goddes, which are the causes for which the Romish bishop doth oftentimes make war himselfe, and stir vp others to do the same. And therefore shal they deservedly heere this saying: All the righteous bloud that hath bin shed vpon earth from the bloud of righteous Abel to the bloud of Zacharie which was slayne betwene the temple and the Altar, shall come vpon you. Math. 23. d. 35. Which thing would God that they would reue earnestly, who at this day in the papistry do for feare of men ratifie with their consente the sentence of death which is giuen against y godly martyrs of Christ, whereas neuertheless they be inwardly perswaded in themselves, both of the innocencie of the parties, and also of the truth of y doctrine for which they shed their bloud. Truly it is no light crime to deale cruelly

Reuelation of S. Iohn.

262

elly with Christs members, which is as much as to crucifye Christe in his members, and to feight against the knowen truth. Such being more hurtfull than the president Pilate, are woorthy to be left vp to a wicked minde, & to be cast with their prince Antichriste into vtter darknesse, except they repent betimes and aske God forgiveness of so foule denial, or rather of so shamefull crucifying of Christ. For he cannot lye which said, who soeuer is ashamed of me and of my sayings in this whorish and fust generation: of him also will the sonne of man be ashamed, when he cometh with his holy Angels in the glory of his father. Luke. 9. d. 26.

The nineteenth Chapter.

After this I heard a great noyse of much people in heauen, saying (*) Alleluia: Saluation, and honor, and glorye, and powver is [belonging] vnto the Lorde our God. ^{(*) Praise the Lorde.}



After this I heard. ^A After that Iohn hath spoken of the last and vttermost destruction of Antichrist: now consequently in this Chapter he sheweth, that this victorie is to be attributed vnto Christ only, who hauing receiued al power of the father, which is only to be worshipped, calleth and encourageth all his seruants to y rooting out of them by whose craftie packings and froward errors the whole worlde hath bin blinded. Againe he declareth, that there is so horrible destruction prepared for all the vngodlye, that as many as serue God with an vncorrupt minde, may take occasion of singular gladnesse thereat. ^{The contents of this chapter.} When like as Daniell sawe, that after the beast was destroyed, the kingdome was conueyed to the Lords Saintes, who hauing bin partakers of Christs tribulations through faith, do now reigne with him: euen after the same manner doth Iohn shew the ioy & triumphing

Marlorats exposit. on the

phing whiche the faithfull shall make for the destruction of Antichrists kingdome. For like as by the destruction of the old Babylon, and by the sleaing of Baltazar the king thereof by Cyrus king of Persia, the people of Israell had leaue given them to retourne to Jerusalem, to build up the Temple, and to carrie the vessels thereof home againe which the wicked king had abused: Euen so when the spirituall Babylon is destroyed, and the child of damnation cleane rid out of the way, then shall the Churches be in peace, and the faithfull at rest, who shall be thoroughly fed with the pure word of God: then shall the spirituall Jerusalem be builded againe and the true Temple of God finished, (that is to say mens hearts shall be clenzed by faith:) then shall the vessels of election whiche Antichrist had wickedly abused, be brought home againe into the Lords house. And then shall the voyce of mirth and singing be heard in heauen, that is to say in the congregation of the godly, for the victorie obtained against that cursed harlot.

All the elect. A great noyse of much people. ^{M.} That is to wit, of all the chosen, whose number is great if it be neerely belued, as hath bin said already ^{Hearetofoze.} 7. c. 9. In heauen. That is to saye in the Church which is called the kingdome of heauen. ^{Mat.} 13. f. 47. For the prayles of God are heard peculiarly there, bycause the faithfull onely be meete setters forth of Gods glory. Whereupon David said, Reioice yee righteous in the Lord, praise is comly in the rightminded. ^{Psalm.} 33 a. 1. Contrariwise, vnto the vngodly the Lord hath said, what hast thou to do with the telling of my statutes, or to take my covenant in thy mouth? ^{Psalm.} 50. c. 16. Saying Allelu-iah. ^{5.} This word Allelu-iah is an Hebrue word, whereby the godly do chere up one another, to set forth the mighty prayles of God continually, according as it appereth by the tytles of certayne psalmes. And this word is asmuch to say, as Praise yee the beer, or him that is of himselfe, Saluation, and honor, and glory.

^{6.} For this triumphant and ioyfull song looke before. 5. b. 13. c. 7. c. 12. And power belong vnto the Lord our God. This is ad-

Reuelation of S. Iohn. 263

ded to teach the faithfull to father all victorie vppon God, according as the Apostle sayth, In all these things we get the upper hand through him which hath loued vs. ^{Rom.} 8. g. 37. And agayne, Thanked be God who hath giuen vs the upper hand through our Lord Jesus Christ. ^{1. Cor.} 15. g. 57.

2. For true and righteous are his iudgements, for he hath iudged the great vvhore vvhich marred the earth with hir setting of hir selfe forth to sale, and hath auenged the blood of his seruants at hir hand.

For true and righteous, &c. ^{M.} God giueth that which he hath promised, and rendereth to euery man according to his works. For he hath iudged the great vvhore, that is to say the Church of Antichrist, which saue as a Queene, and commanded all men at hir pleasure. ^{Hearetofoze.} 18. b. 7. Vvhich marred the earth. ^{5.} Agayne he declareth the cause why the greater whoze is condemned: namely bycause she made the whole earth a brothelhouse by hir superstitious and pestilent doctrine and also by the example of hir leauid life: besides hir shedding of guiltlesse blood as if it had bin but water, according as is added immediately. And hath auenged the blood of his seruants. ^{A.} Like as Abels blood which Cain had shed, cryed from out of the earth: So also the blood of the godly which is shed for the Gospels sake cryeth in the sight of the Lords, to haue vengeance executed vpon the wicked persecuters of the Church: according as the Lord hath promised that he will requite it. ^{Deute.} 32. e. 35. & ^{Rom.} 12. d. 19. Whereupon Christ said, Shall not God reuenge his chosen which crie vnto him day and night, euen when he hath bozne with them. I say vnto you he will auenge them, and that shortly. ^{Luke.} 18. b. 7. Wherefoze let the godly be patient till the coming of the Lord. ^{Iaimes.} 5. b. 7.

3. And agayne they sayde, Allelu-iah. ^{M.} This repeating sheweth that the godly are neuer weary of setting forth Gods praise.

All the elect.

The Church of God or the faithfull onely are meete setters forth of Gods prayles.

The godly are neuer weary of setting forth Gods praise.

Marlorats exposit. on the

The endless
damnation of
the wicked.

Gods prayes. And the smoke thereof went vp for euermore.
By this kinde of speech, the scripture expreſſeth the endless
penes of the reprobates: wherof I haue spoken moze large-
ly heretofore, 14.c.11. ^M Therefore that whiche John ſpea-
keth, is to this effect: as euerlaſting as the prayſe and gloze
of the bliſſed men is in heauen: ſo euerlaſting is the miſerie
and paine of the damned in Hell. ^B Luke Clay. 66.g.24. &
Math. 25.D.41. & Mark. 9.g.44.

4. And the four and tyventie elders and the foure
beaſts fell downe and vvorſhipped God that ſate on
the Throne. ^A Concerning the. 24. elders and four beaſtes
loke afoze, 4.b.4. Saying, Amen. ^M That is to ſay, confirming
the prayſes of the godly ſaints. Allelu-iah. What is to ſay, ſin-
ging the ſame prayſe together whiche the others afozeſayde
ſounded out.

5. And there vvent a voyce out of the Throne, ſay-
ing, giue prayſe vnto our God all ye ſeruantes of hys,
and ye that feare him both ſmall and great.

The feare
of God.

And there went a voyce out of the Throne. ^S This voyce is
thought to be the voyce of the Angels whiche exhort all the
godly to be earneſt in the ſetting forth of Gods prayſes. And
ye that feare him. ^A That is to ſaye, ye that worſhip him and
ſerue him: for the feare of God is oftentimes taken for the
whole ſeruis or religion of God, as hath bin ſaide already
heretofore, 11.D.18. Both ſmall and great. ^B That is to ſaye, as
many of ye as ſerue god, ſing ye forth his prayſes. The voice
of all his choſen liketh him well, of what eſtate or degre ſo
euer they be. Thoſe are ſaide to be great in the Church, of
whome the Apoſtle ſpeaketh thus: we talke of wiſedome a-
mong the perfect ſort. 1. Coz. 2.b.6. And the Lord ſaith, who-
ſoener doth theſe things and teacheth them, he ſhall be called
great in the kingdome of heauen. Math. 5.c.19. And thoſe be
the ſmall of whome it is ſaid, As vnto little ones in Chriſt
I haue

The greace.

The ſmall.

Reuelation of S. Iohn.

264

I haue giuen you milke to drinke and not meate: for as yet
ye were not ſtrong, neyther are ye as yet. 1. Coz. 3.a.2.

6. And I heard as it vv ere the noiſe of much people,
and as it vv ere the noiſe of manye vvaters, and as it
vv ere the noiſe of great thunderings, ſaying, Hallelu-
iah. For the Lord our God reigneth almighty.

And I heard as it vv ere the noiſe. ^S Now are the liuing ſort
brought in ſinging a Caroll of victoꝛy for the reigning of
God. Whiche noiſe he compareth from time to time to the
ſound of many waters and thunders roaring a farre off. For
the Lord our God reigneth. ^A What is to ſay, the Lord our God
hath gotten the kingdome or ſouereintie. Almighty. ^A Con-
cerning this title loke afoze. 1.b.8. And heere ſometh to be a
conuert matching of contraries, betwene the euerlaſting
reigne of God, and the reigning of men: as if the elect ſhoulde
ſay, ^M Heretofore the vngodly reigned: but now ſhall the al-
mightie Lord our God reigne, deſtroying Antichriſt and all
his members.

7. Let vs be glad and reioyce and giue glory vnto
him. For the mariage of the Lamb is come, and hys
vvife hath made hiſſelfe ready.

Let vs be glad and reioyce. ^A In theſe words John doth (as
ter a ſort) expreſſe the vnutterable ioy of the godly, by vſing
diuers words which ſignifie all one thing. And giue glory vn-
to him. The cheefe marke or diſt of our reioycing is, to mag-
niſy God with praifes, and to yeeld all honoz and gloze vnto
him. Far other is the reioycing of the faithleſſe, who diſhonoz
God with their mouth and in their conuerſation. For the ma-
riage. &c. ^C This thing is done ſo oft as y promises made by
god in Chriſt, be receiued by liuely faith. And his wife. ^A That
is to ſay, y Church of y godly. For ther is but ony one huſbād
of y church, namely euē Chriſt, as it is ſaid in Mat. 2.b.15. & in
Iohn

The baſpra-
ſable ioy of
the godly.

One huſband
of y Church.

Marlorats exposit. on the

Of prepara-
tion.

John. 3. d. 29. The Pope then is a blasphemers in boasting himselfe to be the husband of the Church. Hath made himselfe ready. ^s Longing with hartie and earnest desire, to enioy the imbracing of our husband: according as it is written in Salomons Ballads. 1. a. 1. ^A For John alludeth to the custome of brides, which are brought in decked vnto their bridegromes. So wrote Paule to the Corinthians, I am ialous ouer you with a godly ielosie: (for I haue cuppled you to one husband) that you should yeld your selues a chaste virgin vnto Christ. 2. Cor. 11. a. 2. ^s Herevnto belong the things that be written in Esay. 52. a. 1. & 54. a. 1. & 65. c. 17. & 66. d. 12. ^A Neuerthelesse this preparation which is treated of in this place, proceedeth not of ourselues, but of the more grace of God, that is to wit by pleasing Christ our husband through faith. But faith is the gift of God, according as I haue shewed already in many places heretofore, and also in the next verse following.

8. And it vvas giuen vnto hir to aray herselfe in pure and bright cloth of reynes. For the cloth of reynes is that vvhich maketh the Saints righteous.

Preparation
to the incre-
ment of God.

And it was giuen vnto hir. ^v This verse confirmeth that which I said eue now: namely that the preparing or making ready of the bride, is the more gift of God. It was giuen vnto hir, saith he. ^{M. s.} 9. d. It is not of hir owne nature, neyther hath she it by hir desertes, that she shoulde be accepted of hir bridegrome, but she hath it of Gods free election and mercie. To aray herselfe with pure and bright cloth of Reynes. ^s By these wordes he betokeneth faith, whereby men are made righteous before God and the hartes of them made cleane. Mat. 15. b. 9. It is pure and bright: for it uttereth itselfe by profession of mouth, and by louing of ones neighbour. Rom. 10. v. 10. & Gala. 3. a. 6. For the cloth of Reines is that which maketh the saintes righteouse. ^s 9. d. The Cloth of Reynes betokeneth that thing whereby the saintes are made righteous and cleane before God. And that is the rightuousnesse of Christ,

Faith.

Christ's right-
eousnesse, and
the clothing of
ourselues
therewith

which

Reuelation of S. Iohn.

265

which he imparteth to vs here, and which is taken hold on by faith. ^s Of this spirituall cleannesse the Apostle writeth in this manner: Men, Loue ye your wiues, as Christ hath loued his Church, and giuen himselfe for it, to make it holy by cleansing it in the Lauer of water through his word, that hee might deliuer hir to himselfe a glorious Church without spot or wrinkle or any such kind of thing, but that she might be holy and vnblamable. Eph. 5. e. 25. And againe, as many of you as are baptised, haue put on Christ, Gal. 3. d. 27. Happie therefore and blisfed in all points are they to whome it is giuen to be so clothed: for there shall no spot be seene in them in time to come in the Lords sight, but they shall be rewarded with the Robe of immortallitie in the world to come, as righteous for Christs sake, & therefore also vnblamable: according as the Apostle witnesseth. Therefore sygh we (sayeth he) desiring to be clothed with our mansion which is from heauen, howbeit so as if we be found clothed and not naked. 2. Cor. 5. a. 2. Also, happie is he that watcheth and keepeth his garments, that hee walke not naked and haue his shame seene. Heretofore. 16. c. 15.

9. And he sayde vnto me, VVrite, Blisfed are they that be called to the supper of the Lambs mariage. And hee saide vntoo me: These are the true vvordes of God.

And he said vnto me. ^s It is to be marked here, that the Angell which speaketh vnto Iohn in this place, seemeth to be the same Angell which had said vnto him, Come I will shew thee the damnation of the great whore, and the rest of the things that follow in the first verse of the seuenteenth Chapter. Also in the seconde verse of the eighteenth Chapter there is brought in another Angel crying with a loude voyce, Babylon is false, is false, &c. And also another voyce, saying: get ye out of hir my people and the rest of the things that follow in the 18. Chapter almost to the end of it. And about the ende

I briefe reher-
fall of things:
going afore.

II.

of it

Marlorats exposit. on the

of it there is brought in an Angell which casteth a millstone into the Sea, saying, with such violence as this, shall Babylon be thowen downe. &c. whereupon hath followed a noise of harpes and voyces praysing God vnto this ninth verse of this nineteenth Chapter. It seemeth then that the same Angel which had shewed John y great whoze, speaketh these things also and sheweth him also the bzide of the Lamb. And therefore he seemeth to retyze here to the Angells talke whyche was broken off afoze in the .18. Chapter by stepping aside to declare certaine other things that came first in order. VVrite. ^{M.} That is to wit, to euerlasting remembzance and the singular comfort of all the goodly. Blissed are they that are bidden too the supper. The Supper is the last meale of the day. Men in old time were wont to make finer chere and moze mirth at their suppers, bycause they might then giue themselves to rest after they had overcome their labours, & set all cares aside. Furthermore, wedding feasts are wont to be best furnished with deinties and pientie of all things, and also to be full of all manner of mirth. Therefore the happynesse whiche the chosen shall enioy in time to come, is compared to a Supper, yea & to a marriage supper, and mozeouer also to the Lambs supper: all whiche things haue a wonderfull augmentation. ^{A.} To expresse the greatnesse of the ioy which all the Sainds shall one day enioy with Christ. From this supper shall all such be thrust out (to their great shame) as shall be founde to come without their wedding garments. According as Christ sayth, Math. 22. b. 12. They be clothed with this wedding garment, whiche haue put vpon them the Lord Jesus. Roma. 13. d. 14. and also the new man whiche is fashioned after God in righteousness and true holynesse. Eph. 4. b. 4. For lyke as a wedding garment betokeneth a mind cherefully and reuerently disposed towards the wedding feast: euen so also by this wedding garment it is required that the guests shuld be such manner of persons as receiue the heaucnly gistes with gladnesse, with reuerence of Gods maiestie, and with thanks

Eternall life
likened to a
Supper and
to a wedding
feast.

also be clothed
with the
wedding garment.

Reuelation of S. Iohn. 266

thanksgiuing. And he sayd vnto me, these are the true wordes of God. [¶] Namely the wordes that I haue thee write euen now: that is to wit, Blissed are they that are bidden: &c. [¶] These are not my wordes but Gods, and therefore they must needs be most true and certaine. For most certainly blissed, yea treble and fourfold happie are they whiche are admitted vnto that great and euerlasting supper of the Lamb. For all earthly pleasures be flightfull: but the heaucnly pleasures are euerlasting. Those satisfye not: but these yeld suffizance to the full. Those bzede mistaking after they haue bin had: but these heaucnly ones please alwayes alike. Those leade men to corruption: these preserve them from al corruption. Those are common to the bad as well as to the good: but these gyue the good men suffizance, and leaue the bad ahungred for euer. ^{A.} And in this place all preachers and ministers of Gods word are warned, that they speake not any thing in the Church, saue that whiche is most true and certayne, that is to say, whiche proceedeth from God who cannot lye: according to this saying of the Apostle, if any man speake, let him speake as the wordes of God. 1. Pet. 4. c. 11. And so shall the wordes of the ministers be the wordes of God. 1. Thessa. 2. c. 13.

The happynesse of them that be saved.

Ministers and preachers must not speake of their owne head.

10. And I fell downe at his feete to vvorship hym. And he said vnto me, See thou do it not. I am a fellow seruant of thine and of thy brethren whiche haue the record of Iesus. VVorship thou God. For the vvitnessing of Iesus is the spirit of prophesie.

And I fell downe at his feete. ^{A.} This place is worthy of singular marking. For it maketh very much to the retyning of the lawfull seruing of God. When John would haue worshipped the Angell that informed him of these thinges, he heard it said, See thou do it not. ^{B.} Worde for worde it is See, thou not. But the wordes do it are added to make the matter more

Against worshipping of Sautes, and much more of Images.

11. g.

in 22 playne. I am a fellowseruant of thine and of thy brethren;
 4. Both I and thou and thy brethren are all seruantes of
 that one Lord to whome all worship, hono^r, and glo^{ry} is due.
 Which haue the record of Iesus. ^A We will speake of this re-
 cord anone hereafter. VVorship thou God. The Angell suffereth
 not John to worship him, & therof he alledgeth two cau-
 ses. The one is that one seruant ought not to be worshipped
 of another seruant which is his fellow. The other is, that the
 same seruice is due only vnto God. Euen so Peter suffereth
 not himselfe to be worshipped of Cornelius. Stand vp (sayth
 he) for I my selfe also am a man. Acts. 10. d. 26. Also when
 Paule and Barnabas heard, that godly hono^r should be done
 vnto them, they tare their garmentes, and thrusting them-
 selues into the p^{re}ace, cried out and saide. Sirs, why doe ye
 thus? We being men also and subiect to the same miseries
 that you are, doe giue you warning to turne from these vaine
 things to the liuing god. &c. Act. 14. b. 14. ^M For thus is it writ-
 ten: Thou shalt worship the Lord thy God, and him onely
 shalt thou serue. Deute. 6. b. 13. & Math. 4. b. 10. ^S Yet for all
 this, the Romish Antichrist, not only suffereth, but also com-
 pelleth men to worship him, causing euen the greatest By-
 shops, yea and euen the greatest princes to kneele downe to
 his seate and to kisse them. Furthermore also he graunteth
 pardons to such as kneele downe and worship at the tumes
 and images of Saints. Neyther can they shift their hands of
 wicked idolatrie by their p^{er}uill distinction, of Lat^{ri}a, Dul^{ia},
 and Hyperdul^{ia}, as they tearme them, considering that the
 scriptur is bitterly vnacquainted with such maner of names
 and of these curious distinctions, as it appeereth by the fore-
 saide saying of Christe. Thou shalt worship the Lord thy
 God and hym onely shalt thou serue. Math. 4. b. 10. and
 Deuter. 6. c. 13. For Christe in that place setting aside all
 manner of fonde distinctions, chalengeth the hono^r of knee-
 ling downe onely vnto God alone whereby we be put in
 mind to haue regarde of the matter, rather than of termes,
 as ofte as we deale in the worshipping and seruing
 of God.

Honoring,
 worshipping,
 and seruing.

of God. If a man nip off neuer so little of his glo^{ry} to ascribe it
 to his creatures, it is a trayterous defacing of his hono^r. But
 it is too euident that men do so, when they thinke themselves
 beholden to any creature for the thinges whereof God will
 haue himselfe acknowledged to be the only autho^r. And ther-
 fore like as religio is properly spiritual, and yet the outward
 profession of it belongeth to the body: euen so not only the in-
 ward worshipping but also the outward witnessing of the
 same is due alonly vnto God. Mayne therfore or rather most
 wicked is the worshipping of Angels and Saints, seing that
 the scripture teacheth vs most manifestly, that God alone is
 to be worshipped and he only to be serued. The Saintes de-
 ceased rest in peace with Christe, looking for the last day of
 the Resurrection, according as is saide heretofore, 6. c. 9. 10.
 As for the Angels, they be heavenly spirites which do al-
 wayes behold the face of the father. Math. 18 b. 10. Neuerthe-
 lesse they be sent forth about seruises, for their sakes whych
 shall be heires of saluation. Heb. 1. d. 14. And therefore wor-
 ship is not due vnto the, but only to y^e liuing God. For the wit-
 nessing of Iesus is the spirit of prophesie. ^S This place maketh
 to the commendatioⁿ of the prophesie of this booke, in asmuch
 as it registreth Iohn in the number, & (as it were) in the cher-
 ker roll of his brethren the Prophets. And it is the spirite
 which beareth witness of the Lord Iesus in the law and the
 Prophets. Whereupon Christ saith, he shall beare witness
 of me, and you also shall beare witness. &c. Iohn. 15. d. 26.
 Those therefore which beare witness of the Lord Iesus, are
 indued with the spirit of prophesie, according as Paule saith:
 no man is able to say that Iesus is the Lord, but by the holy
 Ghost. 1. Coz. 12. a. 3. And the Angels are said to be the fellow
 seruants of the Prophets and of Christ's witnesses, because
 that they also do acknowledge, professe and worship hym as
 Lord, and also teach and witness the same thing to be done
 of others.

Angelles.

A commendatioⁿ
 of this booke.

The holle
 Ghost.

Liii.

11. And

m 22 playne. I am a fellowseruant of thine and of thy brethren;
 9. Both I and thou and thy brethren are all seruantes of
 that one Lord to whome all worship, honoꝝ, and gloꝝ is due.
 Which haue the record of Iesus. ^A We will speake of this re-
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 of others.

Angelles.

A commendatio
 of this booke.

The holle
 Ghost.

Liii.

11. And

Marlorats exposit. on the

11. And I saw heauen open, and beholde a white horse; and he that sat vpon him was called faithfull and soothfast, and by righteousnesse dothe he iudge and fight.

Christ's vic-
torie.

Faithful pre-
achers, and mi-
nisters.

Soothfast.

And I saw heauen open. ⁶ John addeth the victorie whyche Christ had against Antichrist and his members. The opening of heauen betokeneth here (as in many other places) a fuller discouerie of Gods mysteries: or else that the whole earth shall be enlightned with brightnesse and glory, and that the day of iudgement shall be exceeding far brightest of all. And behold a white horse. ⁷ By this white horse may be betokened euery faithfull preacher of the Gospell. Of which sort was Paul who was chosen for the nonce to carrie Christes name before nations & kings, & before the children of Israel. Acts. 9. c. 15. Which thing he performed cherefully, according as he himselfe witnesseth, saying: I dare not speake any of those things whiche Christ hath not wrought by me to the obedience of the Gentiles in word and deed through the power of signes and wonders, by the mightinesse of Gods spirit, so as I haue filled a l places with the Gospell of Christe from Ierusalem and the Countries there abouts, euen vnto Illyricum. Rom. 15. d. 18, 19. And the horse is saide here to be white, to shew the purenesse of life which must shine in y ministers of the word, so as they may be an example vnto others, according as Paul exhorteth his sonne Timothie. 1 Tim. 4. d. 12. Also Peter writeth to the Elders in this wise: not as executing Lordship ouer the Cleargie, but so as ye may be a pattern to the flocke. 1 Peter. 5. a. 3. And he that sat vpon him. It appereth manifestly by this description, that the Lord Iesus is meant by this horseman. He is called faithfull, because he fulfilleth his promise, so as he deceyueth no man. And soothfast. This is fully verified of Christe: not only because he reporteth true things, but also because he is the verie truthe it selfe. John. 14. a. 6. And by ryghteousnesse &c.

Revelation of S. Iohn. 268

For he rendereth vnto euery man according to his workes. Peretofore, 2. f. 23. And, fyght. Yea and luckely: according as it is sayde, The Lamb shall overcome them. Peretofore, 17. d. 14.

12. His eyes were as a flame of fire: and vpon his head were many Crownes, and he had a name written vvhich no man knoweth but himselfe.

His eyes were as a flame of fyre. ⁵ It is a resemblance of a iudge that is angrie against the wicked, and which pretendeth vengeance euen by his very countenance. And on his head were many Crownes. ⁶ Christ is king of all worldes: and therefore the right of all kingdomes, yea and the victorie of all kings is in his hand. ⁷ Whereouer it is he which crowneeth the elect in much mercie and compassion. Psal. 103. a. 4. And Christ himselfe saith of himselfe: All power in heauen and earth is giuen vnto me. Math. 28. c. 18. Vvhiche no man knoweth but himselfe. ⁸ What is to say, It is not due of right vnto any but himselfe, no not euen to the Angels. For to which of the Angels saide he at any time, Thou art my sonne, this daye haue I begotten thee. Heb. 1. b. 5. Furthermore no man hath fully attained vnto the maiestie & excellentnesse of this name, saue he alone. For the father hath giue him a name aboue all names which are named, not onely in this world but also in the world to come. Phil. 2. a. 10. & Eph. 1. d. 21. Also, of this name it is said, whosoener calleth vpon the name of the Lord shall be saued. Joel. 2. g. 31. & Rom. 10. c. 13. The vertue of this name is set forth by Peter in these wordes. There is none other name vnder heauen giuen vnto man wherein we must be saued. Acts. 4. b. 12. Where, no man knoweth it but himselfe and he to whome it pleaseth him to declare it. Math. 11. d. 27. So saide he also vnto Peter, flesh and bloud hath not shewed these thinges vnto thee, but my father whiche is in heauen. Mat. 16. c. 17. At a word, no man knoweth the vertue of Christes name, but by Christ.

Christ's incomparable
power and
might.

Christ's singular pre-
minence and
prerogative
of honour.

Liii.

13. And

Marlorats exposit. on the

13. And he vvas clothed in a garment stayned vvyth bloud: and his name is called the vword of God.

The worke
of Christs
passion.

Christ a cham-
pion.

Christ God
and man.

The authen-
tic of the
Gospel.

And he was clothed.^{M.A.} This place is expounded diuersly. Some take the garment stayned with bloud to be the worke of Christs passion: other some refer it to the wounds wherby (as men say) he will shew at the iudgement day. But Christ is brought in simply here, as a stout conquerour of his enemies. For he is likened to a knight that fygtheth stoutly in battell against his enemies, and beateth downe his foes in such wise, that his garmentes are all bestayned with their bloud. And his name is called, the vword of God.^{3.} Which was in the beginning with God, and also is God himselfe, and became flesh at the time apointed. John. 1. a. 2. Neyther ceased he for all this, to be the almightie power of God, whereby he created and governeth all things, whereagainst no creature is able to resist.^{M.} And it is to be noted, that euen the selfsame person which created the world, shall also iudge the world: namely the word of God.^{A.} Like as Christ himselfe sayeth, The word that I haue spoken is it that shall iudge you in the last day.^{C.} And truly the authoritie of the Gospel coulde not haue bin aduanced with a more excellent commendation, than by putting ouer vnto it the power of iudging. For according to these words, the last iudgement shall be nothing else but an auowing of the doctrine of the Gospel. In dede Christ himselfe shall get him by into the iudgement seate: but yet he assureth vs, that hee wyll giue sentence by the word that is preached now. This declaration must needs strike the vngodly in extreme feare, seeing that they which do now beare themselves so proudly against the doctrine of his Gospel, cannot escape the iudgement of the same. Againe, hereby there reboundeth inestimable comfort to the godly, that howsoeuer they be as now condemned by the world, they are out of all doubt acquit in heauen, because that in respect of the helpe of the Gospel is settled, there is Goddes iudgement

Reuelation of S. Iohn. 269

iudgement seate erected to saue them. Upon assurance of this condition, there is no cause why we should passe for the Papistes with their outward verities: because our faith mouseth euen aboue the Angells.^{BY.} Therefore let vs beare this care in mindfull hart and remembrance, and let vs beware that we despyle not the Lorde when he speaketh to vs in his Gospel.

14. And the vvarryers vvhich are in Heauen folloved him vpon vvhite horses, clothed vwith vvhite and pure Reynes.

And the warrers which are.^{&c.}^{M.} This noble armie betokeneth the heauenly spirites and all the faithfull whiche haue fought against the diuell and Antichrist, by preaching & teaching in the Church. So is Christ described to come in his Maiestie and all his Angells with him. Math. 25. c. 31. 32. For this cause he is called in the scriptures, Adonai Sabbaph, that is to say, the Lord of hostes, because all the warrers of Heauen serue vnder him at his commaundement, as it is writte in Daniel. 7. c. 10. and heretofore. 5. c. 11. Suche an armie dyd the Lad of Euseus the Prophete see. 2. Kings. 6. d. 17. Vpon white horses, clothed with white and pure reynes. These whyte horses and this cloth of Reynes are a token of victorie.

15. And from his mouth vvent a sharpe svorde too smyte the Heathen vwithall: And he shall rule them vwith a rod of yron, and he treadeth the vvyne fat of the feercenesse and vvrath of almightie God.

And from his mouth.^{&c.}^{3.} By the sharpe sword is ment strength and force of armes, whereby he is able to execute his iust iudgement: which thing righteous iudges want now and then: wherof we haue a larger discourse heretofore, 1. c. 16. where the same sentence is set downe. To strike the heathen vwithall.^{A.} That is to saye, to take horrible vengeance of the heathen.^{3.} And by the name of heathen, he meaneth all sortes of

II. b.

Marlorats exposit. on the

Iron mace.

Winefat of
Gods wrath.

of men that leade their life after a beathenlike maner. Concerning whom loke, Eph. 2. c. 11. and 4. d. 17. and 1. Thess. 4. a. 5. & 1. Petr. 4. a. 3. and also in the xxvj. and xxvij. verses of the second Chapter heretofore. And he shall rule them wyth a rod of yron. By the yron rod he betokeneth the unbendable and utterly unboviable Scepter of Chyistes Kingdome, agaynst the which it is not lawfull to match any adversarie power at all. Whereof loke in the Psalm. 2. c. 9. & 55. a. 4. & 110. a. 2. and heretofore. 2. g. 27. And he treadeth the winefat of the fercenesse. &c. That is to say, Chyist is he which taketh vengeance of all such as haue stubbornly withstode the word of God. And John seemeth to haue had an eye to the vengeance whyche God threateneth by his Prophet to lay vpon the Comites Esai. 63. a. 1.

16. And on his garment and on his thigh he hath a name vwritten, the King of Kings and Lord of Lords.

Chyist is the
only soueraine
of heauen
and earth.

And on his garment. Onely Chyist is the King of all ages, and soueraine Lord of the whole world. In vaine haue they chalenged, and in vaine shall they chalenge this style, as manie as haue heretofore or shall hereafter clayme it. For Chyist is onely he to whom the same agreeth truly. For of him onely hath the father sayde, I haue appoynted him my King vpon Sion the hill of my holynesse. Psalm. 2. b. 6. Whereouer he hath this style witten on his thigh, bycause he wyll stretch out the souereintie of his reigne vnto posteritie, but neuer so farre off. For by the thigh is betokened posteritie in the Scriptures. Gene. 24. a. 29. Paule the Apostle giueth the same style vnto God the father. 1. Timo. 6. c. 15. whereby it is gathered, that Chyist also is verie God, to whom the same tytles of Paule are gyuen which are attributed to God the father.

The thigh.

Chyist is verie
God.

Reuelation of S. Iohn.

270

17. And I sawe an Angell standing in the Sunne: and he cryed vwith a loud voyce, saying too all the soules that stevv throughe the middes of the Heauen: Come and gather your selues togiher too the Supper of the great God.

18. That yee may eate the fleshe of Kings, and the fleshe of high Captaines, and the fleshe of mightie men, and the fleshe of horses and of suche as sit vpon them, and the fleshe of all freemen and bondmen, and of smal and great.

And I saw an Angell standing. Now by a certain person feeling, Iohn describeth the horrible killing and exceeding great slaughter which shall be made in Antichyistes Kingdome, at such time as Chyist shall chalenge the Kingdome which that tyrant had usurped. Of which destruction the Prophets haue spoken vnder sundrie figures, lyke as Esai. 63. a. 3. vnder the figure of Edom. Ezechiel vnder the names of Hog and Magog. Ezech. 38. a. 2. & 39. b. 6. Daniel speaking of the King of the North, Daniel. 11. c. 23. And Zacharie. 14. a. 4. For al these places agree vpon the exceeding great slaughter of the hoste of Antichyiste, out of whose hande Chyist will recouer his Kingdome. Standing in the Sunne. With that the Angell is aboute to speake to all the byrdes of Heauen, that is to saye, whiche flye in the ayre, he is rightly reported to stand in the Sunne, that is to say in the middes of the cope of heauen, to the ende he may the easier be herde of them all. Nevertheless this Angell maye betoken all Ministers of the worde which haue continued in the truthe, notwithstandinge synge Antichyistes deceytes. These with a loud voyce, call the rest of the faythfull to the setting forth of Gods prayse: whome they call byrdes or fowles of heauen, bycause their conuersation is heauenly. For they haue the wings of faith & charitie, wherewith they laboꝝ continually to die to the king.

The destruc-
tion of Anti-
chyst and his
hangers on.

Chyists faith-
full ministers.

Marlorats exposit. on the

The godly
shall delight
in the execu-
tion of Gods
iust vengeance.

kingdome of heauen. That yee may eate the fleshe of kings and of high Capreines. &c. ^{M.} That is to say, that yee may take delight and pleasure at Gods iustice in the punishment of the wicked, as well of the greates ones, (that is to wit, of Antichrist and his impes) as also of the little ones, that is to wit, of such other as shall bee damned. ^{A.} For to eate the fleshe of kings. &c. is to like well of the Justice which the Lorde shall execute against them and al the enemies of the truth: according as Christ sayd to his Disciples, you also shall set upon ry. leates to iudge the twelue tribes of Israel. Mat. 19. d. 28.

19. And I saw the beast, and the Kings of the earth, and their vvarryers gathered together too make battell against him which sat on the horse, and against his armie.

And I sawe the beast. ^{G.} Here John speakes openly of the destruction of Antichristes kingdome, which shall bee seene then most, when the childe of damnation shall fight moste egerly & cruelly against Christ. ^{A.} For no man euer yet fought luckely, neither shall any man euer fight luckely, against him vnto whom all power is giuen both in heaue and earth, and vpon whom also attend all the hostes of heauen, and yet he is able to do all things of himselfe alone. Against him which sat on the horse. ^{M.} That is, against Christ. ^{A.} The enemies of the truth imagine that they haue to do with none but me: whereas in very dede they make warre against Christ, the Sonne of God. For thus sayth Christ vnto Saul, when he persecuted the Church: Saul, Saul, why persecutest thou me: Act. 9. a. 4. And against his armie. ^{S.} Here we see howe the sayde battell is fought vnder the standard of our Lorde Christ gathered with the host of Heauen, and that the victorie also is his: so as it is in vaine to prepare any swordes of our owne vnto this slaughter, other than the sword of the spirite, which is Gods word, according to the Apostle Pauls saying, Eph. 6. c. 17. ^Uher vnto also this seemeth to belong in especially, that

The manner
howe the faithful
must fight
against Antichrist.

Reuelation of S. Iohn. 271

that leadeth into captiuitie shall bee led into captiuitie himselfe, and he that sleaeth with the sword must bee slaine with the sword also. Heretofore. 13. c. 10. Which thing (alas for sorrow) euen our dayes haue seene, when such as glozied of the Gospel, assaying others vpon trust of their owne armor and multitude, haue bin slaine themselves. ^{A.} Not that the vse of weapons is utterly vnlawfull, but because that to overcome and put to flight the enemyes of the truth of the Gospel, we had neede chiefly of spirituall armour and weapon, namely of prayer, fasting, earnest amendment, and the spirituall sword of Gods word.

20. And the Beaste vvas taken, and with him the false Prophet which vvrrought myracles before him, vwhereby he deceyued them that receiued the beastes marke, and which vvorshipped his image. These two were cast aliue into the pond of fire that burneth with brimstone.

And the beast was taken. ^{A.} Nowe is described the victorie of Christ which shall slea the vngodly with the breath of his mouth. 2. Thes. 2. b. 8. By the beast we vnderstand Antichrist himselfe together with his chosen Princes, whom he leaunt vnto: and by the false Prophet we vnderstande the setters forth of his kingdome and authoritie, and his craftsmasters of lyes, by whose iuglingtricks the world was deceiued, as it is sayd afore. 16. c. 13. 14. All these shall bee cast aliue into the pond of fyre that burneth with brimstone. We could haue said in one word, They shall bee cast into euerlasting fyre, or into hel fire. But it lyked him to inhaunce the destruction of Antichrist and his false Prophete with other wordes, because it is a terribler thing to bee so tormented a lye, than singly to bee slaine with y sword. And iustly in god soth are they seruued so, because they be wittingly & willingly against Christ, and haue wrested to their owne glorie and beboise, the scriptures.

The final destruction and damnation of Antichrist & his fauourers.

tures which are manifestly spoken of the kingdom of Christ. Wherewithal, it standeth with good right, that such as have tormented the preachers of the Gospell and other faithfull folke by putting them quick into the fire to be burnt, should also be burned alive themselves, so as their punishment myght after a sort be answerable to the greatnesse of their fault. And here seemeth to be a certein allusion, to the horrible destruction of Coze and his companie, wherof Moses maketh mention in the booke of Numbers. 16. e. 31. 32.

21. And the remnant were slaine by the sword of him that sat upon the horse, which sword proceeded out of his mouth, and the foules were filled full with their flesh.

The easer
damnation
of the rest of
the vngodly.

And the remnant. &c. By these wordes he doth vs to wit, that the residue shall be subiecte to easer punishments. Like as they be put to sorer paines, which be burned quick, than they that be slaine by the sword: even so the paine of Antichrist and his Apostles shall surmount the paynes of all other damned persons. But for all that, Those that haue bin seduced by them, and haue not repented them of their errors, shall suffer everlasting paynes though somewhat easer. For thus sayth the Scripture concerning the righteous and vnrightheous, These shall go into everlasting paines, and the rightuous into everlasting life. Math. 25. D. 46. Which sword proceedeth out of his mouth. It is a terming of the Lords word by a larger phrase. By the power wherof the wicked shall perish as hath bin often said already. Esai. 11. a. 4. f. 2. Thessa. 1. b. 8. And all the foules were. &c. That is to say, all Gods chosen people were delighted with the punishment of them.

Gods word.

Gods chosen
reioyce in the
execution of
his Justice
vpon the re-
probates.

Which ioyning is matched with the full redemption that they had alwayes looked for. For the redemption of the godly shall not be fully perfected, before the enemies of Christ and his Church be put to vtter and extreme punishment.

The

The twentieth Chapter.

AND I sawe an Angell come downe from Heauen, hauing the key of the bottomlesse pit, and a great cheine in his hand.



And I saw an Angell come. &c. The nearer that Christ hath the day of iudgement approacheth, so much with the Diuell in the greater assaultes shall Satan set vpon as he is able Christes Church to oppresse it vtterly. But to do nothing Christ the husband of the Church and the so, without his lacue. wherein king of all, shall set hir at full libertie at the day of the Resurrection, and take horrible vengeance of hir enemies, according as Iohn sheweth in this Chapter. This Angell be tokeneth Christ, who is that strong knight of who it is saide, If a stronger than he do come vpon him and overcome him, he will take away all his armor, wherin he did put his trust. Luke. 11. c. 22. He is sayd to come downe from heauen, because he shall come in the selfe same wise that he was seen to go vp into Heauen. Acts. 1. b. 11. Hauing the key of the bottomlesse pit. That is to say, hauing power ouer the bottomlesse pittes, that is to wit ouer the Diuels, who do nothing but by the commaundement and wil of God. And a great cheine in his hand. That is to say, an vnescrowable puissance, wherby all the fiendes are bounde in the working of all the seruices which they haue power to do.

2. And he toke the Dragon that old Serpent which is the Diuell and Saranas, and he bounde him a thousand yeeres.

The names
of the wicked
scnd.

And he toke the Dragon. Satan is called here a Dragon, the olde Serpente, and the Diuell, to the ende that the heaping vpp of these reprochfull names maye expresse the

Marlorats exposit. on the

A Dragon.

A Serpent.

Diabolos,
or Diuell.

Satanas.

The error of
the Chiliaſtes
or Thouſan-
ders.

the force, desirousnesse, and induer of the wicked friends to destroy all manner of men. For he is called a Dragon by reason of his spytefulnesse to do mischief: as it appereth by the things that are spoken heretofore, 12.a.3.4.9. Ageine he is called a Serpent by reason of his wylinesse in deceiuing: for of all liuing creatures a Serpent is flyest or subtlest by nature Gene. 3.a.1. In respecte whereof Christ willeth vs to be as wise as Serpents. Math. 10.c.16. And vnto Serpent here is added Olde, bycause that beside his said naturall flynesse, he groweth continually in moze craftinesse by reaso of his practize and experience of many things. For euen from the beginning of the world vnto this day, he hath euer bin giuent to sundrie shiftes of subtiltie. Vvhiche is the Diuell. The grecke worde *Diabolos* (which we call a Diuell) signifieth a slanderer or backbyter. For this enemy is sayd to be an aduerser of the brythre, blaming them and finding fault with them day and night in the presence of our God. Heretofore, 12.c.10. And *Satanas*. That is to saye a foe, or aduersarie: namely by cause he is alwayes and in all things ageinst Christ. Loke Math. 4.b.3.6.9. And he bound him. That is to say, he bereft him of his former power. For a thousand yeres. Here the interpreters varie verie muche. First there were a Sect called Chiliaſtes or Thousanders, who vpon this present place & vpon diuers other of the Prophets haue witten, that after the full accomplishment of sixe thousand yeres from the creation of the world, Antichrist and all his whole Kingdome (that is to say, all the wicked) should be utterly destroyed: and that after ward in the seuenth thousand of yeres, Christ should haue a most peaceable reigne with his electe vpon earth. Whych thousand yeres being expyred, Satan shoulde be let loose ageine for a little while before the iudgement, and then come after, Christ should come to execute his last iudgement. But the fathers haue made this error to be ynough hissed at: and mozeouer the verie account of the times declares it to haue bin but a fond surmize of men. Secondly, Austin in the seuenth chapter

Reuelation of S. Iohn.

273

Chapter of his twentieth booke of the Citie of God, and Beda following him, vnderstand them eyther to be the remnant of the sixe thousand yeres wherein Christ was bozne (for he is reported to haue bin bozne in the sixe thousande one hundred fourescore and ninctenth yere after the creation of the world, and so there remained eight hundred and one yeres of the sayde sixe thousande) so as the said remnant (by putting a part for the whole) shuld be called here a ful thousand yerer, in whiche the Church came to hir full growth vnder the Apostles and holie fathers, Satan being yet tyde by: Or else to be all the yeres that this worlde shall indure, from the tyme that Satan was tyde by by Christ. Iohn of Witerbe a Diuine, wryting vpon the Apocalips, vnto Sixtus the fourthe Bishop of Rome of that name, warranteth the Bishop and the Emperour of Rome victorie ageinst the Sarzins, and a reformation of all Churches in the whole worlde, and an obedience to the Sea of Rome to indure a thousande yeres full: and that afterwarde Satan shall be let loose ageine, and the remnant of the Sarzins which were fled to the Nations of Gog and Magog, being growen ageyne vnto a great multitude, shall at length breake out ageyne: according as shall be sayde in the eyghte verse of this Chapter. Moreover the same Iohn of Witerbe bebrigh- teth the foresayde victorie ageynste the Sarzins, from the yere of our Lozde a thousand foure hundred fourescore and one, vnder the seuenth Emperour of the Turkeſhe Otomanes, who reigned at that tyme in Turkie: and he surmy- seth him to be the seuenth King of whom Saint Iohn hath spoken heretofore in the tenth verse of the seuenth chap- ter, bycause that when he cometh he muste tarye but a shorte tyme. But the falling oute of the matter hathe pro- ued this Iohn of Witerbe to be a false Prophete, and that he wrote but bys owne dreames, and so consequently that all the things are vayne whiche he hath set downe in this booke. Furthermoze, there haue bin some which haue made

The fond glo-
sing of the se-
uenth Iohn
of Witerbe, to
a tye of Pope
and the Em-
perour.

Am.

Calist

Marlorats exposit. on the

Henry the
fourth Empe-
ror of that
name.

See the fonde
fattery of the
Popish expo-
sures.

How the thou-
sande yeeres
are to be un-
derstoode as
right.

Calixt the second Byshop of Rome of that name, the Angell
whiche in this Chapter hath the key of the bottomlesse pit. And
Henry the fifth Emperour of that name, the Dragon, as Ly-
ra hath done. Some wyte that the fourth Henry was the
Dragon: whome Calixtus compelled by his manaces of ex-
communication, to releace his custome of inuesting By-
shope and Abbottes, whiche the Emperours had hild by the
space of thre hundred yeares and more, euen from the time
of Charles the great, whiche authoritie had bene graunted
him by Adrian the Pope in a Counsell hilde at Rome, as it
is writen in the Chronicles of Sigisbert. Also there haue
ben some whiche haue made the sayde Angell to be Pope
Incent the thirde of that name, who ratified the orders of
the Dominike friers and frauncis friers, by whose lyfe
and doctrine it is supposed, that the power of the Diuell
shoulde be tyed by tyll the tyme of Antichrist. But the thou-
sande yeares must be taken from the first springing vp of
Chrystes kingdome, that is to wit, from the preaching of
the Apostles, whereby the Gospell of Chryst grewe apare
throughe the whole worlde, as it appereth by Roma. 1. 15. d.
19. and Coloss. 1. a. 6. 7 Acts. 1. b. 8. Untyll suche time as partly
the Emperour of Mahomet, but chafely the supremacie of the
Romishe Byshop, began to rage with open force for the
mayntenance of theyr owne lawes and ordinaunces, ageynst
Chrystes Gospell and ageynst all godly folke: whych thing
we are sure hath ben done nowe these five hundred yeres
or there aboutes, both by the Antichrist of the East, and also
by the Antichrist of the West. For before that tyme, al-
thoughe the Emperours shewed great crueltie: yet notwith-
standing for as much as Satan was yet tyed vp, it is a won-
der to here howe greatly Religion increased, so as theyr
myndes coulde not be plucked awaye from Chrystes Gos-
pell. Neyther coulde they be plucked awaye afterwarde,
when dyuerse heresies grewe vp, no no yet at the first en-
terance of the tyrannie of eyther of the Antichrystes: till at
length

Reuelation of S. Iohn.

274

length when the naughtinesse of men grewe too strong, in so
much as Satan was let loose by Gods ryghtful iudgement,
than sayth began to sayle, and charitie too wey colde, so as in
processe of tyme, there remayned scarce so much as a certein
thin shadowe of those vertues, accoording as this present day
witnesseth.

3. And he cast him into the bottomlesse pit, and shet
him vp, and set a Seale vpon him, that he shoulde not
deceiue the people any more, till the thousand yeeres
were fulfilled: and after that, he must be let looce (*) a
little vvhile.

And he cast him into the bottomlesse pit, and shet him vp, and
set a seale vpon him. &c. That is to saye, he restrained him, &
bereft him of his power, that he shoulde not deceiue those who
else he would haue done. For his hart would haue serued him
to seduce all Nations, and to hold them still in the pestilent
errors of Idolatrie, yea and in all kinde of horrible misdoings.
But God hath plucked the out of the power of darknesse, and
remoued the into the kingdome of his darbeloued son, Coloss.
1. b. 13. Till the thousand yeeres be fulfilled. That is to say, till
Antichrist be come. And after that, he must bee let looce. This
thyng came to passe after that the Dominion as well of
Mahomet as of the Romishe Byshoppe was so increased
in strengthe, that they became terrible too all Kings and
Princes of the Earthe, for as muche as they were a-
ble, not onely too graue them when they lysted, but al-
so too caste them from theyr seates, and too treade them
quyte vnder fote, vntill they submitted their neckes too false
Religion and ryghtlesse Lawes: whyche thyng is done
yet still at this daye, accoording as Paule forgetteth. 2. Thess.
2. b. 11. Therefore too bee let loose is too haue leaue too vse his
diuine force too the seducing of muche people, lyke as too bee
tyed vp is too haue no leaue giuen him. A little while. This
sentence agreeth with y which we haue sen where Iohn said,
pm. 11.

(*) Some reade,
for a final tye.

The diuell is
hilde shotte at
Gods plea-
sure, and can
doe nothing
till hee haue
leaue.

The tyme of
the diuels ty-
rannie is but
short.

Marlorats exposit. on the

two be to the inhabitants of the Land and Sea, for the Diuel is come downe to you, and is soze angrie bycause he knoweth he hath but a shoyt tyme. Heretofore. 12. b. 12. which shoyt time or little whyle, must be understode in this wyse: namely that euen in the middes of his practizes, when he thinketh all things safe on his side, then shal his course be stopped, and he himself be broken all to peces.

4. And I sawe Seates, and they sat vpon them, and iudgement was given vnto them: and [I sawe] the soules of them that were (*) beheaded for the witnesse of Iesu, and for the worde of God, and which had not worshipped the Beast, nor his Image, nor receyued his marke in their foreheades or in their hands: And they (*) lyued and reigned with Christ a thousand yeres.

(*) Some read, shall liue and shall reigne.

The faithful reigne with Christ both heere and in heauen.

And I sawe seates. &c. Here John describeth largely the time that Satan was bound: for these things are set down by backreckening. For after he had sayd that the Diuel was tyde vppon a thousande yeres: he retyeth backe, and sheweth what the Church dothe in those yeres. The state wherof he lykeneth to the state of a Kingdome or Commonweale, setting downe the saythfull sorte as iudges of the world that minister ryght to all men in the tyme of peace. Wherefore the setting forth of Seates and their sitting down vpon them, is as much to say as this that followeth, namely, They lyued and reigned with. &c. For albeit that vnto the eyes of fowles they seemed to dye: yet notwithstanding they be in peace, and reigne happily all the whyle with Christ. Also the Church reyneth wyth Christe in the meane while, accordyng to this saying of the Apostle, The spirituall ma iudgeth all things, & he himselfe is iudged of no ma. 1. Cor. 2. d. 15. Furthermore the godly do euen the most reigne, when they are thought least to reigne, namely when they suffer punishmente for Christes sake, lyke as Christ himself reigned

Reuelation of S. Iohn. 275

ned euen vpon the Crosse. After this maner doth the Church also pray, that Christ alone may reigne in vs, to the utter destruction of the kingdome of Satan and Antichrist, saying: Thy kingdome come. Math. 6. b. 10.

5. But the residue of the dead (*) liued not ageine, vntill the thousande yeres were finished. This is the first resurrection. (*) Some read, shall not liue ageine.

But the residue of the deade. &c. This place must be understood of the death of the soule which commeth through sin: & the thousand yeres of present life do represent the Church or Kingdome of Christ. And of the same thousande yeres is ment thys saying of Christ, The houre will come, and it is euen now, that the dead shall heare the voyce of Gods sonne, and they that heare it shall liue. Iohn. 5. d. 25. And those be dead: olke, of whom it is saide, let the deade burie their deade. Mat. 8. d. 22. Also, vpon thou that sleepest, and arise from y dead, and Christ will inlyghten thee. Ephe. 5. c. 14. And ageine, thou hast the name to be alieue, & art dead. Heretofore, 3. a. 1. Therefore if a man heare Christes voyce in this present life, that is to say, if he receiue it in his mind and beleue it in his hart, he is passed alreadie from death vnto life, & shall not dye for euer. Iohn. 5. d. 24. & 11. b. 26. But he y despiseth it, abydeeth in death. Rightly therefore doth Iohn saye in this place, But the residue of the deade. Wherby he meaneth that some are come ageine to lyfe, and some not: namely not they which haue worshipped the Beast and his image, and receyued his marke. &c. For these haue not rysen ageine to newnesse of lyfe by saythfull repentance, whych is the first Resurrection. Vntill the thousande yeres were finished. When they lyued in this present lyfe, they rose not ageine from the death of sinne vnto newnesse of lyfe, by repentance, and so consequently they wyll neuer reuyue ageine from sinne, and therefore also neuer reuyue ageine to the glozie of the blisshed lyfe. Wherefore the word Vntill in this place (like as in many other places of

Who liueth and who is dead.

The death of the wicked is euill life.

Ap. iij.

Marlorats exposit. on the

of scripture) betokeneth an endlesse time, like as also in *Mat.* 5. d. 18. and 13. d. 30. and 1. *Cor.* 15. d. 25. and *Gal.* 3. c. 19. This is the first Resurrection. Namely, that whereby we rise from the death of sinne, through repentance and fayth in Christ, according to this saying of Paule, lyke as Christ is risen by the glorie of the father, so let vs walke in newnesse of life. *Rom.* 6. a. 4. For the first death is sinne, whereby the soule dyeth, according to the Lordes saying, In what day so ever thou eat of it, thou shalt dye the death. *Gene.* 2. c. 17. Whereupon insueth the death of the bodie. For by one man sinne entered into the worlde, and by sinne, death. *Roma.* 5. b. 2. When like as the first death is the death of the spirite, when a man is dead from ryghteousnesse and alyue to sinne, which thing is the reygning of death in the Soule of the unbelieuers: so the first Resurrection is when the man is deade unto sin and alyue unto vnyghteousnesse, through the spirite of Christ which reygne in hym. For he that hath Christs spirite (whiche is the spirite of holynesse) can not dye: but standeth by by and by by faythe and lyueth, and walketh in good workes, which are the frutes of the holie Ghost. Like as Paule saythe, we be his worke, created in Christ Iesus unto the good workes whiche God hath prepared for vs to walke in. *Eph.* 2. b. 10. The vngodly shall not be partakers of this holie Resurrection, because theyr consciences be euermore defyled wpyth sinne, whiche is the deadly poyson of the Soule. And althoughe the saythfull be deade by sinne, yet lyue they by faithe. The intent why these things are spoken, is least anye man myght extende these things to the second Resurrection, which shall be common as well to the vngodly as to the godly: according as it is written in *Daniel* 12. a. 2. & in *John.* 5. e. 29. & in *Act.* 24. d. 15.

6. Blisfed

Reuelation of S. Iohn. 276

6. Blisfed and holie is he that hath part in the first Resurrection, in these the second death hath no power for they shall be the Priestes of God and of Christ, and shall reigne vwith him a thousand yeeres.

Blisfed, ^{s.} That is to saye, he is blisfed which keepeth him, who be blisfed. self that which he is by newbirth, that is to wit, which continued. neth in walking in newnesse of life: according to y^e which Christ sayth, Blisfed are they that heere the word of God, and keepe it. *Luke.* 11. d. 28. Also, blisfed is he to whom the Lord imputeth no sin, and in whose hart there is no guyle. *Psalm.* 32. a. 1. 2. and *Roma.* 4. b. 8. And holie. Namely he is boyne a, who be holy. gein by the word of life, & halowed, that is to say made cleane by Christs spirite, and so is become the dwelling place of God. In respect wherof Paule calleth them holie which are boyne again through the fountaine of life. *Rom.* 1. a. 7. & 1. *Cor.* 1. a. 2. For the chosen heere howe the Lord sayth, Be ye holy as I am holie. *Leui.* 11. g. 44. & 1. *Det.* 1. c. 16. Also, God hath not called vs to vncleannesse, but to holinesse. 1. *Thessa.* 4. b. 7. He that hath parte in. &c. By this word Paule, he seemeth to meane the first frutes of the holie Ghost, in respecte of the tenthes and of the whole crophe that shal be obtained in time to come. In these the second death hath no power. ^{m.} That is to say, euerlasting damnation which shall be both in soule and bodie together. For the second death is the damning of me vnto Hell fire, according to this saying of our Saviour, feare ye him who after he hath killed, is able to destroy both body and soule into hell fire. *Matth.* 10. d. 28. Also, whomsoever this stone falls vpon, it shall grind him to powder. *Matth.* 21. d. 44. Like as the second Resurrection is of the godly, wherthrough their bodies rise ageyn to immortall life: according as Paul saith, This corruptible must put on vncorruption, and this mortal must put on immortallitie. 1. *Corin.* 15. g. 53. And ageyn, we wait for our saviour the Lord Iesus Christ, who will transform our vile bodies, that he may make it like in shape unto his

Quer whome damnation hath no power.

pm. iij.

Marlorats exposit.on the

The Second Death.

his owne glorified bodie. &c. **Phi.** 3. d. 20, 21. **O** else y second death is the death of the bodie, which can hurt none but onely those y are dead of the first death, that is to wit in sin: that is to say, which liue not in Iesu Christ, who only is able to take away the venim of death. For y reprobates, who begin their hel in this world, & whose consciences are continually gnawed and tormented with the worme that dieth not, are said to be dead alreadie in spirit: but the horriblenesse of their torments shall increase when they be departed out of this life. For this cause is the death of the reprobates called, in this chapter, the second death. And like as the second death can hurt none but onely the reprobates or castaways: (for vnto the chose it is a certain enterance into eternall life) euē so the second resurrection, (which is the rising again of the body,) abideth only the that are risen from the first death, (which is to be dead in sin,) that is to say, which are borne againe and renewed by the holie Ghost. For (as the prophet saith) they shal become Gods people which are found written in the booke of life, & many of the that sleepe in the dust of the earth shal be awakened: some to eternall life, & othersome to everlasting reproche and shame, **Dan.** 12. a. 2. For they shal be the Preests of God and of Christ. By these words he giueth an incling (although it be but briefly & glauncingly) first that Christ is God, saying that they be the Priests of God & of Christ, that is to say, of the father and the sonne, howbeit that Christ also (in respect y he is the sonne of man) be a priest for euer: and secondly that the thing which is spokē here, belongeth not onely vnto the that are called Bishops & priests at this day in the Church: but like as we call beleeuers Christians by reason of their misticall anoynting: so also are they all Priests bycause they be the members of the only Priest. Concerning which matter looke, heretofore. **1. b. 6. & 5. c. 10.** And shal reigne with him a thousand yeeres. That is to say, time without ende. For the number of a thousand consisteth of many fennes multiplied together, and the number of ten is the number of perfection.

The second Resurrection.

Who be
pieces.

7. And

Revelation of S. Iohn. 277

7. And vvhhen the thousand yeeres are expired, Satan shall be loosed out of his prison.

8. And hee shall go out to deceiue the people that are vppon the foure quarters of the earth, [euē] Gog and Magog, to gather them together to battel, the number of vvhome is as the sand of the Sea.

And when the &c. When the world draweth toward euē tide, Satan shall be let loose, and Antichrists dominion shall be heavy welnere vpon the whole world. Satan shall be loosed out of his prison. That is to saye, he shall be permitted to vse his power of deceiuing and doing mischeefe, wherein hee excelleth most. In this place John describeth the last (yea and also the sorest and cruellest) persecution of Antichriste, which the said child of damnation shall stirre vp against the Church of Christ, throught the egging of Satan. And he shall go out. ^{M.} He shall go out (saith he) namely by executing his power. ^{q.d.} He shall rage openly against Christs Church: and then shall the thoughts of many mens hartes be laide open. Luke. 2. e. 35. and they shall shew themselues to be open enemies, which were supposed to be friends and of the same household. To deceiue the people. That is to wit, he shall steale them with false Religion and ioine them to Antichristes kingdome, against the godly. That are vpon the four quarters of the earth. When is it not any one nation or Religion, but all the false Religions as many as be in the whole worlde, shall conspire against the truth of Christes Gospel, and assault it on all sides. Which thing John seemeth to haue betokened when he saith, Vppon the foure corners of the earthe. ^{A.} Whereby we learne how great hatred of the truth is grafted in men, with the furthest nations of the whole worlde are gathered together to assault it. [Euen] Gog and Magog. ^{M.} Gog that is to say such as haue couered eyes, and such as heaue at Christes doctrine prively. And Magog, that is to say, suche as haue their eyes vncouered and do openly persecute them

The last per=
secution of
Antichrist.

All religions
shall conspire
against
Christ's
Gospel.

Printed by the
 ters and open
 persecutors.

Marlorats exposit. on the

that defend the truth of the Gospell.¹ By these words therefore are meant all manner of wicked people be they priuie or be they open, be they household, or be they forrein enemies, which shall come into y^e field together against Christs Church. The Prophet termeth these, strong and great men, but yet shall Christ deale the spoyle of them. *Clay. 53. b. 12.* And in another place it is said that Antichrist is a smith that bloweth the Coles together in the fyre. *Clay. 54. c. 16.* And in Ezechiel it is written of him in this wise, Thou shalt come vp as a multitude of waters, thou shalt come as a Cloude to couer the earth. *Ezech. 38. c. 16.* Also vnder resemblance of the king of the North: The king of the North (saith he) shall come vpon the king of the South with chariots and horsemen and many shippes, and he shall come into his lands and ouerflow them and passe ouer them, and come into the pleasant land. *Eccl. Dan. 11. b. 14. 15.* Also, all nations of the earth shall be gathered together against Jerusalem. *Zachar. 14. a. 2.* These things therefore and such other like whiche the Jewes take out of the sayings of the Prophets, and interpret them to be meant of their owne nation, our John being a singular god setter forth of the Prophets minds at large, expoundeth to be meant of Christ and his Church, wherof y^e said Jerusalem beareth a representation in the scriptures: according to the Apostles saying. *Gal. 4. d. 26.* Wherevpon John agreeing wth y^e forealleged prophet, saith y^e the number of the is as the sand of the sea, & that they come vp through the whole earth, & besieged the Camp of the saints & the beloved Citie.² And truly if we be not viterly blind & besides our wits, we may coniecture somewhat by the Turkes victories, wherethrough he hath triumphed in our time, by conquering the kingdoms of Egypt, Ierusalem & Jerusalem, by rooting out of y^e great Souldan: and anon after for winning the Ile of Rhodes: and finally for conquering the kingdome of Hungarie, and sleaing the king thereof. What is to be feared by it on our part, who saith not? To gather them together to battell. By this place we learne,

They that
persecute the
Gospell, per-
secute Christ.

Reuelation of S. Iohn. 278

learne, that all they whiche make warre againste Christs Gospell and disciples, are led by the spirit of Satan, & moued by his impulsio, vnder what pretence soeuer they affirme themselves to fight. Which thing would God that those men would marke wel, which at this day vnder pretence of the traditions of their forefathers, (or rather vnder pretence of their mother holy Church,) dare assault y^e witnesses of y^e Gospell, & also put them cruelly to death, We know how Christ saith to his disciples: The houre wil come that whosoever killeth you shall thinke he doth high seruice vnto God. *Iohn. 16. d. 2.* The number of vvhom is as the sand of the Sea.³ By this speech here seemeth to be betokened the fewnesse of the godlye, and the innumerable multitude of the vngodly, according also as we see. Whereby we learne, that Satans power is so great, as it cannot in any wise be overcome by mans strength, but we haue neede of help from heauen. We be deceiued then if we thinke we haue to deale with men in this incounter of faith, or if we promise ourselves victory by our owne force. Nay rather, we ought to knowe, that (according as Paule teacheth, *Ephe. 6. b. 12.*) We must wrestle against spirituall wickednesse, that is to saye, with most wicked spirites, against whome we must fight with faste, prayer, fasting, almesdeedes, teares, and all manner of denyall of our selues, and not with force of armes, nor with curious disputations.

The fewnesse
of the godlye,
and the innumerable
multitude of the
vngodly.

9. And they vvent vp vpon the bredth of the earth, and compassed the Camps of the saints, and the beloved Citie: And fyre came downe from God out of heauen, and deuoured them.

And they went vp. &c.⁴ By going vp he betokeneth the pride of Christs enemies. *q. d.* They wente vp with great haughtinesse of mind to fight against the godly. And compassed the Camps of the Saints.⁵ We doth vs to wit, that they came not to some one place, as though y^e Camps of the saints & the

The church
of Christ is
besieged euery
where: though
the whole world
belongeth

Marlorats exposit. on the

beloued Citie should be put in one place: (whereas the sayde Citie is nothing else but the Church of Christ dispersed throught the whole earth.) But hereby is meant that whither soeuer Antichrist goeth (for asmuch as Christs Church shall be in all nations of the earth, whiche thing is signified by tearing it the bredth of the earth,) there shall be the Campes of the Saints, there shall be the Citie beloued of God, and there shall y^e same Citie be beseged by al hir enemies throught the outrageousnesse of his persecution: that is to say she shall be distressed, pinched, and shut vp within the streights of tribulatioⁿ, and yet she shall not giue ouer hir warfare, which is tearmed by the name of Camps, ^M- because the saintes are alwayes ready to withstand their enemies manfully, and to fight lustely for defence of the truth euen to the last gasp of their life. though neuer so great a number of enemies encounter them. For they know that God hath promised them victory. Also in the worde Compassse ye must consider the wylfulness of Satan and the enemies of the Church. For they assaile not the godlye with open force: but priuily, and as it were by a windlasse, seeking to annoy them many wayes: which thing Saint Peter hath warned vs of in these words: We ye sober and watch y^e: for your aduersary the Diuel goeth about like a roaring Lion, seeking whom he may deuour.

**The Church
cannot be for-
saken.**

The victorie
of the Godly
and y destruction of the
ungodlye.

1. Pet 5. c. 8. And the beloued Citie. By this title he sheweth that the Church cannot be forsaken of God. For it is his beloued Citie, the Prince whereof is the strong and mightye Lord, euen the Lord mightye in battell. Psal. 24. c. 8. Where bypō is by and by added the victoꝝ of the godly. And fyre came downe from God. ^s. Hitherto he hath brought the Church by dūgs of aduersitie and heauinesse, and now he bringeth hir news of gladnesse. And he vseth the time past for the tyme to come, bycause all things are foze determined by most certaine and assured decreæ, and therefore are in effect as good as done already. And he seemeth to allude to the fire that consumed the Cities of Sodome and Gomoꝝ, the Tents of them that

Revelation of S. John. 279

that made insurrection against Moses in the wilderness, and the bands of little men a peere which were sent by the king of Israel to take Elias. For it is as easie for God to make his heavenly fire to consume an innumerable multitude of men set farre asunder by distance of places, as to consume a few pent up in one place together. Neuertheless, type is taken in the scriptures for other punishments also, wherewith God is wont to destroy the wicked. Neyther do these things seeme to be referred to the last iudgement, but to the destruction of Antichrists army through the whole world. Out of heauen. ^{A.} The godly then (as I told you euē now) have neede of defence from heauen, if they will get the upper hande of their enemies, and obteyne the victorie whiche shall endure. For otherwise they be ouermatched both in strength and number, according as I saide a little afoze. And deuoured them. Effectuall are the plagues whiche are sent of God to ouerthrow the enemies of Christ. For he is the almighty reuenger, whome all creatures ought to obey.

10. And the Diuell vvhich deceiued them, vvvas cast into the pond of fyre and brimstone: vvhere the beast also and the false prophet shall be tormented day and night for euermore.

And the Diuell which deceiued them. After John hath done with the destructiō of Antichrist, now in few words he comprehendeth that whiche the enimie Citie and hir prince the Diuell shall suffer at the last iudgement. Vvas cast into the pond of fyre and brimstone. John speaketh thus, to the intent to expresse, both the greuousnesse and the euerlastingnesse of the fyre: according to our sauiours saying, Go ye cursed into euerlasting fyre, which is prepared for the Diuell and his Angells. Math. 25. v. 41. VWhere the beast also and the false prophet shall be tormented. Of these we haue heard already, These two were cast aliue into the pond that burneth with fire and brimstone: Reu. 19. v. 20. Therefore by the beast hee meaneth

Marlorats exposit. on the

meaneth very Antichrist with his chosen peeres: and by the false prophets, the preachers & maintainers of Antichrists kingdom. And these he specifyeth by name, because of the exceeding spitefulness of their malice, which also shall be punished with sorer peines. Day and night. ^A That is to say continually without any respite. For euermore. Agayne we see that the punishment of the Diuell and of the damned shall be endlesse.

ii. And I saw the great vvhite Throne and him that sitteth vpon it, from vvhose sight fled both the earth and the heauen, and their place vvas no more found.

The generall iudgement.

And I saw the great whyte Throne. ^A It is not without cause that Peter auoucheth the end of all thinges to draw nereat hand. 1. Pet. 4. b. 7. For the fashion of this world must needs passe away. 1. Cor. 7. f. 31. and the last iudgement must be executed vpon men, to the ende that euery man may receiue the thinges that are done by the body, according to that which he hath done be it good or euil. 2. Cor. 5. b. 10. ^o Now then like as Daniel saw scales set, & the auncient of days set downe, and iudgement executed, and the booke opened. Dan 7. c. 9. So also in this place, John seeth Christe the iudge of the whole world come in maiestie to iudge y world openly, vncorruptly, and without any feyning. ^s And it is the rehersall of a former declaration, for he declarcth in order after what manner the iudgemente was disclosed vnto him. I saw (saith he) the great Throne. Great indeed, for the greates iudge of the world sitteth vpon it. Of whome Paule speaketh in this wise, waiting for that blisshed hope and the open manifestation of the glory of y great God & of our sauour Iesus Christ. Tit. 2. d. 13. And the Angell Gabriel said to the virgin Mary. He shall be great, & shall be called y son of the highest. Luke. 1. c. 32. VVhite. ^o That is to wit, made bright with the clearenesse of the heauely light. For the sonne of man shall come in his glory, and shall sit vpon the seate of his glory. Mat. 25. d. 31.

^A Further

Reuelation of S. Iohn. 280

^A Furthermore there shall be no corruption in that iudgement, but al thinges shall be done with singular purenesse & vprightnesse, without any respect of persons. Lastly, nothing can be hidden from that iudge: nay rather the thinges that are now hidden and darksome, shall then come to light, and be made open to the whole world. And therefore Paule saith, iudge not at al before the time, vntil the Lord come, who will discover the priuities of darknesse, and lay open the intents of mens hearts, and then shall euery man receiue praise at Gods hand. 1. Cor. 4. a. 5. And him that sitteth vpon it. That is to wit, Christe the very sonne of God and man, whome God hath ordeyned to be iudge of y quicke and the dead. Act. 10. g. 42. From whose sight fled both the earth and the heauen. ^o The last iudgement shall be so terrible, that heauen and earth, (that is to say all manner of men) shall be moued and put in feare, which thing must notwithstanding be vnderstande of the reprobates only. For that day shall be a swete and ioyfull day to all the chosen, because their full and perfect redemption shall then be nere at hand. Luk. 21. f. 28. And therefore they are sayde to long for the comming of this iudge & also to loue it. 2. Tim. 4. b. 8. Nevertheless, the thing that John speaketh here, may be vnderstand of the renewing of heauen and earth: for he ad-
beth, And their place was no more found. ^M For like as darknesse is chased away at the comming of the Sunne: euen so shall al infection of the elements, and al anoyance of corruption be chased away at Christes appering in glory, and all shall be made new. Of whiche renewing looke Esay. 65. c. 17. & 66 and also in the first and 23. verses of the 20. chapter. Notwithstanding, this one thing is to be noted concerning the Elements of the world: that they shall be consumed only as in respect of their qualitie to be renewed in qualitie but they shall remayne still in substance the same that they be, according as it is, said to be gathered by Rom. 8. d. 20. & Psal. 102. 26. 27. 28. & Heb. 1. c. 11. & 2. Pet. 3. d. 12. 13. and by diuers other places.

12. And

The terrible-
nesse of the
last iudgement.

Christe shall
make al things
new.

The glorious-
nesse, vpright-
nesse & open-
nesse of the
last iudgement

Marlorats exposit. on the

12. And I saw the dead both great and small standing in the presence of God: And bookes were opened: And another booke was opened whiche is the booke of life: and the dead were iudged by the thyngs that were written in the bookes, according to theyr workes.

The generall Resurrection. And I saw the dead. ^A He speaketh of the generall resurrection of the bodies: for which looke, 1. Cor. 15. All nations (saith Christe) shall be gathered together before him. Math. 25. c. 32. Great and small. ^B By the great ones he betokeneth the mighty men of this world, as Tyrants, Kings, Princes, and noble men: and by the small he betokeneth such as were counted base of birth and of no reputation in this world, and there withall also such as departed out of this life when they were but newly borne. Whereby he purposeth to do vs to understand, that God hath a regard of all folks, whither they were counted great, or whither they were counted nothing worth among men. In respect whereof also Paule sayth: we must all of vs shew ourselves at Christes iudgemente seate, that every man may receiue the things that are wrought by the body, according to that which he hath done be it good or bad, 2. Cor. 5. b. 10. And againe, Every man shall yeeld an account for himselfe vnto God, Rom. 14. c. 12. Also, knowing that our Lord or master also is in heauen, and that there is no respect of persons with him. Ephe. 6. b. 9. And bookes were opened. ^C These bookes seeme to be the consciences of all men be they good or bad, which shall as then be layd open, according as the Apostle witnesseth Roma. 2. c. 15. & 1. Cor. 4. a. 5. by reason that Christ shall bring all the things to light which were covered before. ^D Other some take these bookes to be the olde and new Testaments, that for asmuch as there is shewed in them what God had commaunded, it shoulde appeere also by them what every man had done or not done. But the first exposition is the truer. And there was another booke opened, which

The booke of men's consciences

Reuelation of S. Iohn.

281

which is the booke of life. ^A This is the booke wherein the chosen are reported to be written before the beginning of the worlde, by reason of the certentie of their predestination. Whereof thou readest thus, Either forgive them this offence, or if thou wilt not do it, wipe me out of the booke of life which thou hast written. Exod. 32. g. 32. Also, be glad, for your names be written in heauen. Luke. 10. b. 20. Also, whose names are in the booke of life. Phi. 4. a. 3. Forreuer it is a similitude borrowed of the custome of men, who in taking musters are wonte to write the choicer sort, and to call them by name. So is God saide to take a beu of his seruantes by name, and to call them by name. Exod. 33. c. 12. & Iohn. 10. a. 3. ^B Therefore if we will know certainly whither our names be written in the booke of life, (that is to say, whither we be chosen and predestinated to euerlasting life) we neede not to be curious in searching Gods secret purpose, but let vs haue an eye onely vnto Christe. For in him hath the father chosen all those whome he hath determined from the beginning to saue. Now if we be chosen in Christ, we shall not sende the certentie of our election in our selues, no nor in God the father, nather if we thynke vpon him barely without the sonne. Christ then is the lookinglasse where in it behoueth vs, yea and wherein we may (without mistaking) beholde our election. For sith that he is the partaker into whose bodye the father hath determined to ingresse those whome he hath purposed from euerlasting to make his owne, so as he accounteth them all as bys owne children, whom he registreth among the members of him: we haue sufficient, manifest, and assured warrant that we be written in the booke of life, if we communicate with Christe. And he hath assuredly communicated himselfe vnto vs, in asmuch as he hath witnessed by the preaching of his Gospell, that he is given vnto vs by the father to be ours, with all the good thynges which he hath. He himselfe (I saye) hath witnessed vnto vs, that his heauenly father will take them al for his sonnes, which receiue him by faith. **An.** Further

The booke of life, or Gods eternall predestination.

How men may knowe whither they be chosen of God or no.

Y T E F A 2 A D K O

^A Whereunto pertain such promises as these, He that believeth in me hath life everlasting. John. 3. d. 36. & 6. d. 40. All y^e come and believe in me shall not die for ever. John. 4. c. 26. Also, All of you are the childre of God through the faith which is in Christ Jesu. Gal. 3. d. 26. If we couet any more than to be accounted among y^e childre & heirs of God, then may we mount above Christ: but if that be y^e utmost marke we shote at, how mad are we to seeke the thing out of him, which we have already attained in him, & is not to be founde any where but in him only: Furthermore seeing he is y^e everlasting wisdom of y^e father, his unchangeable truth, & his settled determinatio: we neede not to feare least y^e thing that he declareth to us by his worde, should vary any thing at all from that will of y^e father which we seeke to be assured of. Nay rather, we ought to believe that he openeth the same unto us faithfully, even in such sort as it hath bin from y^e beginning, & as it shall be evermore. ^A But of these things I have written more in the 8. verse of the 17. Chapter and in the 8. verse of the 13. Chapter heretofore. And the dead were iudged. ^G God the righteous iudge of all men needeth no opening of booke: for he knoweth all things ere before they come to passe: but such manner of speech is borrowed of Courtmatters and mens iudgements in law. For when iudges discusse mens cases, they are wont to have their pleas set downe in writing, & to give sentence according to y^e things that are writte & allowed. John therfore commendeth unto us y^e exceeding great uprightness of y^e iudge Christ, who hath no respect of person, but iudgeth according to y^e things y^e are contained in the booke, that is to say, according to y^e things y^e every man knoweth in himself by y^e witnesse of his own conscience. Rom. 2. c. 15. Furthermore, some take y^e dead, for the wicked sort only, because the godly shall iudge & not be iudged. Math. 19. d. 28. & 1. Cor. 6. a. 2. But more rightly do others understand this to be spoke as wel of the godly as of y^e ungodly. For God the father hath appointed Christ to be the iudge of all men. Acts. 10. g. 42. and he shall call the good to the kingdom

The upright-
ness of Gods
iudgment with
out respect of
person.

kingdome of heaven, and send away the evil into everlasting fire. Mat. 25. t. 34. 41. 46. Besides this, Paule in y^e place afore-
recited saith: to the intent that every man may receive accord-
ing to that which he hath done with his body, be it good or
evil. 2. Cor. 5. b. 10. And the dead are said to be iudged, to y^e end
we may know how they remain both punishments & rewards
after the resurrectio & iudgement, for such as have departed
hence & have not received in this life according to their desert.

^A Nowbeit as touching y^e chosen, it is always a general rule, that they be rewarded with glory, not for their owne desert, but through Gods free mercy, by reason whereof their sinnes are not laid to their charge, for Christs sake. In respect whereof Paul saith: I am of opinion that the troubles of this present time, are not to be compared with the glory that shall be secured by us. Rom. 8. d. 18. According to their works. For thys most upright iudge shall render unto every man according to his desert. Rom. 2. a. 6. and heretofore. 2. s. 23. & Math. 16. c. 27.

A general rule
concerning
the rewarding
of y^e chosen.

13. And the Sea gave up his dead which were in him: and death and hel gave up the dead that were in them: and every of them was iudged according to his works.

And the sea gave. &c. These things are spoken by a turning backe again, for John layth forth y^e which he had set downe afore, [when he said] I saw y^e dead both great & small, standing, &c. There be some which by these dead folks do understand those that shall be alive at the time of the iudgement, because this present world is now & then in y^e scriptures termed a sea. Of which overlivers y^e Apostle treateth. 1. Thess. 4. d. 15. But this sense is more streined, than that it can agree to y^e present place. Therefore we take it simply to be ment of those y^e have perished in the sea or fresh waters, or whose bodies being burned into ashes have bin cast into the sea or into rivers in the time of persecution, so as it might seeme incredible y^e ever they should be restored whole & sound again, & yet notwithstanding they shall be repaired againe by y^e power of Christ. John the sheweth openly, y^e the bodies of y^e dead shall be quickned again.

The restitu-
tion of y^e same
bodies again.

Marlorats exposit. on the

gain at y iudgement, how far soeuer they haue bin scattered.
asunder, yea euē though they haue bin eatē by by y fishes of
y sea: which thing some heretikes haue denied. And death and
Hel. By death we vnderstā such as haue dyed by any maner
of way: whither it be by fire, or by halter, or by swoord: why-
ther they be buried or vnburiēd, or whither they be cast away
to be deuoured of beasts & of y foules of the aire: And by Hell
we vnderstā such as are buried & brought into y dust of the
earth: wherby he betokeneth, y nothing is vnpossible to y po-
wer of Christ. Al these things hath Christ comprehēded in
one sentēce in the Gospel, saying: The hour wil come that al
they which are in their graues shal heere his voice, and come
forth, they y haue done wel, vnto the resurrection of life, and
those that haue done euil, vnto the resurrectiō of iudgement.
John. 5. c. 28. For so is meant by that which John addeth, say-
ing: And euery of them was iudged according to his workes.
Loke vpon the first verse of this Chapter.

14. And Hel and death were cast into the pond of fire. This is
the second death.

15. And he that was not found written in the booke of lyfe,
was cast into the pond of fire.

**The bitter do-
ing away of
Death.** And Hel & death. This seemeth to be spokē vnder y same
figure y in another place it was said, death is swallowed by
in victoꝝ. And also, y last enemy that shal be done away, is
death. 1. Cor. 15. c. 26. Neuerthelesse it may also be take of the
which rose not again frō y death of sin in y first resurrectiō, &
therfore shal not haue part in y second resurrectiō, but shal be
cast into the pond of fire. This is the second death. q. d. Beware
of the first death, that is to wit, of the death of sin: for vpon
that first death by sin of final vnrepētānesse, shal folow this
seconde. And he that was not found. &c. This is spoken gene-
rally of al y reprobates, who are shut out frō eternal life for-
euer, bycause they haue no feloship in y body of Christ. For
the only faithfull in Christ, (in whom they be predestinated
to euerlasting life) shal be sauēd. All y rest shal perish, of what
Religion soeuer they be, or what trade of liuing soeuer they
live, be it neuer so streight.

**Death of
sinne & death
of y soule.**

**The endle-
ss damnation of
all the repro-
bates.**

Reuelation of S. Iohn.

283

The one and twentieth Chapter.

AND I saw a newv heauen and a newv earthe: for
the first heauen and the first earth vvent away:
and there vvas no more Sea.



ND I saw a new heauen. &c. In this Chapter **The cōtēts
of this
Chapter.**
we be taught, that after the destruction and
damnation of the vngodly, all the godly shal
reigne euerlastingly with Christ their hea-
and happily enioy the god things which are
prepared only for those whome God hath chosen from the be-
ginning in Christ. Moreover this is the seventh and last vi-
sion of this booke, wherby we are informed of the happy state
of the Church, (that is to say of Christes kingdome) and so
consequently of the renewing of the world. For it treateth of
the Sabbath and holy rest, namely when both bodie and soule
shal be perfectly glorified together. Neuerthelesse, some
expound this Chapter to be meant of the Apostolike Church
at the beginning of it. Others take it to be meant of the
meane time betwixt the destruction of Antichrists kingdome
and the iudgement. And other some againe do wꝛest it to the
happinesse of the life to come. But it seemeth to be vnderstod
of the whole state of Christes kingdome, namely in the be-
ginning, in the middle time, and in the time of the last felici-
tie: and that in such wise, as some things are answerable to
the beginning of that kingdome, some to the middle tyme of
it, and some to the end of it, and other some agree both to the
beginning, to the middle time, and to the end of it, accordyng
as shal be shewed in their places. A newe heauen and a newe
earth. Christ shal make all things new. The Prophet Esay
purposing to foreshew the prosperitie whiche Gods people
shuld enioy in Jerusalem and in the whole land of Chanaan
after the end of their captiuitie: among other things wherby
he peinteth out that prosperitie before their eyes, promiset
p. u. y. a rene-

**The renewing
of all things by
Christ and the
ful restitution
of his tree and
glorious king-
dome.**

Marlorats exposit. on the

a renewment both of heauen and earth. Beholde (saith he) I will make a new heauen and a new earthe, the former shall be remembered no more, neyther shall they come any more in minde. But reioyce ye and be glad for euer in the things that I make anew. For beholde, I make Ierusalem new againe, and I will reioyce in my people, and the voyce of weeping and mourning shall no more be heard in hir. Esay. 65. c. 17. Therefore in as much as the Prophet John hath prophesied of the restitution of Religion, yea and of prosperitie among the people of God: he doth aright to speake of the happinesse of Christs kingdome immediatly after: vnder the figure whereof he speaketh also of the renewing of the worlde, wherof some manner of tast is felt in the meane while: according to each mans portio of godlinesse, & the full accomplishment thereof is looked for at length in the new creation, according to the Apostles saying, Rom. 8. d. 20, 21. And it is metaphorically said that heauen & earth are renewed: because y into such as be plunged in sorow, heauen, earth, & (to be briefe) all things seeme vnpleasant, & as though they would fall vpon the: but whē things are changed to y better, so as heauinesse ceaseth & mens minds be cheered vp: heauen and earth and all things seeme to haue a new countenance. Now then if the heauen seemed to haue a new countenance at suche time as Gods people were deliuered from captiuitie, and religion in part set vp againe: How much more fully shall that come to passe, when God shall haue begonne to reigne througely by Christ: when the aduersary powers are utterly dispatched, & perfect peace restored to y Church when the creature of God is set free from the bondage of corruption, and deliuered into the glorious libertie of the childre of God: And yet no doubt but there shall be a renewing both of heauen and earth, euen in visible shape also: according as Peter witnesseth. Waiting (saith he) and hailling for y coming of the day of God, in which y heauens shall perish with fire, and the elements shall be melted with heate. But we looke for a new heauen and a new earth.

Reuelation of S. Iohn. 284

earth, according to his promise. 2. Pet. 3. c. 13. For the first heauen and the first earth went away. ^{M.} That is to wit from al manner of corruption which they had gotten heretofore. Like Rom. 8. d. 21. & Heb. 1. c. 11. & 2. Pet. 3. c. 12, and also the 11. verse of the 20. Chapter also. And there was no more Sea. ^{S.} The sea, by the commaundement of our good maker, serueth for sundrye turnes and behoofs of men. Therefore it shall be renewed as well as all other elements, and be set free from bondage by the restitution of man. Rom. 8. d. 21. Neuerthelesse some thinke that by these wordes it is meant, that the troublous life of this worlde (which is betokened oftentimes in the scriptures by the name of Sea) shall cease at that time. But the former exposition is the playner and the lesse coustrayned.

2. And I Iohn sawv that holy Citie new Ierusalem come dovvne from heauen prepared of God as a bride garnished for hir husband.

And I Iohn. John hath expressed his name in this place, to the intent the more credit might be given to this vision. Saw that holy Citie. It is called the holy Citie, because it is indured with the spirite which maketh holy. ^{S.} For as many as be chosen by Gods eneralsting providence, to be compacted into the body of the Church, are made holy all of them by the Lord, througely spirituall newbirth. For the order of Goddes mercie is described by Pawle to be this: that whome he hath chosen, them he calleth: whome he hath called, them he iustifyeth: and whome he hath iustified, them he glorifyeth. Romaynes. 8. f. 30. New. Like as here is mention made of a newe heauen and a newe earthe: so also is here mention made of a newe Citie, namely of suche a one as beavenlyly giftes, shall also mynd a beavenly life. Ierusalem. The Church is likened to this Citie, by reason of the mutual agreement of the Citizens among themselves, & of their covenant made with God by the Mediator Christ.

An. iij.

Marlorats exposit. on the

Christ, whereupon springeth peace and tranquillitie: according as it is written, In his days shall spring up righteousness and abundance of peace. &c. Psal. 72. b. 7. Come downe from heauen. ^{P.} This Citie is said to come downe from heauen, because God hath indued it with a heauenly grace, in respect whereof also he sayeth by his Prophet, I am the God that made thee &c. Esay. 43. b. 7. Truly euen from his first beginning she came from heauen, and thenceforth through all the time of this world, his Citizens increase from tyme to tyme through the grace of God, which cometh downe upon him by the Laue of newbirth in the holy Ghost sente downe from heauen. But through Gods last iudgemente which shall be executed by his sonne Iesus Christ, his brightness shall become so great & so good, through the gift of God, that there shall remaine no specke of his former agednesse, for as much as our bodies shall passe out of their old corruption & mortalitie, fresh and new to vncorruption and immortalitye. Moreover this Citie cometh downe from heauen, because his king also came from heauen, and she herselfe being indued with heauenly power, is conuertant all the while in heauenly things by mind. For which matter see Gal. 4. d. 26. & Phil. 3. d. 20. 21. & Coloss. 3. a. 1. & Heb. 11. c. 10. Prepared of God. ^{P.} That is to wit, preuented with Gods grace. As a bryde garnished for his husband. That is to saye for Christe the true husband of the Church. For as the brydegrome sendeth presents to his bryde before he marrie her & take her to him for a ful adoe: Euen so Christ giueth faith, vertue, & al other good works to his Church, before he couple her perfectly to himselfe & reward her with ful blessednesse. ^{3.} John therfore speaketh of the gifts of the holy ghost, which are the ornaments of the church which is the spouse of Christ. Concerning which gifts see Ro. 12. b. 6. 7. 8. and 1. Cor. 12. a. 8. 9. 10. 11. & Eph. 4. b. 8. also see in the fifth verse of the fourth Chapter heretofore. ^{A.} Neuerthelesse his preparing & garnishing vnto his husband Christ is such in this present life, as notwithstanding, she is not yet indued with

Christ the
only husband
of the Church,
decketh her
with Jewels.

Reuelation of S. Iohn. 285

with al his ornaments. But when Christ cometh vnto Iudgement, loke what she waiteth now, shall be supplied then, & she may be thoroughly cuppled to his husband in glorious immortalitye & perfect blessednesse. Then shall she be deliuered vnto Christ, dispatched of all agednesse, glorious, & without spot, & is to say, holy & unblamable. ^{6.} And this holy Citie shall haue al his Citizens in her, & she shall want nothing that may make her perfect. ^{4.} To be briefe, like as Jerusalem, by reason of the Temple and the holie things pertaining to the Temple, and like as a bryde prepared for his brydegrome, be the godlyest of all things: Euen so the Catholike Church which is to be cuppled vnto God after the Resurrection, shall in beautie and gorgeousnesse, far surmount al the beautie and gorgeousnesse of the whole world.

3. And I herde a great voyce out of Heauen, saying: beholde, the Tabernacle of God is with men, and he will dwell with them and they shall be his people, & God himselfe will be with them and be their God.

And I herde a great voyce. This voyce is sayde to haue bin great, because talke was had of great matters, namely of the cuppling of God and men, who heretofore were furthest severed one from another by reason of sinne. Esai. 59. a. 2. Behold the Tabernacle of God is among men. ^{5.} The same thing is written welnere in the self same wordes by the Prophet, who sayth, And I wil settle them and multiply them, and set holinesse among them for euermore. And my Tabernacle shall be among them, and I will be their God, and they shall be my people, and the heathen shall know how I the Lorde am he that maketh Israel holie. &c. Ezech. 37. g. 27. Whereby it appereth therewithall, to what purpose the Ceremonie of the old Tabernacle tended. Which thing Paul also sheweth when he calleth the faithfull, Gods temple, by reason of his spirit which dwelleth in the. 1. Cor. 3. c. 16. & 6. d. 19. & 2. Cor. 6. d. 16. ^{A.} And it wil appere thowly, that God dwelleth among these

The faithful
are Gods
Temple,
dwelling
place.

An. b.

those that be his, when Christe receyvethe all the chosen into everlasting glozie, to enjoy the continuall happinesse of the heavenly kingdome, which is prepared for them from the beginning of the world. Math. 25. c. 34. ⁴ For then shall every one of the blessed joye be Gods Tabernacle there by glozie, which were his tabernacle here by grace. And they shall be his people. That is to say, in no case offending him: which thing cannot come to passe while they be in the flesh. And God himself will be with them and be their God. *q. d.* They shall never be put from him thenceforth by sinne.

4. And God will wyipe away all teares from their eyes: and there shall be no more death: neither shall there be any more mourning, or crying, or sorow: for the firste things are gone.

The joy of the faithfull in the everlasting kingdome of Christ.

And God wil wyipe away al. &c. ⁵ So also spake the Prophet concerning the happinesse that was to come upon the people of God after their returne from the thraldome of Babylon, saying: I wil daunce in Jerusalem and be merie among my people, and the voyce of weeping and crying shall not be heard in hir any more. *sc.* *Isai. 65. c. 19.* By which wordes, the Prophet foresheweth the joy of the faithfull in the kingdome of Christ, which the godly have in the meane season in the holie Ghost, (as Paul sayeth *Rom. 14. c. 17.* and *Gala. 5. d. 22.*) till it may be fully perfected in time to come. ⁶ But great and unspeakable is Gods gracious goodnesse & loving kyndnesse towards his faithfull, where through he not onely maketh them Citizens of his moste excellent kingdome, but also fulfilleth the dutie of a mother and a Nurse towards them. For tender hearted Mothers and Nurses are wont to wyipe away the teares from the childrens eyes which they cherishe, because they cannot abide to beholde the signes of sorow in them who they have a great desire to please: for it makes the water to stand in the mothers eyes to see it. But by this speche John

meaneth, that God will not suffer any print of former olde sorowes to remaine in the Saints, because they shall enjoy everlasting comfort and glozie without end. And there shall be no more death: neither shall there be any mourning &c. ⁷ These things also agree with the wordes of the Prophet. There shall be no more any babe of dayes (saith he) nor any olde man that filleth not his dayes: for a man of a hundred yeres olde shall die a childe, and a sinner of a hundred yeres olde shall be counted a childe. And age which is wont to be accompanied with feeblenesse of strength, shall be there without fayling of strength. So the godly in Christes kingdome do of common ordinarie come to ripe age: according as it is to be scene well nare in all the Apostles. Furthermore he that believeth in Christ shall not die for ever. *John. 5. d. 24.* and *11. c. 26.* For the firste things are gone. ⁸ Namely the sorowes, sighes, weepings, troubles, and finally death it selfe: all which things haue spring of sinne.

The long lyfe of the faithfull.

5. And he that sate on the Throne, sayde: Beholde I make all things newe. And he sayd vnto me wyrite, for these wordes are faithfull and true.

And he that sate on the Throne. ⁹ He speaketh of God, who God sitteth in a throne as the soueraine and most bright iudge of all. Beholde I make all things newe. ¹⁰ Manie thinke this to be spoken of the ordeyning of the newe lawe after the Ceremonies of Moses Lawe were abolished, according to this saying of the Prophet, what is this house whiche ye will build vnto mee. *sc.* And within a little after, We will reioyce with Jerusalem and reioyce in hir all ye that loue hir. *sc.*

The renewing of all things at the last iudgement day.

Alle,

Marlorats exposit. on the

Also, And some of them that shall be saved I will send into the Sea. &c. And they shall preach my glorie to the Gentils, and bring all your brethren to me &c. And I will take of the to be my Levites and Priests (saith the Lord.) For like as the new heavens and the new earth do, which I make to stand before me saith the Lord God: so shall your seed and your name stand. &c. Esai. 66. d. 22, 23. All which things agree well enough to the spreading abroad of Christs Kingdome by the Apostles. But even here also both the Prophetes had a further forelooke: namely to the new birth of the time to come when all things shall be fully restored and chaunged to the better by the renewing of man. When shall be the continuall Sabbath keeping, and the true rest from all labours, when no aduersitie or sorrowe can trouble vs. And he sayd vnto me, wryte. Namely for the profit of them that be now, and the remembrance of them that be to come. For these wordes are faithfull and true. ^{q.d.} Most worthe are these things to be believed. Euen so the Prophet (or rather the Lord by the Prophet) sayd as concerning his owne word: Like as a shower or snowe cometh downe from heauen and returneth not thither againe, but watereth the earth and soketh into it, and maketh it to bud, and yeldeth seede to the sower, and bread to him that eateth: so shall my worde be that passeth out of my mouth: it shall not returne to me in vaine, but shall do whatsoeuer I haue willed, & shall prosper in y^e things that I haue sent it vnto. Esai. 55. c. 10, 11. So also sayth Christ, Heaue and earth shall passe away, but my worde shall not passe away. Mat. 24. c. 35. And John speaketh here of the thinges that he spake euen now when he sayde, Beholde, the Tabernacle of God is among men, and God will wype away all teares from the eyes of them. &c. All which thyngs are a wonderfull comfort vnto troubled mindes, if they be receiued with liuely faith as they ought to be.

The effectual
ness of Gods
word.

6. And

Reuelation of S. Iohn. 287

6. And he sayd to mee, It is done: I am Alpha and Omega, the beginning and the ende, vnto him that is a thirst, I will giue of the well of the living water freely.

And he said vnto mee, It is done. ^{q.d.} All things are accomplished that were foretold concerning the kingdom of Christ. The world, sin, death, the diuell, and Hell shall be utterly cast downe, and all Christs enemies shall be made his footstole: after which time there is none other prophesie to be looked for. Also by these wordes is betokened a most safe and certain assurance. For Gods saying, is his very doying. For he said the word, and they were done. Psal. 148. a. 5. Therefore whatsoever things he saith, must be taken as done, and no doubt must be cast of them. In respect whereof the Prophetes auouch the things that are to come, as though they were already done. And therefore he sayth here, It is done. I am Alpha and Omega, the beginning and the end. He rendereth a cause wherefore the said wordes be faithfull and true, and to be accounted as already done: namely for as much as he that promisseth hath all things in his hand, and all things haue their beginning of him, & all things end in him. ^{q.d.} I can easily bring to passe this re-
newing of heauen and earth and of all other things. For I created them all, and all shall be finished in me. For there was not any God before me, neither shall there be any God after me. Esai. 43. b. 10, 11. Loke vpon the like sentence heretofore in the cygnet and eleventh verses of the first Chapter. Vnto him that is a thirst, I will giue of the well of the living water. What is to wit of my self who am the euerlasting life. What the Prophet speaketh of the happinesse of Christs kingdom, he willet all nations in any wise to hie them vnto Christ the wellspring of life, by following the doctrine of the Gospel. All ye that are a thirst (saith he) come to the waters. Esai. 55. a. 1. He saith, vnto him that is a thirst, because that if we mind to be capable and partakers of Gods grace, it behooveth vs to craue.

The effectual
ness of Gods
determina-
tions.

Christ & his
kingdome
refresheth
at the godly.

Marlorats exposit. on the

Thirst.

The exclud-
ing of mens
meanes.

The living
water, & mean
to drinke ther-
of, & the true
that cometh by
drinking the
same.

crane it with acknowledgement of our own slenderesse and want: like as Christ saith, blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Mat. 5. 6. Also, Come vnto me all ye that labour and are heauie laden, and I will refresh you, Mat. 11. 28. Also, if any man thirst, let him come vnto me and drinke, John. 7. 37. Moreover the Metaphor of thirst is taken for anie manner of great desire or longing: like as when it is sayde, Cuen as the harte Brayeth after the fountaynes of water: euen so doth my soule cry vnto thee O God, My soule hath thirsted after the liuing God. Psal. 42. 2. Therefore like as a thirstie person, the longer he is kepte from drinke, the sorer is he athirst: so is it a signe that a man shall haue bys fill of the glorye to come, when his thirstie soule longeth so muche the more after it, as it is the more delayed. And like as drinke is wholesome to hym that is a thirstie: so shall euerlasting saluation come vnto hym onely, whiche is desirous of the blessed life, and laboureth to catche holde of it. I will giue. ^A When he saythe I will giue, he shetteth out all desertes of men. So saythe the Prophet, Thou that haue no money, come buy, and eate. Isai. 55. 1. And Christ saythe of his owne shepe, And I giue them eternall lyfe. John. 10. 28. Of the wel of the liuing water. He that drinketh of the water that I will giue hym (saythe Christ) shall neuer thirst, but the water that I will giue him shall be a fountayne of water springing into euerlasting lyfe. John. 4. 14. ^E The meane to drinke of this water is by faith. Every one then that drinketh of that water, (that is to say, whiche beloueth in Christ and receiveth the holy Ghost) shall neuer thirst anie more: but it shall become a fountaine of liuing water in him. And this is all one with that which is sayde in another place. He that beloueth in me, streames of lyuely water shall flowe out of his belly: and this he ment of the spirit which they should receive that beloue in him, John. 7. 39. For he that receiveth the holy Ghost by faith, hath a vaine that gusheth out of sinfulness into

Reuelation of S. Iohn. 288

into righteousness, out of damnation into saluation, out of death into life, & out of the earth into heauen. ^B Certain it is therefore y this water is y holy Ghost. Now the if he that hath drunke of this spirit can neuer thirst: It is euident, y he to whō this spirit once befallerh, (y is to say to whō it is giuen once to haue faith) can neuer fall out of Gods fauor. Herevpo Paul glorieth Rom. 8. 35. ^C Neither is it against the meaning of Christs wordes, that y faithful burne with earnest desire of more abundant grace eue to the ende of their life. For he meaneth not y we drinke our fill by & by at the first day, but his meaning is, y the holy Ghost is a continual running stream, and so, y they which are renewed with spiritual grace, are not in danger of drying bp. Although the that we thirst at our life long: yet are we sure y we haue drunke y holy ghost, not for a day or twain or for a little while: but to the end he should flow in vs continually without fayling. After this sort y faithful do thirst all their lyfe long: yea & that more eagerly: & yet they haue abundance of lyuely moisture al the while, because y holwe little grace so euer they haue receiued, it keepeth the fresh continually, so as they neuer can be utterly dry altogether. And therefore this filling is matched, not against longing, but against drying away. Which thing is expessed yet more plainly in these wordes, it shall become a fountain of water springing into euerlasting life. For thereby is betokened continual morning, which theribeth y euerlasting beautynesse in them in this mortal & transitorie life. ^D For like as y man could neuer parch away so thirst, which had a fountaine continually springing & feeding him in his bowels: eue so must he needs haue his fill of al good things & comfort at hand in al cases, which hath in him the spirit of y lord which is y spirit of his child. Not for a short while the both Christs grace flow in vs: but it extendeth it selfe euen vnto blessed immortallitie, because it ceaseth not to flowe, vntill the vncorruptible lyfe which it beginneth, be fully perfected in all poyntes. Freely. Agayne be excludeth mennes merites, leaste anye man mighte falsly flatter him

Of filling.

Marlorats exposit. on the

In utter ex- cluding of mens merits. himselfe. 7. 4. The Philosophers and wise men of the world sell theyr doctrines deere, whych are but as troubled waters, and are not able to quench mens thirst: but I will giue a liuing water of free cost, if so be that he be a thirster. And what can the Peritmongers babble heere, when they heare that Chryste will giue thirster folke the fountaine of liuing water freely? ^{A.} So also in another place he saythe: ^{What} beloneth in mee (as the Scripture hath sayd) streames of liuing water shall flowe oute of his belly. John. 7. f. 38. And it is alwayes most true which Austin beatech oftentimes vpon saying: God crowneeth in vs, not oure deseruings, but his owne giftes. ^{P.} Chyrist doth as nowe but besprinkle the belouers in their waye, with this fountayne of liuing water: but he will giue it abundantly to them that overcome, to drinke their fill of it in the heauenly countrey: and least they might fainte for thirst while they be wayfaring in this wilderness: they are now but bedewed with it: but when they be come home into their countrey they shall drinke their fill continually of the riuer of Gods pleasures.

7. He that ouercommeth shal inherit all things: and I will be his God, and he shall be my sonne.

Chyristen manlyne.

He that ouercommeth. ^{A.} It is an incoragement to stedfastnesse & holding out. For the life of a Chyristenman is a continually warfare. For as soone as we haue put our selues into Chyristes seruice, we haue conspired against the Prince of the world, and so we haue set him and all the whole world in our toppes. Wherefore we must do our induer to fight manfully, & we giue not place to our enemies nor runne away into our enemies camp like cowardly traitors. For no man shall be crowned excepte he performe his challenge lawfully. 2. Tim. 2. a. 5. ^{A.} Wherefore let vs put on the armor of God, that we may be able to make resistance in the euill day, and to stand when all is done. Ephe. 6. c. 13. Shall inherit all things. ^{M.} What is to wit, immortalitye and the residue of the intowments as

The reward of weldoing.

Reuelation of S. Iohn.

282

well of body as of mynde, and full suffizance of the fountaine of life. ^{P.} Truly a right great and notable promise of rewardes. What Emperour or Generall in the fiewe hath bene or ener shall be able to promise so great things to his Souldiers? We shall (saythe he) inherite all thinges: namely heauen and earth and whatsoener good thinges are conteyned in them both. For what is it that he hath not, which posseseth God himselfe, whose the earth is and the plentie thereof? I will be his God (saythe he) and he shall be my Sonne. ^{P.} Where he mentioneth that begetting wherof the Apostle sayeth, By cause ye be sonnes, God hath sent the spirite of his sonne into your heartes, which cryeth Abba, father. Galathi. 4. a. 6. And hee that hath God for his father, is become heire of all the goodes which are his, for if wee be sonnes, we be heires also. Rom. 8. d. 17. Wherefore there is no doubt but all thinges are subiect to the goodly, Psal. 8. b. 6. 7. 8. or euen their very afflictions doe continually further their welfare. Rom. 8. e. 28. And this is borrowed out of the promise made vnto Dauid. 2. Samuel. 7. b. 14. & Psalim. 89. d. 27. 28.

The elect are heires of all good thinges.

8. But the fearefull, and vnbeleeuing, and the abhominable, and murderers, and vvhoremongers, and sorcerers, and Idolaters, and all lyers shall haue theyr parte in the ponde that burneth vwith fyre and brimstone, vvhich is the second death.

But the fearefull, and vnbeleeuing. ^{A.} Lyke as the holy Ghost by the mouth of Iohn, comforteth all the goodly: so dothe hee manace utter destruction to the vngoodly. And he calleth those fearefull and vnbeleeuing, which beleue not Gods promise, whereby he assureth his seruants that he will be present with them and succour them: but willingly yeld themselves into shamefull bondage of the aduersarie powers, for feare of impeaching their goods, their name, or their person. For vnbelief is alwayes accompanied with saynt hartednesse. But they that trust in the Lord, shall be like Mount Sion which remoueth not. Psal. 125. a. 1. ^{A.} Truly fearefulness is a soule thing in all

Cowardliness is blameworthy in all chrysten folk, but specially in the ministers.

Marlorats exposi. on the

That is, a
fearful or co-
wardly man.
Who be ab-
ominable.

Who be mar-
derers.

Who be
whoremong-
ers.

all Christen men, and specially in the ministers of the word, whose dutie it is, not only to mainteine the things hartly & stoutly which belong to Christs kingdome, but also to hart others to do the same. Whereupon Paule writeth thus unto Timothie: I giue thee warning to stirre vp the gift of God which is in thee by the laying on of my hands. For God hath not giue vs the spirit of fearfulness, but of power, and of louingnesse, & of sobrietie. 2. Tim. 1. b. 7. Also James saith, 2. dubbleminded man is vncoustant in all his wayes, James. 1. b. 8. And the abominable. He termeth the abominable, who after the knowledge of the truth, do not only slide backe fro it by Apostasie, but also become most deadly enemies thereof, biting & blaspheming it with their currish chappes: & finally which abhorre the truth, & are likewise abhorred of God who is the truth. For abominable signifyeth any thing that the stomacke lotheth or abhorreth. Concerning such lothely & abominable creatures, looke Mat. 12. d. 45. & Heb. 6. a. 4. 5. 6. 7. 8. & 2. Petr. 2. d. 20, 21, 22. Therefore we must regard, not what pleaseth the world, but what pleaseth God, least we vouchsafe chiefe honour vpon those whom God doth woorthely abhorre. For this saying of oure Saviour is well known: That which is highly in the fauour of men, is abominable before God. Luke. 16. d. 15. And murderers. That is to wit, with tung, mind, hand, or by withholding of things needfull. Of which sort be those Caynish Giances, and those great men of name like Pharaoh the strong hater, which murder giltlesse persons at their pleasure, and make them as theye to slaughter. Which thing no man doth more cruelly at this day than doth the Romishe bishop the Vicar and stepfolower of that most meeke Lambe, and the successor of Peter, whom Christ commaunded to put by his sword. And there be other of the chiefe prelatcs also which are very diligent in folowing the example of this Romishe Bishop. But God will abhorre those bludthirstie & deceitfull men. Psal. 5. b. 6. And whoremongers. Of whom it is written in another place, that they shall not.

Reuelation of S. Iohn.

290

not inherit the kingdome of heauen. 1. Cor. 6. b. 9. & Eph. 5. b. 5. Also, whoremongers and wedlockbreakers God will iudge, Heb. 13. a. 4. What can our singlemen bark against this, which make great bargains of the chastitie that they haue promised eyther by vow or by othe taken by laying their hande vpon the holie Gospels, thinking that they shall escape the cryme of periurie, because they forbare the lawfull companie of women in wedlocke, though they play the arrant whoremasters all the while? But (as the prouerb sayeth) they make their reckening withoute their hose. What is to say, among such iudges as themselves be, they be denounced chaste and keepers of their othe: but before the true iudge, they be not so. For thus must we beleue: namely y^e whoremome is cursed of God, and that stayednesse is the gift of God, which whosoever is not indued wythall, must marry in the Lord, accordyng to the Apostles saying, He that hath not holde of hymselfe, let him marie. For it is better to marie than to be burned. 1. Cor. 7. b. 9. And forcerers. Whither ye take forcerers for such as geue men flatteries to drinke, or suche as bewitch men with trickes of inchauntment, to intyce them to the loue and reuerencing of them: it scarcely agreeth to any men more ryghtly in all Christendome, than to the Romishe Bishops themselves, and to those that haunt that holie Court of Rome. And hereof are byuers kindes, of which Moses speaketh in Deutr. 18. b. 11. And idolaters. That is to say, whiche preferre any thing before the loue of God, or which presume to worship God wyth any superstitious seruice not warranted by his worde. For thus saith the Lord, Whatsoeuer I commaund you, that take you heede vnto, that you do it: To this thou shalt adde nothing, from this thou shalt take nothing. Deut. 12. d. 32. And Paule writeth of Idolaters in this wyse, Who when they knele God, glorified him not as God, nor were thankfull, but fell to fondnesse in theyr owne imaginations, &c. Romanes 1. c. 21. And all lyers. In worke or worde, or in seyned whoremongers.

Marlorats exposit. on the

The reward
of the wicked.

What the se-
cond death is,
and who shall
receiue it.

holinesse throughte custome or of set purpose. Of which sort they be, which go aboute to impeache Christes Religion or the godd name of their neyours by vntuthes. For they be bozne of the diuell & father of lies. John. 8. f. 44. Shall haue their part in the pond that burneth with fire and brimstone. By these wordes he betokeneth vnstaunchable paine & exceeding great stricke. And he calleth it their part, in stead of their heritage or peculiar possession: according to this texte, We shall rayne snares, fire, brimstone, and whirlwyndes vpon the vngodly, the portion of their cup. Psalm. 11. b. 6. And of the vntuistie seruauit it is sayde, The mayster of that seruauit will come on a daye that he looke not for him, and in an houre that he knowes not of, and he wil cut him a sunder, and giue him his portion with hypocrites. Math. 24. d. 50. 51. A. Wherby we gather that all wicked and heynous persons haue the reward of their sinnes prepared in a readinesse for them. VVhich is the second death. He calleth that the second death, which Daniell calleth euerlasting reproch & shame, Dan. 12. a. 2. And which Christ calleth hel fire, & endlesse paine. Mat. 5. d. 22, 23, 24. 46. And marke well, y with those wicked folk, which are cursed, y is to say, abhoyred of God, & with those murtherers, whoymongers, sorcerers, Idolaters, & lyers, he matcheth also the fearfull & vnbelaueing, least any mā might suppose, that such manner of peines are prepared only for those grosse & heynous sinners. A. For most true & certein is this saying of Christes, whosoever denieth me before men, him will I also denie before my father which is in heauen. Mat. 10. d. 33. Therfore we must indeuer, y looke what we haue belaued with our hart, we may vnfearefully confesse the same with our mouth, as oft as neede shall require.

9. And there came vnto me one of the seuen Angels, vvhich had the seuen Violes full of the seuen last plagues, and he spake vnto me, saying: Com, I vyll shewe thee the bride the Lambes vvyfe.

And

Reuelation of S. Iohn.

291

And there came vnto mee. &c. A little erst, he sayde he had seene the holie Citie Jerusalem prepared and garnished by God: which thing he spake in generall: and now he openeth the matter by specialties. Vpon whose reporte we take the bryde the Lambes wyfe to be the Church it selfe (that is to say, the multitude of them that beleue) whereof the Citie of Jerusalem beareth a representation. M. And by those seuen Angells are vniuersally ment all preachers of the Church, which set themselves ageinst Antichrist and his clauewebacks, bycause that whatsoeuer they teache or preache, they receiue it of Christ. Full of the seuen last plagues. A. Wherof hath bin spoken heretofore. 15. b. 7. And he spake vnto mee. Altogether in vaine shoulde the Vision be, if the worde went not with it to instruct, as I haue sayde oftentimes already. Come, I will shewe thee the bryde the Lambes wyfe. M. P. What is to say, the Church as yet warfaring and making herself redie to embrace hir husbnde Christ. For by the similitude of the bryde and brydegrome, is betokened that moste tender and vncessant loue betwene Christ and his Church, whereof Salomon speaketh in his ballets, 1. a. 1. A. By reason wherof Paule ministering to betoken the most strait coupling of Christ and his Church, hath more than once vsed the similitude of the bryde and brydegrome, and of man and wife. 2. Cor. 11. a. 2. and Ephe. 5. e. 25.

Description
of the Church.

The Church:
militant and
the strait cup-
pling vnto
Christ.

10. And he caryed mee vp in the spirite too a great and a high mountaine: and shewed mee the great Citie, holy Jerusalem, comming downe out of Heauen from God.

And he caryed mee vp. &c. This vision is placed last, because that when Christes enemies be destroyed, there remaineth nothing else to be seene but the peaceable and quiet reigne of Christ, which is described vnto vs vnder the figure of a most excellent Citie, singularly well fortified, safe from all foes, and inlyghtened with the bryghtnesse of the Lorde. And by

The Church
triumphant.

Do. 14.

this

Marlorats exposit. on the

this description is shewed vnto vs the prerogative of Gods people, and how dære and precious they be in his eyes. For if our understanding be vnable to attaine to the description of that earthly Citie whiche is shewed to the Prophet vnder the figure of the Temple, *Ezech. 10.* how shall we be able to comprehend the blessednesse of the godly, which is hidden vnder this description: And therefore John was caried vp in the spirit into a greate high mountaine, whiche betokeneth vnto vs mount Sion that butteth vpon the Citie of Jerusalem. Of which mountaine the prophet speaketh thus. *Isa. 2. 2.* And in the Last dayes it shal come to passe, that the mountain of the Lords house shall be set vpon the top of all mountaines, and be lifted vp aboue all hills, and al nations shal flocke thither, and much people shall come and say, Come & let vs go vp to the hill of the Lord. *Isai. 2. 2, 3.* This mountain is not horrible but tractable, and offereth vnto vs the swete promises of the Gospel according as the Apostle saith: ye are not come to the Mount that is touched, and vnto burnyng fyre, nor yet to fozme and darknesse, and tempest, and sounde of Trumpet, and voyce. *1c. 2.* But ye bee come to Mount Sion, and to the Citie of the living God, the heauenly Jerusalem, and to an innumerable sight of Angels. *1c. Heb. 12. 18, 19.* And he shewed mee the great Citie. *M.* That is to wit, The Catholike Church, whiche consisteth of all hir Citizens. And truely it is a great one, fyrst because it is the Citie of the great King: Secondly, for the innumerable multitude of Gods people, whych is greater than all peoples of the earthe both in estate and in worthinesse. *Deutr. 4. 7.* And moreover because the Church is dispersed throughe the whole earth. According to the word of oure Sauter, I tell you (saith he) that manye shall come from the East and from the West, and sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. *Mat. 8. 11.* And Caiphas prophesied that Christ should die for the people: and not onely for the people, but also to gather together the Chyldren of God.

Mount
Sion.

The Catho-
like Church
is greace,

Reuelation of S. Iohn.

292

God that were dispersed. *Iohn. 11. 51.* Holy Jerusalem. So is called the Church, because the holy and terrible name of God is called vpon in hir, & he doth also sanctifie hir: that is to say, he maketh hir strong and vterly impregnable, though she be neuer so much assaulted by the power of hir aduersaries. For he hath giue himselfe for hir, that he might sanctifie hir, after he had clenzed hir by the washing of water throughe his word, to the end he might set hir by himselfe a glorious Church, not hauing any spot or wrinkle or any suche thing, but that she myght be holy and vnbliable. *Ephes. 5. 26, 27.* What manner of one Christ found his Church, it is set forth by *Ezechiel* in his sixteenth Chapter. That is to wit, he found hir altogether forlorn, wallowing in sinne, overfraughted with filthinesse, and stinking. Yet did he not loth hir, nor cast hir in the teth with hir uncleannesse, nor spoyled hir with his owne purenesse: but toke hir vp and washed hir from hir filth, and redeemed hir with his death, a peculiar worke of his owne whych it is not giuen to any man to attaine vnto to do the lyke. For it is onely Christ that hath rescued vs from death by giuing his owne lyfe for vs. And the manner of his louing and sanctifying hir is shewed in that Paule sayth by the washing of water: so thereby he doth vs to vnderstand, that the pledge of holinesse is giuen to the Church by baptism: which thing agreeth with this saying of Christ, he that belongeth and is baptised shall be saued. *Mark. 16. 16.* And where as Paule sayth we bee washed by baptism, his meaning is that God doth thereby both witnesse our washing, and thereby also performe the thyng that is figured. For except the truth or performance of the thing went iointly with the signe of it, it were an vnproper speck to say, that baptism is the washing of the soule. And by the way we must beware, that we put not ouer that thing either to the signe or to the minister of the signe, which is proper vnto God only: that is to say, that we think not the minister to be the author of washing vs cleane.

De. iij.

Marlorats exposit. on the

cleane, or the water to purge the filthinesse of our soule: which to doe, belongeth only vnto Christs blud. Agein we must take hede that no peece of our trust doe sticke either to the water or to the man, forasmuch as the only right vse of the Sacrament is, to leade vs streight by the hand vnto Christ, and there to stay. For it is onely the holy Ghost that reneweth & quickeneth vs, and no creature or outward worke is able to bring that to passe. For if Circumcision do nothing auaille in Christ. Gal. 5. a. 6. Surely neither auailleth it any man to be but only dipped in water and to be admitted into the Church, except he haue sayth that is workefull by charitie: whiche thing the pouring on of water performeth not, for then should all that be baptized be saythful. And therefore there is added, through the worde. For what else are Sacramentes, than seals of the worde? Take away the worde, and all force of the Sacramentes is gone. The onely word then is that which maketh the difference betwene the Sacramentes of the Godly, and the deuises of the unbelieuers. Wherby it appereth that there is no due obseruation of Sacramentes among the Papistes. For they boast themselues to haue the word, howbeit as which serueth them but for an inchauntment, because they mumble it by in an vnknowne tung, in such wyse as though it were directed to the deade element rather than to men. As for opening of the Myserie to the people, (whiche is the onely thing that maketh the dead Element to beginne to be a Sacrament) they vse none at all. And this place maketh fall ageynste the Anabaptistes whiche imbrace the estimation bothe of Baptisme and of the worde. For we remayneth the ende wherefore Christ Sanctifyeth his Church: and that is, that we shoulde lyue holie and vnblamable vnto God. For Christe hath not clenzed vs to the ende we shoulde tumble backe ageyne into oure vncleannesse, but to the ende we shoulde all oure lyfe long holde faste the clenness which we haue receiued at his hand. And whereas Paule sayth, that Christ shoulde make the Church glorious

Pro due obseruation of Sacraments among the papistes.

Therefore Christ maketh his Church holy.

Reuelation of S. Iohn. 293

to himselfe: he meaneth that she should be holy in the sight of the Lord and not in the opinion of men. And also in another place he saith, he chose vs in him (that is to say, in Christ) before the foundations of the world were laid, to the ende we shoulde be holy and vnblamable before him through loue. Ephes. 1. a. 4. And albeit that Paule do call this spouse of Christe vnspotted and not berayed with any wrinckles or molles: yet doth it not follow that the faithfull sin not, as the vnskillfull Anabaptists chatter. For then had Iohn bin a lyer in writing. If we say we haue no sin we deceiue ourselus, and the truth is not in vs. 1. Iohn. 1. b. 8. And whereas y same Iohn saith, he that is of God sinneth not, neither can sin. 1. Iohn. 3. b. 9. And whereas Paule telleth vs that Christes Church is vnblamable: the cause is this, that although the godly and the faithfull be sinners, and do dayly offende, yet notwithstanding their peacemaker and bridegrome Iesus Christe layeth not their sinnes to their charge, by reason of their wedding garment, that is to say, of their beloued in him. And therefore those that by this and such other like places do go about with the Pelagians to proue the perfectnesse of the Church in this life, they may be disproued without any trouble. For Paule in that place, declareth not what is already done, but to what end Christ hath clenzed his Church. Now then if a thing be saide to be done, to the ende another thing may ensue afterward, it is a folly and a sondnesse to inferre, that the latter thing which must insue is already done. And yet I denie not but holinesse is already begun in the Church: but they do amisse to ground perfection there whereas is but dayly forwardnesse to it.

How the Church is vnspotted.

11. Hauing the glory of God: and hir brightnesse was like a most precious stone, euen as a Iasper cleere as Cristall.

Hauing the glory of God. That is to say stored with heavenly goodes, and shewing forth a beauenly conuersation in all
Do, b.

The glory of
r. gh:uous,
all

Marlorats exposit. on the

all things. Or else, if ye like better to refer it to the happy state of the godly which they shall haue hereafter, it betokeneth the glory of immortalitie shining in the bodies of the chosen: according to this saying, Then shall the righteous shine as the Sunne in the kingdome of their father. Math. 13. f. 43. Also, we looke for our sauour Iesus Christe, who shall transfigure our base body, to make it shapeliike to his glorious body. Phil. 3. d. 20. 21. Also, whensoever Christe our life is manifested, then shall you also be manifested with him in glory. Colos. 3. a. 4. We are sure that when he appeareth, we shall be like vnto him: for we shall see him as he is. 1. John. 3. a. 2. And his brightnesse was like a most precious stone. When the Prophetes meane to describe Christs spirituall kingdome, and the happy state of the godly in time to come, which utterly exceedeth all mans capacite: they be wonderfull inlarging, bozowed, surmounting, and comparing speeches, and chiefly taken of such things as men are wont to set most store and price by. So reade we in Esay of the exceeding happy state of Ierusalem: Inlarge the place of thy Paviilion (saith he) and stretch out the Canuas of thy tents. spare not. Set thy Cordes further out, and make thy stakes fast. Ec. Esay. 54. a. 2. The like thinges almost are had in Zechar. 4. a. 4. & in Zachar. 2. a. 2. Pea and in expresse wordes they often foretell that all Nations shall come vnto Christe, and that he shall reigne euen to the uttermost boundes of the earth. Moreover they make mention of wonderfull large and high walles made of perles: and also of watersprings, of Riuers, of the wood of life, and of such other like thinges, for which men are wont to esteeme and commend Cities. All which things auouch first the strength and stedinesse: secondly the garnishment, and pleasantnesse: thirdly the frutenesse and plentie of all good thinges: and moreover the peace and surenesse of Christs kingdome: partly in this presente life, but most fully in the life to come, when we shall be lyke vnto him, and shall see him as he is, and haue swete talke with

A description
of the happy
state of the
Church.

Reuelation of S. Iohn. 291

with him face to face. The brightnesse then which is compared to most fine Iasper as cleere as Cristall, is the lyght of faith and faith, that is to saye, the most pure and steadfast doctrine of Christe, which putteth away the darknesse of all errors, according as Christe witnesseth, saying: He that followeth me walketh not in darknesse, but shall haue the light of life. John 8. h. 12. Therefore like as a Iasper stone is cleere and greene, so the Church is greene in faith and hope, & fast grounded in Charitie. For y faithfull are such as no man can complaine of them, the pure children of God, vnblabelable in the middes of a leaues and crooked generation, among whom they shine as Cressets in the worlde, carying about the worde of life. Phil. 2. c. 15. 16. In respect whereof, in another place they be called light in the Lorde. Eph. 5. b. 8. Cleere as Cristall. That is to saye shining as bright as Cristall. For like as no vncleanness can be hid in a Cristall by reason of his cleerenesse: euen so the Catholike Church being purged from all filthinesse by Christ, shall shine with great brightnesse, that is to wit, it shall be in all respects holy, perfect, and faultlesse, or vnblabelable. Eph. 1. a. 4. f. 5. f. 27.

12. And it had a vvall great and high, vvhich had twelue gates, & at the gates twelue Angells, & names vwritten, vvhich are the names of the twelue tribes of the children of Israell.

And it had a wall. Like as the Citie is saide to be strong which is well inuironed with high walles: so is the Church very well fortified, inasmuch as it bathe and acknowledgeth God to be his protector: according as it is writte, As for Ierusalem, the mountaines are round about it, and the Lord is about his people from this tyme forth for euermore. Psalm. 125. a. 2. Also, the Angell of the Lorde incampeth round aboute them that feare him, and deliuereth them. Ec. Psalm. 34. b. 7. Also, he hath given his Angelles charge of thee to be with

The cleanness
of the chosen
lyste.

The strong
ne le of the
Church, and
his late des
fence.

with thee, and to keepe thee in al thy ways. Psal. 91. c. 11. ^o Also, I haue set watchmen vpon thy walles \odot Jerusalem, which shall neuer hold their peace al the day and al the night long. Esay. 62. b. 6. ^o Also, and I will be a fyrie wall round about him, saith the Lorde. Zachar. 2. b. 5. By which bozowed speech it is meant, that Christs Church is vtterly impregnable, and that the gates of hell are able to do nothing agaynst it. Math. 16. c. 18. Great and high. ^o q. d. No enimie is able to enter the Citie, bycause the walles be higher than that the enimies can haue any way to the Citie. And therefore the godly may safely hord vp treasure there, seeing no theefe can come nere to take away his treasure. For there is farre distance betwene the faithful and y faithlesse, that is to say betwene the Citizens of the heauenly kingdome, and the Citizens of the world which is set all vpon naughtinesse. 1. John. 5. d. 19.

The gates of
Christs
Church.

Which had twelue gates. The Patriarkes or chiefe fathers of householdes, by whome the true worshipping of the one God was successiuelly conueyed to posteritie, are rightly likened vnto Gates: according as John himselfe expoundeth it in this place, saying: And names written which are the names of the twelue trybes, of the children of Israell. For (as Chriffe saythe) Saluation commeth of the Jewes. John. 4. c. 22. Also, if the roote be holy, the bzaunches are holy too. Roma. 11. b. 16. In which respect, ye may also take it to be meant of the very Apostles. For the number of twelue is the number of vniuersalitie. Therefore like as a man may enter into any Citie by y gate of it: euen so may we also attaine to the true knowledge of God, and come to Christ who is the very gate of saluation, by the promises made to the fathers, and by the doctrine which the Apostles preached to the world. And at the

The minist-
ers of Gods
word & their
duet.

gates, twelue Angelles. ^o By these Angells are betokened all ministers of Gods worde. For it is their office to bring the beleauers into the Church by the ministracion of the worde, and to keepe the unbelauers out of it. ^o And therefore the keyes of the kingdome of heauen are deliuered vnto them, to

the end they should open and shut, lose and bind, and release or withhold sinnes according to Christs commaundemente: as it is written in Math. 16. c. 19. and 18. c. 18. & John. 20. c. 23. ^o Besides the things that we haue said already of the names that were written, All the elect may be vnderstode by the names of the twelue tribes of the children of Israell. For all of them be the children of Abraham through faith, according as Paule teacheth. Rom. 9. b. 8. & Gal. 4. d. 28. And this is a thing specially to be marked, that as oft as the Prophetes make mention, either of the Temple, or of the Arke in the Tabernacle, yea or of the people of Israell from the destruction of the Temple: all is referred to the spirituall Israell, that is to say, to al them that are the children of God through faith in Chriffe. Now then like as in the description of this Citie, there are set downe twelue gates, whereby is meant, that al the chosen haue accesse set open for them to the Citie: so also it behoueth vs to know, that out of what nation soeuer in the whole world they come, whither they be Jewes or whither they be Grekes, they be let in, without any respect of persons, and their names are registred vp in the Citie, that is to wit, they themselves be admitted and receiued for Citizens.

All the electe.

13. On the eastsyde three gates: On the North side three gates: On the Southside three gates: and on the West side three gates.

On the Eastsyde three gates. ^o Christs Church is a Citie dispersed through the whole world, wherinto who so will enter, must needs enter by belæse in the father, the sonne, and the holy Ghost. By this faith therefore there entereth an exceeding great number of beleauers into the Church from all four quarters of the world, according as our Saviour Christ said, Many shall come from the East and from the West. &c. Math. 8. b. 11. ^o Also, from the days of John Baptist vnto this day, the kingdome of heauen suffereth violence, and the violent

The maner of
entering into
the Church.

lent to pull it vnto them. Math. 11. b. 12. John I semeth to haue had an eye to the same seuerall lodging of the people of Israell, whereof Moses maketh mention. For it was Gods will to haue the twelue tribes of Israell to be deuided into four parts, in such wise as thre tribes pitched their tentes on the East side of the Tabernacle, thre on the West side, thre on the North side, and the other thre on the South side throughout the bandes of their whole hoste. Num. 2. a. 3. Whereby he meant to do them to vnderstand, that the glorie of his name should not be inclosed within any one place, but shoulde be blazed abroade farre and wide through the four quarters of the worlde, according as John sheweth in this place.

14. And the vvall of the Citie had twelue foundations: and in them the names of the Lambes twelue Apostles.

How the Apostles be the foundation of the Church.

And the wall of the Citie had twelue foundations. Although this strong and impregnable wall be Gods euermoring and vnderchangeable election: yet notwithstanding the Lords sheweth, that the witnesse of this election is faith, and the obeying of his word. For this cause John witnesseth here, that the Apostles are as it were the foundations of the wall of this Citie, because all our hope and all the assurance of our soulehealth consisteth in their doctrine, which the holy Ghost sealeth vpon in our hearts. And albeit that Christ be the true and only foundation of the Church, in stead whereof it is not lawfull to lay any other. 1. Cor. 3. c. 11. Yet notwithstanding forasmuch as he hath ordeined the ministracion of his word as a certain meane whereby we be builded spiritually, and that the Prophets and Apostles were the ministers of this word: it is not vnadvisedly said, that the Church is founded vpon the groundstooke of the Prophets and Apostles, that is to wit vpon the doctrine whiche the Prophets and Apostles haue taught vnto the worlde by the commaundement of God.

Where

Wherevpon, Paule writing to the Ephesians, to the ende he may proue them to be Citizens of y^e heauenly kingdome & the household meinie of God, calleth them backe to the foundation of faith, saying: Now therefore ye be no longer straungers and aliens, but felowcitizens of the Saints and Gods household meinie, builded vpon the foundation of y^e Prophets and Apostles, Iesus Christ himselfe bring the chiefe corner stone. In whome what building soeuer is closed together, the same groweth to a holy temple in the Lord, in whom ye also are built together for a dwelling place for God, through the spirit. Eph. 2. d. 19, 20, 21, 22. Christ therefore may be called the foundation of foundations, howbeit that in very deede he is the only one foundation alone: like as he is also called the holy of holies, & the shepheard of shepherds, whereas these titles of holy & shepheard agree properly to none but him. Moreover the faith or beleefe of the forefathers & of the Prophets & Apostles is utterly alone: namely that Christ is the Lamb which taketh away the sinnes of the worlde. This Rocke is the foundation of the Church. Upon this Rocke (saith he) will I build my church. Math. 16. c. 18. The fathers, the Prophets, the Apostles, yea and all true beleeuers are builded vpon this foundation. 1. Pet. 2. a. 5. And in this place we see, that the authoritie of the Church dependeth vpon the doctrine of the Apostles, forasmuch as y^e same is the foundation of y^e Church. Which thing fighteth manifestly against suche as refuse to credit the scripture of y^e Gospel, furtherforth that it is allowed by the Church. But the certaintie of Gods word doth in no wise depend vpon men: but rather is sorted out from mennes doctrines by a certaine secret force & power of it owne. And this power is perceiued by the working of y^e holy Ghost: who sealeth Gods promises in the hearts of the faithfull, so as they shake off lyes, and are sure of the truth of the doctrine whiche they follow. But heretofore it hath come to passe through the wilnesse of Satan, that in stead of Gods pure worde, mennes inuentions, or rather diuellish deuises haue brought

Christ is the foundation of foundations.

Faith is the foundation of the Church.

The authoritie of the Church dependeth vpon y^e doctrine of the Apostles.

Marlorats exposit. on the

brought in, yea and also receiued vnder pretence of the name of the Church, not without exceeding great losse of mennes Soules.

15. And he that talked vwith me, had a golden reede to measure the Citie vwithall, and the gates therof, and the vvall therof.

The belee of
Gods word.

And he that talked with me. ⁵ By this Reede is rightly vnderstood the belee of Gods word, which belee is called golden, both bycause it is of al the things the worthiest and preciousst, and also bycause it must be tryed by the fire of affliction: according as Peter sayth, To the intent that the proofe of your faith, which is much preciouser than golde (which perisbeth and yet is tried by fyre) may be found to your prayse, and glory, and honoꝝ at such time as Christ shall be reueled, 1. Pet. 1. b. 7. ⁶ Of this rule of faith the Apostle wryteth thus; As many as walke after this rule, peace and mercie be vpon them and vpon Israell that pertaineth to God. Gal. 6. d. 16. Also, according as God hath delt vnto each man y measure of faith Ro. 12. a. 5. ⁷ And John alludeth to Ezechiel 40. a. 4. and to

Christ giueth
vnto ech man
bo. h. faith and
other gifts by
measure.

Zacharie. 2. a. 2. To measure the Citie withal. ⁸ What is to say, to giue vnderstanding of the scriptures, gifts of the spirit, and woꝝks of faith, whereby men come to eternall life, even vnto the meaner sort of Christians according to the measure of his owne good pleasure. ⁹ It appeareth therfoze that the masterbuilder of this Citie is Christ, who by his spirit imparteth vnto ech man the measure of faith and of gifts agreeing to his charge. And by the Citie we vnderstand the company of beleuers: and by the walles and gates, we vnderstand the ministers of the word, namely the Prophets, Apostles, and Teachers, whiche set themselves manfully as walles and bulwarks against the enemies of the truth. Furthermore, thereby also are meant all faithful pꝛinces and magistrates, whome Christ himselfe and his Angelicall spiritus assist, and ayde in their encounters. ¹⁰ For their owne authoritie were not

Apostles, teachers,
Magistrates, and
Angels.

Reuelation of S. Iohn.

297

not auaylable ynough of itselfe, vnlesse they were vnderpropped with the help of God: and in likewise the ministers of the word being hemmed in with so many daungers, should neuer be able to stand vpon their fecte, if they were not pꝛeserued by the power of God.

16. And the Citie vvas built four square, and the length vvas as much as the bredth of it. And he measured the Citie vwith his reede, twelue thousand furlongs. And the length and the bredth and the heigh of it vvere all alike.

And the Citie was built four square. ¹ This four squarenesse of the Citie betokeneth stedinesse and the continuall stable-nesse of the Saints thꝛough God which pꝛeserueth it. ² For nothing is able to hurt them, whome God the father hath deliuered to the keeping of Christ. Rom. 8. f. 31. And he measured the Citie. ³ The numbers of twelue and of a thousand, are the numbers of vniuersalitie and perfection: whereby is meant, that the largenesse of Christs kingdome shall be stretched ouer all the worlde: according as it was soꝛe prophesied by Ezechiel, 40. a. 4. ⁴ So maruell then though this Citie be greate and large, sith it concerneth now so innumerable a multitude of the faithful: soꝛ thus was it said vnto Abraham: In thy seede shall all nations of the earth be blisfed. Gen. 22. d. 8. And the length and the bredth and the heigh. &c. For as soꝛe hee had sayd it was made four square. And he doth vs to vnderstand, that there is no man of the warfaring Church, be he of neuer so base estate, but he hath thꝛee vertues: that is to wit, faith, hope, and Charitie, according to the degree of his calling. For it is not of necessitie, that as many as belong vnto this Citie, should beleue, hope soꝛ, and loue the blisfed life all alike. For faith hope and Charitie haue their degrees and yet can no man attayne saluation, except he hold fast the catholike faith, and except he be in caritie, and except hee hope soꝛ the eternall life: not with a certeine vncertaine opinion, but with a stedfast pꝛeseruation.

The stable-
nesse of Chꝛists
Church.

The largenes
of Chꝛists
Church.

Thꝛee ver-
tues be in ech
one of y choꝛse.

Pp.

17. And

Marlorats exposit. on the

17. And he measured the vvall thereof, a hundred and fortie foure Cubits, after the measure of man, vvhich is the Angelles measure.

The largenes
of Churche
kingdome or
of Church.

A common
Cubit.

A Geometri-
call Cubit.

A furlong.

Mysticall
numbers.

And he measured the wall thereof. ³ I haue warned you of
tentimes already, that in this booke we must not sticke su-
perstitiously to the numbers, but rather marke the mysteries
that lye hid vnder them: which thing appereth most euident-
ly by this present place. For if ye refer the twelue thousande
furlongs to all the four sides at once, each side shall be of thre
thousand furlongs apiece. Moreover, a hundred and four and
fortie Cubites, whither ye allow them to be of the lesser syde,
(which containeth a fote and a halfe to euery Cubit) or why-
ther ye take them of the greater syde, (which are called Geo-
metricall Cubites, and containe five Cubits a peece of the les-
ser syde, that is to wit, nine fote apiece) make not by a iust
furlong. For a furlong containeth a hundred and fyue and
twentie pices, that is to say six hundred and fyue and twentie
fote. Now then shall a hundred and four and fortie Cubites
make the full space of twelue thousand furlongs, (for he set-
meth to plat out the whole circuit of the Citie in both those
numbers) except ye take those numbers after some mysticall
manner: Twelue therefore, being multiplied by twelue,
make a hundred fortie and four, which is sayd to be the num-
ber of the chosen, Hereof also. 7. a. 4. and. 14. a. 1. Then by
such mysticall numbers (that is to witte of twelue thousande
furlongs, and of a hundred and four and fortie Cubits) he ment
to shew, that the number of the chosen shoulde be exceeding
great, and consequently that the Citie of Jerusalem (whiche
representeth a paterne of the Church or of Christes king-
dome) shall be exceeding large. Which selfsame kingdome is
said in the Psalmes and Prophets to be extended to the vt-
most boundes of the earth, and that the inhabitantes thereof
shall resorte thither from out of the whole world, shall
not be able to be numbered for multitude. Wherby Baruch
speareth

Revelation of S. Iohn. 298

speareth to Gods people after this manner: O Israel, how
great is Gods house, and how large is the place of his inheri-
tance: It is greete, yea it hath none end, it is large and vn-
measurable. ^{cc} Baruch. 3. c. 25. Now if ye take the things that
be spoken here, to be meant of the heauenly Jerusalem that
is to come: ye must consider the mysticall reason of these num-
bers much moze. After the measure of man, which is the Angells.
It is to be noted here, that the measure of the Temple of
Jerusalem whiche was shewed to the Prophet, was farre
greater than this which is described here by Iohn. For the
measures of the Sanctuary, and of the things that belonged
to the temple, were of a greater syde than the measures of the
thynges that perteyned to the people. By reason hereof he
saith, that this measure was the measure of man, because
it was lesse than the measure of the Temple. Or else it is cal-
led the measure of man, because the measurer of the Ci-
tie appered to Iohn in the shape of a man. ³ Unlesse ye had
leuer to take it in this sence, The measure of man and Angell,
so as ye should vnderstand it, that men are led by the same
spirit that Angels be led, and that all one gloze of happinesse
is prepared for them both, ⁴ According as Christe saith, the
righteous shall shine as the Angels in the kingdome of theyr
father. Math. 13. f. 43.

The measure
of the Sanctu-
ary.

The measure
of man.

18. And the building of the vvall of it was of Iasper
stone: and the Citie itself vvas pure gold, and like vnto
cleere glasse.

And the building &c. ³ By this comparison he betokeneth,
that Christes kingdome shall be not onely strong, but also
maruellous beautifull and trimly garnished: for such is both
the faith and conuersation of the Sainds in the Church.
⁴ When if any of Christes band be made a defender of other
men against Antichrist, he hath that prerogative through the
steadfastnes of faith & through the cheerefullnes of y^e dectrine
of the

The beautie
and gorge-
ousnesse of
Christes king-
dome.

pp. y.

of the Gospel. Afterward John proceedeth to treat of the stone whereof the Citie was made, that is to say of the whole company that shall be in the Citie of the kingdome of heauen. And the Citie itselfe. We reade that in King Salomons time, there was great plentie of Gold in Jerusalem, and that there was nothing in the temple, whiche was not either of masse gold, or ouerlayd with gold. 1. Kings. 7. g. 49. But here the Citie itselfe is reported to be cleane gold: whereby is most evidently shewed the excellencie of the Church in comparison of the Synagog: according to this saying of the Prophet, I will make all thy children taught of God. Esay. 54. f. 13. Also, he that is lesser in the kingdome of heauen, is greater than John Baptist. Math. 11. b. 11. Whereunto perteine also the thynges that Paule hath in the. 2. Coz. 3. b. 8. And like vnto cleere glasse. By these wordes he sheweth that the beautie of the Church shall be utterly incomparable, because the faithfull that followe all one thing, ^{M. G.} and giue light vnto others by example of good works: according as Christ exhorteth, ^{A.} saying; Let your light so shine before men, as they may see your good works, and glorify your father whiche is in heauen. Math. 5. b. 16.

19. And the foundations of the vvall of the Citie were garnished with all manner of precious stones. The first foundation was a Iasper: the second a Saphyre: the third a Chalcidonic: the fourth an Emeravd.

The beautie of Christes Church & the noble and excellent giftes wherewith it is endued.

And the foundations. ^{G.} By these foundations are signified all the Apostles and ministers of Gods word. For they be in the myddes of the people, sending forth a brightnesse of godly lyght through purenesse of doctrine and soundnesse of lyfe. ^{A.} Neuerthelesse it may be taken for the whole company of the godlye in generall, who sauoring all one thing, and through charitie stryving to geue hono^r one to another, apply their seruys to the edifying of the Church, and of their brethren, according to the gifts that are graunted to them. Concerning which see Rom. 12. b. 6. and so to the end of that Chapter,

Chapter 4. 1. Coz. 12. a. 7. and so to the end of that chapter and Eph. 4. b. 11. 12. 13. 14. &c. ^{G.} For like as the stones that be reckened here, are not all of one preciousnesse: so all Gods gifts are not bestowed vpon euery of the faithfull alike, but vnto each one according as seemeth good to the hely Ghost the distributor of them. 1. Coz. 12. b. 11. Notwithstanding, some haue by these foundations vnderstood Gods promises and assurances: concerning whiche, the Prophet speaketh thus: The iudgements of the Lord are truth and rightcoulnesse, and therewithal moze to be desired than gold, yea than much fyne gold &c. Psal. 19. c. 11. Therefore this wonderfull description of the foundations, sets before our eyes the beautie and excellentie gloze of Christ. And the same shyneth forth most evidently in the Church, as well in Christ the head of it, as also in his members, albeit that the vngodly being blinded with vnbeleefe, can in no wise perceiue it. The first foundation was a Iasper. ^{G.} He meaneth twelue kindes of precious stones, whereof the foundations of the walles of the Church be made, & they be in a manner the same stones which are reported to haue bin in the Vestlap of the high priest. Exodus. 28. c. 15. ^{B.} And wherewith the Prince of Tyre was decked in Ezechiel. 28. c. 13. according to the threescore & twelue Interpreters, though not altogether in the same order. ^{M.} And the Iasper stone is set first in Gods foundation, because it is of this nature. It is of colour greene, and he that beareth it about him feareth no spightes. This stone betokeneth them that always hold fast the faith of God, and neuer shrink from it, ne feare the deceites of the Diuell, who notwithstanding goeth about lyke a roying Lion seeking whome he may deuoure. 1. Pet. 5. c. 8. And this vertue is contained in the first Article of the Christian beleefe, where it is said: I beleue in God the father Almighty. And this article or (namely that this God the Creator of heauen and earth is only to be worshipped and professed, yea and that vncorruptly and faithfully) was figured in Iuda the chiefe of the twelue patriarchs, which name signifyeth con-

The Iasper stone betokeneth faith.

Marlorats exposit. on the

The Saphire betokening hope. **eth cōfessing or acknowledging.** The second a Saphyre. **This** stone is like the clere skye, which being stricken with y sun-beames casteth forth a burning brightnes. And it betokeneth the highnesse of the hope of holy mē, whose conuersatiō is in heauen. **Phi. 3. d. 20.** and who being renurd by the true sunne, do the moze earnestly seeke euerlasting things, and teache others to do the same. The third a Chalcedonie. **This** stone hath the colour of a dim Candle. It shineth abroade, and is dark within doores. It wil not be cut by any ingrauing, it casteth forth beames of a fingar long, and draweth chaffe into it. It betokeneth the flame of the inward charitie of the Saints, who shine but dimly abroade, and yet they resist all priue underminings. For in the troubles of this world, their charitie is strong and vnable to be appaired, but when it is willed to profit other folas, then it appereth what brightnesse it hath within. The fourth an Emeraud. **This** stone is exceeding grēne, aboue all herbes and leaues: in somuch as it maketh euen y very aire about it grēne. **Hērcōf** are many kyndes, but the p̄ciousest is found in y countrie of Sichinie, which is desert and uninhabitable by reason of extreme cold. And these stones are kept by Griffors, not for themselves but for men: for armed men fyght against them, and take them from them. **The Diuel** is this Griffon, who laboꝛeth to take from vs the Jewel of our redemption, bestowed vpon vs by Christ in the coldnesse of his exceeding soꝛe passion, that is to wit, of his infirmitie take vpon him for vs, thꝛough the fresheesse of his inuincible courage.

The Emeraud betokening our Re- demption.

20. The fifth a Sardonix: the sixth a Sardonie: the seventh a Chrysolythe: the cyght a Berill: the nynt a Topas: the tenth a Chrysoprace: the eleuenth a Iacint: and the twelfth an Amethyst.

The Sardonix betokening patience, purenesse and lowliness. **The fifth a Sardonix.** A Sardonix is of diuers colours: blacke in the bottome, white in the middes, and red in y top. Euen so the saints are red thꝛough sufferance of aduersities and troubles, white by inward purenesse of conscience, and blacke

Reuelation of S. Iohn. 300

blacke or despised in themselves thꝛough lowliness. The sixth a Sardine. **This** stone is all of one colour like bloud: and it betokeneth the gloꝛy of martyꝛdome after the suffering of the martirs themselves. The seventh a Chrysolyte. **This** stone glistereth like gold, & casteth out burning sparkles. **Wherby** are meant those that vnderstand the diuine scriptures, & both in woꝛd & woꝛke, do bitter that vnto others which they themselves vnderstand. The eight a Berill. **This** stone glistereth like water whē the sunne shineth vpon it, & it is saide to heate the hand of him y holdeth it. It betokeneth mē enlightened wth the grace of the holy Ghost, which bring others to the lone of heauēly things by preaching & teaching the same grace. The ninth a Topas. **This** stone is of y rarer and p̄ciouſer soꝛt, & hath two colours, the one of gold, the other of Purp̄e. It shyneth with greatest clerenes whē it is touched with y brightnesse of y sunne, and it passeth all Jewels in clarenesse, singularly pꝛouoking the beholders to loke still vpon it: and this stone betokeneth such as shine in Christen life and doctrine. **Wherfoꝛe** it betokeneth y chosen soꝛt which are p̄destinate to saluatiō out of al nations, of whom is made the body of the Catholike Church. The tenth a Chrysoprace. **This** is of a grēne colour intermedled with gold. And it betokeneth suche as resemble the fresheesse of the euerlasting countrie by charitable intercomoning one with another. The eleuenth a Iacint. **This** stone resembleth y aire: In faire wether it is clere, & in foule wether it is din. **And** it signifyeth y spiritual wisdom wher thꝛough y faithful know how to aply theselues aright to matters and persons acording as Paule exhorteth, when he saith, **Applying** yourselves to the time. **Rom. 12. 11.** Also, behaue yourselves in such wise as ye may giue no offence, neither to the Jewes noꝛ to the Gentiles, noꝛ to the Church of God: like as I please all men in all caces, not seeking mine owne profit but y profit of many, that they may be saued. **1. Cor. 10. 33.** The twelfth an Amethyst. **This** stone is red as a rose, and casteth certain little flames. **And** it signifyeth y blessed soꝛt are crowned with an vnappairable & flaming crowne of euerlasting

The Sardine betokening martyrdome.

The Chrysolyte betokening y knowledge of Gods myſteries.

The Berill betokening the grace of y holy Ghost.

The Topas betokening Christen life and doctrine.

The Chrysoprace betokening charitable intercomoning.

The Iacint betokening spiritual wisdom.

The Amethyst betokening the euerlasting life.

Marlorats exposit. on the

lasting life, which shall continue always as fresh and red as a Rose, time without end.

21. And the twelue gates were twelue perles throughout them al: euery gate of one pearle. And the streete of the Citie vvas fyne gold, like thurrovshining glasse.

And the twelue gates were twelue pearles. ⁶ After John hath shewed vpon what trust and by what way, men that couet to be partakers of the euerlasting happinesse, must come to the true communion of Sainats: he sheweth consequently what the enterance of the spirituall Citie is: namely, that it is the Lords word, whereby the gate is opened vs into the Church of God. Euery Gate of one pearle. By the one Pearle though the gates be many, here is betokened that there is but one mediator betwene God and men, euen Iesus Christ, who is the doze, the way, the truth, and the life. John. 10. b. 9. 14. a. 6. And the streete of the Citie was fyne gold. By the strate of the Citie, are meant the simpler soze in the Church, who are rightly compared to thurrovshining gold, by reason of their pure and plainmening faith: and vnto a strate of pauement, because they cleaue together by the Cement of Charitie. Like thurrovshining glasse. That is to say, hiding no filth in them. By beholding of whome, the euill men may both knowe and amend their owne faults, like as he that looketh in a glasse perceiueth the spottes of his owne face. As if John shoulde say, Only those dispose themselves to be the strate of the Citie Jerusalem, (that is to saye to be of lowest degree in it) which hold themselves in loue towarde God and their neighbors, which keepe themselves from spottinesse of sin, whiche wash away their spottes (be they neuer so light) by faith, repentance, prayer and teares: and whiche shine before all others in example of good works.

22. And I sawv no Temple in it: for the Lord God almighty and the Lamb are the Temple of it.

Reuelation of S. Iohn. 301

And I sawe no Temple in it. Here we see manifestly, that among Christians ther is no outward Temple, like as there is no outward priesthod, nor sacrifice for sinnes, (according as is sayd heeretofore. 20. b. 6.) sauing the temple which Iohn speaketh of here, and Paule in the .1. Cor. 3. d. 17. & 6. d. 19. Which thing Christ himselfe also witnesseth in Iohn. 4. c. 23. For which cause it was his will that the Temple of Jerusalem should be beaten downe to the ground least we might put our trust in the same or in any like, and so be tyed vnto places. Therefore whereas Suffricanes beare men in hand that they halowe Churches, it is nothing else but mans inuention, be- witching the simple people with their wonderfull superstition. That euē from the times of the Apostles, there haue bin places dedicated vnto God, which by some were called Praetories or places of prayer, and by othersom, Churches, where collections or gatherings were made some one day of the weeke and wherein the Christen people assembled to here Gods word and to receiue the Sacrament of the bodie and blud of our Lord: we are informed by the Epistles of the Apostles, and also certified by the doings of the holy fathers. And although those places wer clenfed with salt, yet were they not anoynted with Oyle, neyther had they any Alter of stone yet stand- ing in them for a shew, besmeared with oyle. And this do the Papistes themselves witnesse in the Breuiarie of Rome, in the office of the dedication of Churches. Whereby appeareth that which I haue said, namely that it is but mans inuention. Which thing neuertheless, they father vpo Siluester the first Bishop of Rome of that name, to the intent that Anti- quitie may make the Ceremonie of more credit. For the Lord God Almighty. ⁷ God is loue (sayth Iohn in the fourth chap- ter and sixteenth verse of his first Epistle) and he that dwel- leth in Loue dwelleth in God, & God in him. Ergo, God is the temple of the faithfull: for the faithfull dwell in him & rest in his goodnesse and prouidence. And likewise agein the faith- full are Gods Temple: because God dwelleth in them, and ruleth

that maner
of Temple
and priesthod
is among
Christians.

The popish
halowing of
Churches.

God is the
Temple of the
faithfull.

pp. v.

Marlorats exposit. on the

ruleth them at his pleasure. And the Lambe. That is to saye, Christ the verie sonne of God. Hereto pertyneth that which is sayd in another place: namely, That which we haue said & herd we declare vnto you, that you also may haue felowship with vs, and that we may haue felowship together with the father and with his sonne Iesus Christ. 1. John. 1. b. 3. Also our sauour sayth, If a man loue mee, he will keepe my sayings: and my father will loue him, & we will come vnto him, and make our dwelling with him. John. 14. c. 23.

23. And the Citie hath no neede of the Sunne, nor of the Moone to shyne in it. For the glorie of the Lorde inlyghtened it, and the Lamb is the lyght of it

The peculiar
knowledge of
the Church
of Christ in
the vse of hys
benefytes.

And the Citie hath no neede. &c. These things are borrowd out of the prophesie of Esay, who in describing the happy plight of the Church, saith. The Sunne shall no more be thy light adaxes, neither shall the light of the Moone shine vpon thee: for the Lorde will be thy lyght for euer, and thy God will be thy glorie. Esai. 60. d. 19. By which words the Prophet assureth vs, that the happynesse of the Church shall not be for a time onely, but for euer more. For he sholeth it out from the common state of men, among whom nothing is steadfast or continuall. For there is nothing vnder the Sunne, (be it neuer so well settled) whiche is not subiect to diuers chaunges. But the Church must not be daunted by the perills of this present life: for she shall be preserved euene in the middes of the waues. As if a man should say, Whatue not thy welfare by the present countenance of things: but assure thy selfe it is layde vpon safe in God. God will be thy Sunne, so as thou shalt not neede to borrowe lyghte of the Sunne, or of the Moone. Feare not then any chaunge or alteration of thy state: for thou shalt haue an euermore lasting and vnderchaungeable light. The Prophet meaneth not by these words, that the children of God shall be reft of the common benefytes of this life. For with the Lorde graunteth them freely to all men with

Reuelation of S. Iohn. 302

out exception: no doubt but he hath ordeyned them for the goodly also. Nay rather God hath created all things for their sakes, because the Lorde hath a peculiar care of them. But the Prophet mente to betoken some greater benefyte whiche the onely children of God inioy: that is to wit, the heavenly lyght, whiche as the vngodly haue had, so also can they not receiue it. For althoughe they haue the vse of the Sunne and of other benefytes: yet can not their felicitie be stable and stedfast. And therefore these words do put a difference betwixte the state of the Church, or the goodly, and the common state of all other men, least we myght measure it by the alteration and interchaungeablenesse of the worlde. For (by putting a parte for the whole,) vnder the name of the Sun and of the Moone he comprehendeth the whole state of man, whiche is alwayes chaunging. The same thing meaneth Iohn when he sayth, And the Lambe is the lyght thereof. Yea truly, Christ is the Sunne of ryghteousnesse, which inlyghteneth his Church with the bryghtnesse of his word. For he is y true lyghte whiche inlyghteneth all men that come into the worlde. John. 1. a. 9. Whatsoeuer is lyghtsome eyther in Heaue or in earthe, it borroweth lyght from else where: but Christ is light of himselfe, shynning of himselfe, and gyuing lyght to the whole worlde with hys bryghtnesse, so as there is not any other cause or originall of lyghtnesse but he. Like as all things haue their lyfe, mouing and being by him: so also is he the lyght bothe of men and Angells: of men I saye, but not of beastes, because they haue not a reasonable soule whereby to see wisdome as man hath, who being created after the Image of God, hath a reasonable mynde whereby he may be able to conceiue wisdome. For this lyght that is spoken of here, is not the Sunlyght which inlyghteneth the outward eyes of the bodie: but the heavenly light wherewith the eyesight of y mind is inlyghtened, y it may see (that is to say, know) God. This is the light that shineth in darkenesse, & the darkenesse conu

Christ is light
in himselfe and
guyeth light to
the worlde.

What our
light is.

conu

Marlorats exposit. on the

comprehendeth it not, John. 1. b. 5. ^c Whereby we be done to vnderstand, ^c that the light wherewith men were indued at the beginning in their creation, is not to be valewed by their state as it is now, bycause that in this corrupted and vnkindly nature, our light is turned into darknesse. But yet is not the light of vnderstanding quite quenched bycause there glisteth as yet a few little sparkes of that brightnesse in the mistie darknesse of mans mind. ^m Chyistes Godhead and maiestie therfore are discharged of all blame, in asmuch as he hath shone vpon men continually as a most bright Cresset, and all the fault of not knowing God is to be wyted vpon mennes owne blyndnesse. For this light shyneth still in the world: and mens mindes myght be brought by it to the knowing of the liuing God, if they were not ouerwhelmed with darknesse, that is to wit with blindnesse of mind, vnbelæse, misbelæse, vngodlinesse, and vnknowing of God. For like as blind eyes receiue not the light of the day: so this light of lyfe is not receiued of darkened mindes. ^a And like as the daylight is present with him that is blynd, and yet is absent from his eyes, euen so the light of life is present with me, & yet their minds being ouershadowed with darknesse comprehend it not. ^c For since the time that man was estraigned from God, ignorance hath blyd his mind so ouerwhelmed, that whatsoeuer light remaineth therein, it lyeth choked without effect. Which thyng is proued by dayly experience. For euen they that be not regenerated by gods spirit (in asmuch as they haue some preheminance of reason still,) are an assured proufe that man is created, not only to liue, but also to vnderstand. Yet notwithstanding, this reason of theirs is so far thyste of guiding them vnto God, yea of comming any thing nere him, that all the vnderstanding thereof is nothing else but mere vanitie. And therefore it is to be considered, that the myndes of men which be vnderwhelmed by the holy Ghost, are by an enforcement of speche or rather by a full similitude, called, not dark but darknesse. And why not, sith that the things that cōcerne

The faulte of
ignorance is
in our sciues.

Reason.

Reuelation of S. Iohn. 303

God and consequently wherin eternall lyfe consisteth, being set before the naturall mā most openly and certainly, (namely euen by Gods word,) are vnto him but foolishnesse, and he is not able to knowe them. 1. Cor. 2. d. 14. ^c For euer the partes of this lyght that remayneth still in corrupted nature, are chiefly two. For there is naturally growing in euery man some seede of Religion: and also there is ingrauen in their consciences a certain discerning of good and euill. But what frute commeth of this geere, but that Religion degenerateth into a thousand sorts of superstition, and the conscience utterly ouerturneth al iudgemēt, so as it confoundeth vyce and vertue together: To be short, naturall reason will neuer leade men vnto Chyist. And whereas they be indued with skilfulnesse to gouerne this lyfe, and whereas they be borne to noble arts and learning: all that vanissheth away also without frute, vntill suche time as they be regenerated againe in Chyist by Gods working of the holle Ghost. For there be in the sonne of God two distinct operations of inlyghtening. The one is that whiche appereth in the workmanship of the worlde & in ordering of nature: the other is that whereby he renueth and establisheth the nature that was decayed. The first is by nature, the other is by grace. There is no man but he hath some insight of the first inlyghtening, that is to say, some reason and power of vnderstanding dwelling in him: but of the seconde none are partakers sau: only the Chyist: for no man cometh vnto Chyiste except the father drawe him. In respect hereof Chyist himselfe sayeth, I am the light of the worlde, he that followeth me shal not walk in darknesse, but shal haue the light of lyfe. ^m Now if Chyist be the lyght of the worlde, then is the whole worlde in darknesse and in subiection vnto Satan, so as neither the reason nor the powers of man haue any lyght in them, vntill they haue it at Chyists hand. And this lyght was promised long ago by the Lord God in his scriptures, like as when it was sayd, The Lord hath sworne the truth vnto Dauid and he will not go from it, I will set of the frute of thy womb

The partes
of naturall
reason.

Two opera-
tions of enligh-
tening in
Chyist.

Marlorats exposit. on the

The office of
inlyghening
must not be
restreyned to
the persone of
Christes
manhod.
So that it is to
followe the
lyght.

How the Apo-
stles, and all
true preachers
are the lyght of
the world.

The faithful
are called
lyght.

Who are par-
takers of the
heavenly lyght.

womb vpon thy throne, for the Lord hath chose David & is ma-
ded to make it his seate. Where wil I make the boyne of Da-
uid to bud, I haue prepared a light for mine anointed. Psal.
132. b. 7. And in Esay, the father saith: I haue giue that to be
the light of the Gentils, that thou maist be my saluation to
the uttermost coastes of the earth. Esai. 49. b. 6. ^c Penethe-
lesse it is to be noted, that y operation & office of inlyghtening
must not be restreined vnto Christs person. For he is absent
from vs in bodily sight, but yet he uttereth his light vnto vs
dayly, by the doctrine of his Gospell, & by the secret working
of his spirit in vs. ^R And to folloiw this light is to beleue in
Christ. ^{By} For this light is receiued by faith, & so both Christ
become our light and shineth in vs. For they that folow him
shal not walke in darknesse, that is to say, they shal not wal-
low in wickednesse and sinne, which are called the workes of
darknesse, Rom. 13. d. 12. but they shall haue the light of lyfe.
For euer the Prophets, Apostles and all the true preachers
& teachers are said to be the light of y world, Mat. 5. b. 14. not
because they be the very light it selfe, but because they be the
blazers abroad and witnesses of the true light, & because they
set forth the Gospell which chaseth away the darknesse of the
world. Finally also ^c all the godly are called light in y world.
Ephe. 5. b. 8. because that beynge inlyghtened with his spirit,
they not only see to their owne behoufe, but also direct others
by their good example into the way of lyfe.

24. And the people that are saued shall vvalke in the
light of it, and the Kings of the earthe shall bring their
glory and honour into it.

And the people that are saued. That is to saye, the people
whom God hath determined to inlyghte with the brightnesse
of his worde, and for whom eternall lyfe is prepared. ^c For
by these wordes John sheweth, that all men without excepti-
on shall not be partakers of this benefite, but the chosen ones
ly: euen they vpon whom God shineth with his free fauor, &
they

Reuelation of S. Iohn. 304

they may be exempted from the common sorte. And this is
done by Christ, who is called the Sunne of righteousness, be-
cause we be inlyghtened (as ye woulde say) by his beames.
^s So is it saide in another place. And they beleeued, euen as
many as were ordeined to eternal life. Act. 13. g. 48. Shal walk. <sup>The spread-
ing abroad
of the Gospell,</sup>
Sec. ^A This also is taken out of Esay. ^{The} The Lord (sayth he)
shal rise vpon thee, and his glorie shal be seene vpon thee. And
the Gentils shal walke by thy light, and kings by the bright-
nesse of thy rising. Esai. 60. a. 2. ^c In which place the Prophet
preacheth of the spirituall light & brightnesse. For in Christs
spirituall Kingdome, the lighte of the Gospell hath shyned
through all partes of the world, and the uttermost Nations
haue bin inlyghtened with it. And hereby we gather, that the
only light of man, is to haue the Lord shine vpon them by his
word. Certesse al men graunt it so to be: but yet they set not
so muche by the benefite, as they ought to doe, but take it as
some common thing, that may agree naturally vnto all men.
But the Prophet sheweth this thing to be a supernaturall
grace, ^A and therefore it ought to be distinguished from Na-
ture: And the kings of the earth. ^c Kings are set downe here by
name, like as they be by the Prophet Esai. 60. a. 3. Least any
man might thinke that none shall come to this light but the
rascall sort only, whereas euen Princes and great men shall
come, who otherwise stande greatly vpon their reputation.
^s Which thing was partly fulfilled immediatly after y time
of the Apostles, and so forth from the time of Constantine
the great: and all the godly do with great longing looke for
a fuller accomplishment thereof hereafter. ^c Exceeding great
truly is the honor that is giuen to the Church, that she should
shine with so great brightnesse, as to drawe whole Nations
and kings vnto hir. And it is called the Churches light, not
because it hath any light of it self, but because it becometh hir
light of Christ, as the Moon doth of the Sunne.

25. And

Marlorats exposit. on the

25. And hir gates shall not be shut by day: for there shall be no night.

The happi-
nesse and abun-
dant riches of
the spirituall
Citie.

And hir gates shall not. &c. Many suppose that here is promised the great peace and safenesse which shall be in Christs kingdome, and they say, that the Church shall be safe & sound under the custodie and protection of the Lord: for the standing open of the gates sheweth that there is no daunger at all. Howbeit for as much as these words of John be taken out of the Prophecie of Esay, and the mind of them both seemeth to be all one: we must seeke out another meaning. For thus is it written in the Prophet: And the gates shall stand open continually, they shall not be shut day nor night, that the riches of the Gentiles may be brought into thee. Esay. 60. b. 11. Here the Prophet seemeth to expounde himselfe: namely that the gates shall stand open for the bringing of riches into the Citie from all places rounde about. And whereas cariages are wont to be made adayntimes: the day (saith he) shall not suffice: so great shall the concourse of them be that shall bring theyr loading into it: and therefore there shall be continuall carriage, so as the gates must be sayne to stand open day and night. After this manner both John sheweth the happinesse and abundance of this spirituall Citie, when he sayth that the gates shall not be shut adayntimes. 9. d. Continually shall some come and enter into that Citie, bringing somewhat with them. For there shall be no nyght. That is to say, the concourse of them that shall resort to this Citie shall be so great, that the nyghttyme shall not differ at all from the daytyme. And whereas the prophet sayeth that there shall be the riches of the Gentiles: it must not be referred vnto fleshly superfluitie, but to the obedience and seruifablenesse which the whole world shall paye vnto God in his Church. Which thing John confirmeth in the next verse, saying:

26. And

Revelation of S. Iohn. 305

26. And they shall bring the glorie and honour of the Gentyles into it.

27. There shall not come within it any thing that defyleth or worketh abomination and maketh lyes: but onely they that be written in the Lambs booke of lyfe.

And they shall bring. &c. Like as in the foure & twentieth verse he had said of the kings, that they should bring their glorie & honoꝝ into hir: So speaketh he now also of the gloꝝ and honoꝝ of the people: to the end we may know, that the Church shall be glorified by all meanes. Into it. That is, into the Citie, which is the Church. That which is offered vnto God is said to be the Churches, because that God in y^e behalf hath nothing seuerall fro it. And therefore Paul said, gloꝝ, honour, and peace to every one y^e doth good Rom. 2. b. 10. There shall not come within it any thing. &c. The kingdome of Heaue if they walke after the flesh, but it is open to the elect & called saints. And Iohn speaketh of the inward Church. For in the outward Church the good and bad are commonly mingled together. Mat. 13. b. 30. Here vpon Iohn said they went out from among vs, but they were not of vs. &c. 1. Iohn. 2. c. 19. And Christ spake to Nicodemus after this maner. Verily I say vnto thee, Except a man be borne fro above, he cannot see the kingdome of God: & onlesse a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God. Iohn. 3. a. 3. Wherby it appereth therewithall what Moses ment in the law when he said, he that hath his stones rent or broke, or he that hath his yard cut off, shall not enter into the congregation of the Lord. &c. Deut. 23. a. 1. Or worketh abomination. That is to say, which yeldeth himself to sin, and misliketh not himselfe, but goeth on still in his wicked dooꝝ. For the spirit that governeth the Church is the spirit of holinesse, and not of uncleannesse or abomination. And maketh lyes. According to this text, Thou shalt destroy all they that speak lyes. Psal.

The glorie of
the Church.

who be admit-
ted into y^e hea-
uently Church
and who bee
excluded.

Workers of
abominatio.

Lycers.

29.

Psal.

Marlorats exposit. on the

The elect.

psal. 5. b. 6. For none are reckened for Gods childre, but such as loue the truth, according to Christs saying, Every one that is of the truth heareth my voyce. John. 18. g. 37. But only they that be written. That is to say, none but those that be chosen & foreordayned from the beginning, vnto the euerlasting lyfe that is promised in Christ. As for the Lambes booke of lyfe, we haue spoke of it alredie in the cyght verse of the thirtanth Chapter heretofore.

The two and twentieth Chapter.

And he shewed me a pure riuier of liuing water, clere as cristal, proceeding out of the Seate of God and of the Lambe.

The contents of this Chapter.



And he shewed me. In this last Chapter John sheweth, y^e the word of the Lord (to whom all honour & glozy is due) is the true and whole salue of the soule, and yet that it profiteth none but y^e chosen and belouing sort, but is deathful to the vngodly and unbelieuers. Also he openly denounceth vnto the vngodly and unbelieuers. Also he openly denounceth vnto the corrupters and skorners of Gods word: all which things do not a little commend this prophesie among all godly folk. A pure riuier. After John hath shewed the maner of building of the spirituall Citie, now he sheweth how & by whom the same is ruled, & therewithall what fruits it bringeth forth. And first in saying that he saith a pure riuier, he sheweth the pleasantnesse of the place, and the healthfulness of the inhabitants. And he alludeth to the ryuers of Paradyse, whiche watered the whole earthe. Genes. 2. b. 10. There be whiche reserue this ryuer to the Sacramente of Baptim; according also as they do the things that are spoke of y^e glasse sea heretofore. 4. b. 6. wherewith sundrye texts of the prophets do agree, which beare witness of the grace of Christ offered vnto vs in baptim. But moze rightly do others vnderstand it to be the force of the doctrine of Christs spirit: according as John speaketh John. 4. b. 10. & 7. f. 38. For the hearts

The pleasantnesse and commodiousnesse of y^e spirituall Citie.

Baptim.

Paradyse.

Christs doctrine.

Reuelation of S. Iohn. 306

of all the godly be watered with the dreame of Gods word, so as they being cleyned by faith, are acceptable to god for Ie^s Gods breauy for Christs sake. Nevertheless, this may fitly be referred to that most plentiful abundance of Gods comfortes, wherewith the heauenly father wil comfort his children: according to this text, The wellspring of lyfe is with the. Psalm. 36. c. 9. Also, thou shalt giue them drinke of the brook of thy pleasure. Psalm. 36. c. 8. And again, Thy comfortes haue cheered my soule according to the multitude of sorowes in my heart. Psalm. 94. d. 19. Also, they that sowe in teares shall reape in ioy. Psalm. 126. a. 6. Of which happinesse the Church representeth a figure in the meane whyle, in lyke wyse as the olde synagoge pretended a resemblance of the Church; that is to saye, of Christs kingdom. We haue much moze lyght and truth reueled than the men of old tyme had, and yet haue we much lesse than shal be in the blessed life to come: in comparison wherof, the things that we haue now, are yet but as certain shadowes & figures: according as Paule sayth, Our knowledge is vnperfect, and our prophesying is vnperfect. 1. Cor. 13. c. 9. Also, dear beloued now are we the children of God, and yet it hath not appeared what we shal be: But we are sure y^e when it appeareth, we shalbe like him. For we shal see him as he is. 1. John. 3. a. 2. Finally John seemeth to haue borrowed this whole description out of Ezechiel. 36. c. 25, of Liuing water, Loke in the sixte verse of the xxj. chapter heretofore. Clere as cristal. He saith this because Gods worde kepeth alwayes his brightnesse. Whereupon Dauid saith, The commandments of the Lord are right, ful, and make the heart glad. The preceptes of the Lord are pure & giue light to the eyes. Psalm. 119. c. 9. But this brightnes is seen only of the chosen. Proceeding out of the seat of God. The doctrine of the Gospell whiche bringeth forgiveness of sins, proceedeth not from men, but from God: according as Christ witnesseth here often, y^e the doctrine which he preached was not his own, but god & fathers, by whome he was sent. Job. 7. c. 16. & 8. & 2. & 14. & 24. not y^e Christ teacheth one thing, & the father an other thing: (for God forbid y^e we should so diuide

The purenesse of Gods word.

The doctrine of y^e Gospell is the doctrine of God.

Ag. y.

Christe

Marlorats exposi. on the

Christ from his father:) but soasmuch as Christ being very God and also very man, taught men with manly voyce: least any man might thinke his doctrine to be but mans doctrine, bicause it was published by a man: he saith it is sent vs from his heavenly father, euen by him who hath bin ordeined fro the beginning to be the true mediator betwixt God and men. And of the Lamb. ^{s.} We see how John doth alwayes match the lamb equall with the father, in that he maketh the seate of God and of the Lamb to be but both one. ^{A.} Then let no man followe the wicked opinion of Seruetus, in doubtyng of Christes Godhead, sayng it is auouched by so manie textes of Scriptures,

2. In the middes of the Streete of it, and on eyther syde of the riuer, there vvas vwoode of lyfe, vvhich bare twelue frutes, yeelding his frute monthly: and the leaues of the vwoode [serued] to heale the people vvithall.

The tree of lyfe.

In the middes of the streete of it. ^{o.} By the streete of the Citie is betokened the whole congregation of the goodly, which our Lord Iesus Christ ruleth, and in the middes of whom he sitteth to helpe them, and in the end to giue the euerlasting life. ^{s.} And John alludeth to the fifth verse of the first and fourth Psalm, & to the fourth verse of the eight & fourth Psalm, but specially to the garde of Eden, in the middes wherof was the tre of lyfe, Gene. 2. b. 9. The mysterie wherof, John discloseth trimly in this place, saying, Vvhich bare twelue frutes

The fruitfulness of Christes Church.

yeelding his frute monthly. ^{s.} For as much as those Islands and happye are those Countreys counted, whose soyle and trees beare frute twice a yere. Moste happye therefore shall the soyle of our Citie be, which yeldeth frute, not once or twice at the moste within the compasse of the yere, but twelue times, where euery moneth hath his springtime & harvest. Moreover it is knowen that in certain Psalmes a righteous man is likned to a tree planted by the riuer of running waters and yeelding his frute in due season, Psalm. 1. a. 3. and 52. a. 8.

What

What

Reuelation of S. Iohn. 307

That wood of lyfe then in the middes of the Citie (that is to wit, of the Church, which is Christs kingdom) is Christ himselfe the destroyer of death, who quickneth whom he listeth. John. 6. d. 51. For in him is the originall of al life, or rather he is the very life of al that liue, in who we liue, moue, & be. Act. 17. f. 28. Of which tre the branches are y prophets, Apostles, Euangelists, shepherds, & Teachers, which are euer greene, and bring forth most plentiful & vncorruptible frutes, as wel of holy doctrine, as of holy life, through euery moneth, that is to say without ceasing, as long as they liue here: whereby mans frailtie is refreshed among the sundry aduersities & labors of this world: namely whē it is vnderbozed with belof & hope of y promises of our most kind harted father, & refreshed with a certain tast of y exceeding gret louingnesse which he hath vttered vnto vs in his only begottē son Iesus Christ, through the oft beating of these things into vs by suche manner of mē. ^{A.} Therefore we must not be wery of wel doing, but while we haue time we must doe good vnto all men, but specially vnto the that be of the household of faith. ^{1.} That is to say, as long as we liue in this world we must neuer cease to exercise liberalitie with great cheerfulness. ^{2.} Our good doing must not be tyed to the circumstances of persons, places, or times. ^{3.} We must deserue wel at al mens hands, and solow the steppes of our heavenly father, ^{4.} which maketh his Sun to rise vpon both good and euill, and raineth downe vpon the righteous & vnrightheous, Math. 5. g. 45. & Luke. 6. e. 36. ^{5.} And soasmuch as we be not alwayes of abilitie to deserue well of all men by our good doing: we must specially haue a regarde to them that be of the householde of faith, that is to wit, to them ^{M.} that be of the Christen profession and belof, among whome, the first are the ministers of Gods worde, and after them, all other belouers in their state. For common manhood maketh vs betters vnto al men: but with the faithfull we haue a nearer bond of kinred which the Lorde hath halowed among vs. ^{R.} Also there is an order to be kept

Christe is the tree of lyfe.

The branches of the tree of lyfe.

Of liberalitie & good doing.

Ag. 19.

euen

Marlorats exposit. on the

euē among the householdeloues of faith, so as we must do wel by our owne childen, and then to our kinsfolke and such as haue done wel by vs, ^A (for he that is carelesse of his own familie or household, is worse than an Infidell. 1. Tim. 5. b. 8.) ^R and lastly also vnto all others. So must we neuer be w^arie of doyng good. For now is the time of good doyng, whyle Chyist shyneth vpon vs by the lyght of his Gospell, and the time of our Haruest shall be in the worlde to come. If we sowe here in the fleshe, we shall reape corruption there: and if we sowe here in the spirit, we shall reape eternall lyfe there. ^C To sowe in the fleshe is to proude for the needes of

What it is to
sowe in the
fleshe and what
to sowe in the
spirit.

Among whō
Chyist shew-
eth his health-
ful power,

The happi-
nesse of the
euerlasting
lyfe,

this present lyfe without regarde of the lyfe to come. ^R It is to be all for a mans owne ielfe, to feede his owne paunch onely, and to bestowe nothing to the mayntenance of the spirituall fundions. Also to sowe in the fleshe is to follow the frutes of the fleshe and to pamper the fleshy lustres. And to sow in the spirit, is to loke more to heauē than to the earth, and so to frame a mans life as he may seeke alwayes for the kingdome of God. For we sow in the spirit when we do and suffer all things in this life, to the ende we may be well at ease in the lyfe to come. ^C And it is to be noted, y^e like as John saw this fruteful treē in the middes of the strēte of the Citie: euē so Chyist sheweth his healthfull power only among the choysē, making the to bring forth y^e frute of good works, wher- as Satā woꝛketh al the whyle in the stubboꝛnhearted childꝛē, according as Paule teacheth. Ephe. 2. a. 2. And the leaues of the wood serued to heale the people withall. The healing of y^e people is to acknowledge the benefits of their redemptiō, & to be continually occupied in the y^e praises of God the father, & of the redeemer, by extolling y^e benefits which he hath bestowed not only vpon our selues, but also vpon the whole worlde, according as it is to be scene in the Psalmes & in the Ballads. For the mind is wonderfully cheered & strengthened by such kind of things. Moreover, faith is likened vnto y^e leaues, bicause that like as y^e frute is preserved among the leaues, euē so faith is

noꝛished

Reuelation of S. Iohn. 308

noꝛished & preserved by hearing y^e word of god, Rom. 10. c. 17. Or else y^e preaching of y^e word is likened vnto leaues, bicause y^e like as leaues serue to smal purpose except there be frute with the: euē so y^e outward preaching of the word doth little anayle, onless it be made effectual by y^e secret operatiō of the holy Ghost, & so bringeth forth frute besēming y^e Gospell, in y^e hearers of it: By all these speeches & descriptions, is simply be- tokened y^e happinesse of the euerlasting life: as if John should say, y^e the Church shall haue more pleasure, delight, & happi- nesse after the general resurrectiō of the fleshe: thā euē Adam had in the earthly Paradise. Gene. 2. c. 15. For like as all men would count that Countrey blisshed, which had in it clere and liuing water, & trees alwayes greene and bearing frute eue- rie moneth, whose leaues also were helesome to cure all dis- seases, so as the inhabitants could neuer be w^arie of y^e place by reason of the pleasantnesse of it: euē so the heauenly life being replenished with al pleasures, & utterly discharged of al heauinesse and sorrow, shal bring perfect health with it.

3. And there shalbee no more curse: but the seate of God and of the Lamb shalbe in it, and his seruants shal serue him.

And there shall bee no more Curse. ^A Rightly is the Churche how the said to be free fro all curse, bycause that by receiuing the soꝛ Church is set free from giuenesse of sinnes offered in Iesus Chyist, through faith ther Curse. is reconcyled vnto God, and quite & cleane set loce from sin. For he that heareth my woꝛde (sayth Chyist) and belaueth in him that sent me, hath euerlasting lyfe: and shall not come to damnation, but is passed from deathe vnto lyfe. John 5. d. 24. When is there no damnation nowe soꝛ them that be greffed in Chyiste Iesu, whyche walke not after the fleshe but after the spirite. Rom. 8. a. 1. Why so? Bycause Chyiste hath raunsomed vs from the curse of the Lawe, when he be- came accursed soꝛ vs, &c. Gala. b. 13. But this Raunsome or Redemption is but onely begonne in this life: and it shall bee per-

Apq. iiii.

Marlorats exposit. on the

Wherin the
profession of
Christen Re-
ligion standeth.

perfected when the darcnell that hath bin mingled with the wheate is take quite away, y the godly may no longer be subiect to errors, deceits, & vices, but be made consozurable in all things vnto Gods will, and reigne pure & vnblamable wyth Christ. But the seate of God and of the lamb shal be in it. ⁶ That is to say, the Lord will dwell like a good father among them, and take wonderfull pleasure in them. And his seruants shall serue him. The professio of Christen Religiō standeth not in the vnbidled libertie of the flesh, but in the true, pure & lawfull, seruing of God. For our old mā is crucified with Christ, that y body of sin might be abolished, so as we may not serue sin hereafter. Rom. 6. a. 6. Also, I beseeche you bzethre by the mercifulnesse of God, yeld your bodies a liuing sacrifice holy and acceptable vnto God, which is your reasonable seruice Rom. 12. a. 1. Also, we are his workmanship, created in Iesu Christ vnto good workes, which God hath prepared for vs to walke in. Eph. 2. b. 10. Also, God hath not called vs to be vncleane, but to be holy. 1. Thess. 4. b. 7. And againe, Christ hath given himselfe for vs to redeme vs from all vnrightheousnesse, and to purge vs a peculiar people to himselfe, that we might be earnest folowers of good workes. Tit. 2. d. 14. Therfore let no man liue to himselfe, but vnto him that dyed for vs and is risen again. 2. Cor. 5. c. 15.

4. And they shall see his face, and his name shall be vwritten in their foreheades.

Of the beholding of God as we in this life as in the lyfe to come.

And they shall see his face. ^A Our Lord saith in the Gospell Blessed are the cleane in hart, for they shal see God. Math. 5. a. 8. Which thing is most true, both in this life and in the lyfe to come. In this present life, bicause the faithful behold God with y eyes of faith, whē they loke vpo his goodnesse, mightinesse, righteousnes, louingnesse, & sauour in Christ & by Christ: & in the life to come, which is the endlesse life, they shal see god as he is. Wherupon Paule said, Therfore are we alwayes of god coage, assuring our selues y as long as we be at home in

Reuelation of S. Iohn. 309

in the body, we be wayfaring from God. For we walke by hope, and not by outward apperance. &c. 2. Cor. 5. b. 6. Also, al of vs beholding the glozy of the Lord with bare face, as in a glasse, are transformed into the same image from glozy to glozy, as of the Lords spirit. &c. 2. Cor. 3. d. 18. Also, we see hym now through a glasse in a riddle: but then we shall see hym face to face. 1. Cor. 13. d. 12. And his name shall be in their foreheades. ^M 9. d. Not onely in confession of mouth, but also in the behauour of their whole life, do they frankly and vnicarefully prafesse the seruice of God and of his Christ, befoze this folyorne wo:ld.

5. And there shall be no night there, and they neede no light of Candle nor lyght of Sunne: for the Lorde God giueth them lyght, and they shall reigne for euermore.

And there shall be no night there. ⁵ They that folow Christ who haue the light of the wo:ld, and imbrace his truth, eschue y darknesse of errors, and abboz al lying. ^A For thus he sayth: Vx y foloweth me walketh not in darknesse, but shall haue y lyght of life. Iohn. 8. b. 12. ⁵ And, ye were somtimes darknesse, (saith Paule) but now ye be light in the Lord: walke ye as children of the light. Ephes. 5. b. 8. And they neede no light of Candle. ⁵ By these wordes he signifyeth that all things are lightsome, bright, & clere in Christs Church, for in as much as the faithfull endeuaure alwayes to make themselves allowable befoze God, and to please him in all points: they be said to walke in the light like as God himselfe is in the light. For this consideration they are said to haue no neede of fo:reine light, bicause they be not any where in darknesse. For the Lorde God giueth them light. ^B The Lord God which sanctifyeth and ruleth them by his spirite, shall gine them light ynough. For God is light, and there is no darknesse in him. Iohn. 1. b. 5. And they shall reigne for euermore. ⁵ The chosen reigne euen now whyle they lyue in this fleshe, and their reigning shall do reigne. ^{29. v.} neuer

Ther is no
darknesse in
Christs
Church.

How the chose
now the chose

Marlorats exposit. on the

neuer haue end. For they reigne with Chyriste in spirit and righteousnesse, framing their whole life according to the wil of God the father. But contrariwise the reigning of worldly Tyrants endureth but a small time, and therefore they are not so greatly to be feared. Psal. 82. b. 7.

6. And he sayd vnto me: These vvordes be faithfull and true and the Lorde God of the holie Prophets hath sent his Angell to shewe his seruantes the thinges that must shortly come to passe.

The dignitie,
trueth and
certaintie of
this present
prophecie.

And he said vnto me: These words, &c. ^o. Now is set downe the conclusion of this prophecie, wherein John sheweth with right earnest protestation, that the things contained in this booke, are not vayne, but most certaine, true, and faithfull. So are the Prophets and seruantes of God wont to purchase credite to the doctrine whiche they preache: like as the Prophets do by these words, Thus sayeth the Lorde. And Chyriste by these words, Verely I say vnto you, Math. 5. c. 18. Also, my doctrine is not mine owne, but his that sente me, even the fathers. John. 7. c. 16. Agein, I came not of my selfe, but he that sent me is sothfast. John. 8. e. 42. ^r. Also, the wordes that you haue heard are not myne but bys that sent me, even the fathers. John. 14. d. 24. and many other of the same sort. Also, Paule an Apostle of Iesus Chyrist, Rom. 1. a. 1. & 1. Cor. 1. a. 1. &c. Now then an Apostle bringeth not bys owne message and commaundements, but the messages and commaundements of him that sente him. Also, God knoweth that I lye not, &c. 2. Cor. 11. g. 31. ^a. No man therefore ought to doubt of the truenesse of this prophecie, seeing that the holy ghost witnesseth evidently, that these wordes be faithfull and true. And the Lord God of the holy Prophets. ^s. 7. d. The same Lord God which spake to the holy Prophets in olde time, hath sent bys Angell euen now also, to shew vnto his seruantes, (namely to the and to his Church) the thinges that shall come to passe hereafter,

Reuelation of S. Iohn. 310

hereafter, to the end ye may endure them the quietlier, & diligently shift yourselues from the crafts, errors, & forgeries of Antichyrist, who shall be discovered in his due time. The Prophets are called holy, bycause their wordes shoulde be receiued with moze authoritie and reuerence, and that they shoulde not be esteemed as their owne, but as the wordes that God uttereth to vs by them. Whereby we shoulde the rather be warned to shunne the enticemets of the world, and leade a chaste and holy life. That must shortly come to passe. Loke also in the first verse of the first Chapter.

7. Behold, I come shortly, Blissed is he that keepeth the vvordes of the prophecie of this booke.

Beholde I come shortly. ^a. The Angell that talketh with God himselfe John putteth vpon him the persone of Chyriste, like as he did ^{speake in} ^{and by his} ^{ministers.} heretofore. 1. b. 8. For it is no noueltie for y ministers to speake now & then as though the Lord himselfe spake. And this notable warrat comforteth the godly that be in aduersitie, assuring them that he which shal deliuer them is nere at hand, and (as me are wont to say) standeth at the doore. ^a. Concerning which matter loke Luke. 18. b. 8. & James. 5. b. 6. 8. 9. Also loke in the fifth verse of the second Chapter heretofore. Blissed is he that keepeth the wordes of the prophecie of this booke. ^r. This is ad, ^{Beware of} ^{fals prophets.} Beware of ded least any man being seduced by false Prophets might leaue the playne meaning of the doctrine of the Gospell: or else swarue from the truth for feare of Antichyristes terrible threathnings. To keepe the wordes of the prophecie of this booke, is nothing else but to loke circumspectly to our selues, that we be not by anye meanes withdrawen from the truth of the Gospell, but rather to take heede to this one thing, namely that we worke our salvation with feare and trembling, bending ourselues to the glorie of God alone and to the profit of our brethren, according as Paule admonisheth vs, Philip. 2. b. 12. Also, in this place (like as

Marlorats exposit. on the

as often in other places heretofore) we see with how great assuredness John calleth the words of this booke, a prophesie, affirming the same to haue bin reueled by an Angell sent of God vnto his seruants, verily for their profit. So at the beginning he sayd, Blessed is he that readeth and heareth the words of this prophesie, and keepeth the things that be writen in it: for the time is at hand. Heretofore. 1. a. 3.

8. And I Iohn am hee that heard and sawe these thyngs. And vwhen I had heard and scene, I fel downe to vvorship at the feet of the Angell that shewed these things vnto me.

9. And he saide vnto me, Seethou do it not. For I am a felovvseruant of thyne and of thy brethren the Prophets, and of them that keepe the vvordes of thys booke: VVorship God.

The credit & authority of this prophesie

And I Iohn am he. ⁶ For asmuch as it is a harder matter to beleue any prophesie that vttereth thinges to come, than to beleue a story that reporteth things already done: to the intent all godly folke might perswade themselues the certainlyer and stedfastlyer that the thinges whiche this propheticall booke conteineth, are faithfull and true: John meant to expresse his proper name, though he suppressed his surname. ^B Whereby we gather that he was of great name and authority, yea and also very renoumed and famous among the Churches of Asia. ^S For, that which he sayth here, is such as this: I your friend John, whome ye haue bin wont to beleue in other things also, &c. So also Paule alledgeth his owne name in a very weightie and necessarie matter, to the intent to make his words to be beleued, saying: Beholde, I Paule say vnto you, that if you be circumcised, Christ auayleth you nothing. Gal. 5. a. 2. That heard. ^M That is to wit, the former sayings contained in this foresaid Prophesie. And sawe these things. That is to saye, I haue vnderstood the figures contey-

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Reuelation of S. Iohn.

311

ned in the same. ^S He hath added thys, because that when men haue both sene and heard throughe, their witnesse is wot to be of the greater credite. ^A So the Apostles answered the Counsell of Jerusalem: we cannot but speake the things that we haue heard and sene. Act. 4. d. 20. And when I had heard and scene, I fell downe. &c. Look for the exposition of this parcell heretofore. 19. b. 10. And he said vnto me, see thou do it not. ^M John had not heard this, except God had spoken by an Angell. For we reade not that Christ refused to be worshipped, but rather allowed it. Math. 8. a. 2. & Iohn. 9. g. 38. For I am a felovvseruant of thine. Look Heb. 1. d. 14. and also the tenth verse of the nineteenth Chapter heretofore. And of thy brethren the Prophets. ^S Where ye see opely how the Angell calleth John a Prophet. VVorship God. ^S that is to wit, God only. Where of ye may reade in Deuter. 6. b. 13. and Math. 4. b. 10. ^B What worshiping is a reuerend, seruisable, and obedient bowing of ourselves vnto God as well in body as in mind, in making our suites and commending our necessities vnto him. ^A And this worship cannot be giuen to any creature without exceeding great dishonour vnto God.

10. And he saide vnto me, seale not vp the sayings of the prophesie of this booke. ^S To the behofe of y Church were such manner of visions reueled vnto John: of whiche some were to be fulfilled euen then out of hande, and other some somewhat laterward. Therefore they were not to be sealed vp: that is to say they were not to be hidden, but they were to be published abroad, ^S that as many as meene to serue God, myght beware of deceiters. For the time is at hand. ^A That is to witte, wherein euery of the promises concerning the day of iudgement and after the iudgement shall be fulfilled.

The end for which this prophesie was

n. He

Matthews exposition on the

11 He that dothe harme, let him doe harme still: and he that is filthie let him be filthie still: and he that is righteous, let him be righteous still, and he that is holy, let him be holie still.

The secret
working of
Gods iudgements.

He that doth harme, let him do harme still. ² He sheweth here Gods secreete (ho to beit iust) iugementes, whereby wicked men are suffered to growe worse and worse: lyke as contrarywise the godlie ware better and better. And so is Christ a stone to stumble at, and the rising ageyne of manie: ¹ and the Apostles are to some a good sauour of lyfe vnto lyfe, and vnto other some the sauour of death vnto death. ² And the preaching of the crosse is foolishnesse to them that perishe, but vnto vs that beleue, it is the power of god to saluation. 1. Cor. 1. c. 18. & Rom. 1. c. 16. Therfore it is all one as if he should say, The truth must be preached: and albeit that froward persons and naughtypacks be therby prouoked to continue more & more in doing mischief, & although that such as delight themselves from tyme to tyme in the filthinesse of their sins, proceede in defiling themselves with more filthinesse, euen in despite of it when they be reprovied: yet must not the truthe be omitted for such mennes pleasures. For in them that loue righteousness it furthereth the increase of vertue: according as it is sayd by hearing, the wise man becometh the wiser. Proverb. 1. a. 5. But foolles despise wisdom and learning. Proverb. 1. a. 7. Also, whosoever hath, to him shall be given, and he shall be made richer: and whosoever hath not, from him shall be taken euen that which he hath. Math. 13. b. 12. ³ Then cometh it to passe by Gods rightfull iudgement, that the vngodly put the chyldren of God to trouble, and that the wickednesse of them is filled vp, whiche despise Gods word and go away after the lusts of the flesh, making of the swete yoke of Christ, and submitting themselves to the slauey of Satā. For God is wont sometymes to punish sin with sin: as hath bin sayd already, And he that is filthie &c. The wicked growing

Revelation of S. Iohn. 312

growing allways worse and worse, doe harden by wrath to themselves against the day of vengeance when Gods rightfull iudgement shall be shewed openly. Rom. 2. a. ⁴ And hee that is righteous, &c. ⁵ That is to wit, according to the fore sayd prophesie, two wayes: namely that the wicked beholding the horour of their owne filthinesse, might either loth it, and be conuerted, or else be punished the sozer by Gods rightfull iudgement: and contrarywise that the godlie should stoutly withstand vnto truth, (and as much as is possible) call backe the strayers into the right path of truth. And he that is holy, &c. ⁶ Although the faithfull be censed by Christs blud, (as hath bin sayd afore. 1. b. 5.) yet notwithstanding, so much as they must haue a continuall battel against the remnants of sinne: they be neuer so well censed and purged in this present lyfe, but that they haue neede to be newe sanctified from tyme to tyme. And therefore Peter writeth in this wyse: Dearly beloued, seeing ye be warned afore hande, beware that you be not ledde away with others into errour of wickednesse, and so fall away from your owne stedfastnesse. But growe ye in grace, and in the knowledge of our Lord and Saviour Iesus Christ. 2. Pet. 3. d. 17.

The faithfull
haue neede of
continuance
of gods grace.

12 And beholde I come shortly, and my hire is with mee, too render vnto euery man according as his vvorke shall be.

And behold I come shortly. ¹ The Angel speaketh againe in the person of Christ, repeting y which he had spoken afore in the seuenth verse of this present chapter, & that not without cause. For by this inkling of his coming, he warneth the de reined sozt to amed betimes, & not to defer their conuersion fro day to day, as commonly is wont to be done: for the iudge is nearer at hand, than men take him to be. Also this saying cōfōrteth the deuout worshippers of God, to be of a stout & constant minde, euen in the mids of persecucion, ² assuring themselves that the daye of their redemption is at hande, euen harde at their

at their doyes. And my hyre is with me. ⁶ Here Christ the-
 wher is ment hyre wages, or reward. weth himselfe to be iudge of the whole world. in as much as
 he aunceth that he will render euery man his reward. For
 all this whole booke treateth of the holinesse and righteous-
 nesse of the chosen, and likewise of the naughtinesse of the
 castaways. ⁵ Wherefore it behoueth vs to be hardfull, that
 euery one of vs do diligently perfoyme his dutie accordyng
 to his calling. As for the profitting or not profitting of our la-
 bour, that must we put to the discretion of him that promi-
 seth to yelde vnto euery man his reward accordyng to hys
 worke. ⁴ Let vs not sleepe as others do, but let vs watch and
 be sober. ¹ Thessa. 5. b. 6. ⁴ Waiting for the blessed hope and
 for the appering of the gloze of the great God and of our Sa-
 uour Jesus Christ. Tit. 2. d. 13. ⁶ Whereouer the Hyre whereof
 mention is made here, must be referred, not to the desert of
 the worke, as the meritmongers talke, but to the beleuing
 of the promis, accordyng to this text, when ye haue done all
 that is enioyned you, say ye, we be vnprofitable seruants, we
 haue done but that which we ought to do. Luke. 17. c. 10. For
 both the good will, and the good worke, and the holding on in
 working good, yea and the reward of it too, are all of them gy-
 uen to the godly, of Gods free grace, and not rendered for their
 owne desert, howbeit that the scripture is wont to allure the
 little ones to good works, by promising them reward. Saying
 then that all things befall vs through the grace of the gyuer:
 nothing is due vnto vs by desert. For vnto him that worketh
 reward is imputed, not accordyng to grace, but accordyng to
 duetie. Rom. 4. a. 4. Also, So are the remnant saued accordyng
 to the election of Gods grace. But if by grace, then not by
 works, for the were grace no longer grace. Rom. 11. a. 5. And
 again, what hast thou whiche thou hast not receiued? and if
 thou haue receiued, why boastest thou as though thou hadst
 not receiued? 1. Cor. 4. b. 7. Then ought we not to gloze in a-
 ny thing, sith we haue nothing of our owne. Neyther is it our
 deseruings, but his owne giftes, that God crowneth in vs.
 There-

All things are
 of Gods free
 grace.

Wherefore let not any flesh gloze in the sight of God, but let
 him that glorieth gloze in the Lord. Jerem. 9. g. 24. & 1. Cor. 1.
 d. 31. And whereas God himselfe promisetb vs wages, and a-
 lured vs with reward: he thereby prouideth for our weakes-
 nesse (as I said afoze) because we be like vnto children, who
 are allured with fayze promises to procede in doing wel, and
 oftentimes also are biled to their dutie by threathings. ⁴ But
 as touching the tearme Hyre I like more in the. 18. verse of
 the. 11. Chapter heretofore. And I will render vnto euery man.
 &c. Luke Math. 16. d. 27. & Rom. 2. a. 6. & Heretofore. 2. f. 23.

Why God
 promisetb
 reward.

13. I am Alpha and Omega, the beginning and the
 ending, the first and the last.

I Am Alpha and Omega. &c. ⁴ John hath repeated this say-
 ing now thre times, in the beginning, in the middes, and in
 the end of this booke: to do vs to vnderstand, that al this whole
 prophesie proceedeth vtterly from God himselfe who is the
 beginning and end of all things, and so to make vs to reuerce
 and receiue it as the very word of God himselfe. ⁵ Also this
 place giueth an inking of the euerlasting Godhead in Christ
 being man, afoze whome there was no God (as the Prophet
 saith) neyther shall be after him: who is the first enterance of
 the being, and the end of the last knitting vp of all things. &
 say. 43. b. 11. ⁴ I like for the rest of the exposition of this place
 in the elgth verse of the first Chapter heretofore.

Christen
 Godhead.

14. Blessed are they that keepe his commaundements:
 that their povver may be in the tree of life, and may en-
 ter in at the gates into the Citie.

Blessed are they. &c. ⁴ Christ speaketh to his disciples after
 this manner: Take vp my yoke vpon ye, and learne of me, ⁵ An incorage-
 that I am meke and lowly of hart, and ye shall find rest vnto ⁶ ment to doe
 your soules: for my yoke is swete, and my burthen is light. ⁷ well.
 Math. 11. d. 29. ⁸ His commaundements therfore are not heauy,
 in as much as he which biddeth vs, reacheth vs his hand, & giueth
 vs

Ar.

Marlorats exposit. on the

As his spirit as an incourager and stirrer vp of vs. who setteth the unwilling man willing, and setteth before our eyes the greatnesse of the good things to come, so the intent was should neglect the present goods which perish, and continually labour for the everlasting goods: which thing John expresseth in this plate, by such words as these: That their power may be. That is to say, that they may eate of the tree of lyfe, by enjoying the pleasure of everlasting happinesse. And enter in at the gates. That is to wit, by faith, hope, and charitie, and by the doctrine whiche the ministers of Christe doe preache. And we haue told you now oftentimes already, that by the name of this Citie, is mente the Church, or the kingdome of Heauen.

15 But without shall be dogges and forcerers, and vvhoremongers, and murderers, and idolaters, and all suche as loue and make lyes.

And without shall be. Although that in this present lyfe the good be mingled with the bad, so as the Church doth sometimes now in hir bosom the deadliest enemies of the truth: yet the time wil come that the one shal be separated from the other, and be cast into vtter darknesse, according as Christe teacheth, Mat. 7. d. 23. & 13. d. 30. & 25. c. 32. Wherefore let no man stand vpon his owne reputation, nor deceiue himselfe vnder pretence that he beareth the name of a Christian: but let euery man go through with his own vocation lully, as alwaies standing in the presence of God, that he may haue assurance in the day of iudgement, when the sundring of the godly and vngodly, of the chozen and the castaways, and of the reghfuls and the hypocrites shal be apparant. Dogges. So both he terme either the flatterers which dare not barke agaynst Antichrist, or the ireful sort which barke ageint Gods truth, and snappishly bite the seruants of God. Also these be the persons of who Christ saith, Giue not the thing that is holy, vnto Dogs, neither cast your pearles before swine, leaste they treade

Reuelation of S. Iohn. 314

treade the vnder their feet, & the other sort turne vpon you, & teare you asunder. In which place Christ calleth all such men, dogges and swine, not as are vncleane, or without the feare of God, or voyd of true religion: but such as by some euident proofe doe shew a wilfull contempt of God, so as their disease is incurable. And he seemeth to put a difference betwixte swine and dogs, attributing vnto swine a beakly blockishnesse, and vnto dogs a furious rage. For by swine are met such as haue wholly plunged themselves in filthy pleasures, and which (asmuch as in them lieth) do blasphemously wrot vp and defile the pure doctrine of the Gospel with their soules groynes. And truly experience teacheth vs that there be two suche sorts of despisers. As for examples sake loke what soeuer is written in the Scriptures concerning the corruptnesse of mans nature, concerning fre inrightuousing, and concerning Gods eternall election: many turne it eyther to slouthfulness, or else to wantonnesse of the flesh: and such are aptly and worthily deemed to be swine. Ageyn, other some teare the pure doctrine & the ministers therof with traitorous flanders, as though they weakned & infringed the indeuer of well doing, and the feare of God, & al regard of saluation. Wherefore although by the names of dogs & swine, Christe betokeneth the incurable aduersaries of Gods worde: yet by likening them to two diuers things, he sheweth vs briefly what difference ther is between the one & the other. Also it is to be marked that he sayth, leste they turne or chaunge, & teare you in peeces. For at the first they dissemble, to the end they may lerne the secrets of religion: and when they haue learned them, so deily they change their copie, and make a mocking and flouting at the, byting and tearing the ministers of Gods worde, and all such as follow the truth. So did Alexander the Coppernith. 2 Tim. 4. c. 14. So diode Hymeneus. 1 Tim. 1. d. 20. So did the Emperoure Julian the backlyder. So did Porphyrie, and Luciane, and so doe the Papistes at this day And who be for Sorcerers. These are suche as be giuen to witchcraft, and be witches.

Marlorat's exposit. on the

betwixch vnlearned princes with false propheties and false miracles. ^A Of which sort were the Wizards Simon and Elinas, of whome Luke writeth in the Acts. 8. 9. 13. 26. And VVhoremongers. That is to say, wedlockbreakers or defilers of other mens beddes, whozehunters, defylers of theyr own kin, raniſhers of maydens, and ſuche as ble vnnatural fornicatiō as the Sodomites did: Of which sort be y boasters of the Romiſh chaſtitie at this day, euen our wiuelleſſe cleargy, & religious folke, ^A who holding ſkozne of Gods lawes, & deſpiſſing holy wedlocke, haue giuen ouer themſelues to wantonneſſe, to commit all kind of vncleanneſſe, euen with grea-
^{Murtherers.} diſſe. Eph. 4. 2. 19. And Murtherers, Cheefly of the Prophets; and of thoſe that find fault with the corrupt manners of the Cleargimen and Monks, exhorting them to honeſt conuerſation. ^A So ſaid Chriſt to the Jewes. Now ye ſeke to kill me, a man that hath told you the truth which I haue heard at Gods hand. John. 8. e. 40. Alſo, Jeruſalem, Jeruſalem, whyeſt thou ſlayeſt y Prophets, &c. Mat. 23. 37. And Idolaters. ^M That is to wit, al ſuch as prefer any thing before y loue of God. ^A And vnder y name are touched al ſuch as go about to win Gods fauour by a falſe & deuſed Religion not appointed by God. Of which sort were in old time the worſhipping in high places, the worſhipping of the brazen ſerpent, and the oſſpring of mens children in Sacrifice: and in theſe daies the horrible and trayterous abomination of the Maſſe, the worſhipping of Images and Saincs, Pilgrimages to the Citie of Rome, to Saint James and to other places for the obteyning of pardons or rather of paltries, and a thouſand ſuch other thinges. The cauſe of whiche enuinities Paule reuoketh in theſe wordes: Therefore God gaue them ouer to y luſts of their owne hartes, to all vncleanneſſe, to deſyle their owne bodies be-
^{Idolaters.} twene themſelues, by cauſe they turned his truth into a lye, and worſhipped and ſerued the creatures more than the maker which is bliſſed for euer. Rom. 1. e. 24. 25. They knew the one God and his benefytes in his creatures, and they ought to haue

Reuelation of S. Iohn.

315

haue worſhipped him only. But they turned themſelues to Idolls and miſworſhippings. ^{A. M. B. R.} For they bereft ſtones, what it is to timber, and metals of that whiche they were, and made them that whiche they were not: and that was to turne truth into falſhod. For the repreſenting of God which men pretend by imagerie, is but a ſond deuſe and merelye of their owne making, and ſpecially wheras they father any power vpon it. ^B For there can no honour be giuen to any creature in way of Religion, but it muſt be taken away and abridged from God. ^{B. V.} And yet euen in theſe dayes a man may ſee in the Churches of the Papists, not only Saincs to be worſhipped, but alſo more worſhip to be done vnto them, than vnto God. Loke more in the tenth verſe of the nineteenth Chapter heretofore, and in the 13. verſe of the 14. Chapter heretofore. And all ſuch as loue. &c. Of which rable be all Hypocrites pretending outwardly a holinneſſe of life, and all ſuch as mainteyne counteſet Religion by miſinterpreting of the ſcriptures and by lying miracles, and further more all ſuche as charge the ministers of Gods word with miſreports of crimes, to y intent to deſace their authoritie in teaching, and to make theyr ſermons ſuſpected of vntuth as vntoorthy to be beleued, to the end that they themſelues may procede in y meane while in their pride, gathering of goodes, and riot. ^A Alſo within the ſame compaſſe are comprehendes al backbiters & enimies of other mennes good names, and whoſoeuer elſe deſpiſeth the truth and goeth forward in lying. And therefore the worde Loue carieth a force with it. For to loue lyes is more than ſimply to make a lye. ^A And Saincte Paule ſaith to haue compriſed this verſe of Sainct Iohns in one other verſe, where he writeth thus to the Corinthians: Know ye not that the vnrigheteous ſhall not inherit the kingdome of God? Wee not beguiled. Neyther whoremongers, nor worſhippers of Images, nor wedlockbreakers, nor Eleaſelings, nor abuſers of the malekind, nor thæues, nor couetous perſons, nor drunkards, nor raglers, nor extortioners ſhall inherit the
^{Who better.}
^{To louelyng of vntuth.}
^{kingdome}
^{Ar. iij.}

Marlorats exposit. on the

kingdome of God. 1. Cor. 6. 11. 9. And again, For this ye knowe, that no whoremonger, or uncleane person, or covetous person, who also is an Idolater, hath any inheritance in the kingdome of Christ and of God. Ephes. 5. 5. For loke what John calleth to bee without, that dothe Paule call to bee berefte of the inheritaunce of Goddes childzen: that is to saye, to bee set besyde everlasting lyfe whiche is prepared for none but the beleuers, from the beginning of the world.

16 I Iesus haue sent mine Angel to vvitnesse these thynges vnto you in the Churches. I am the roote and (*) offspring of Dauid, and the bright morning Starre.

(*) Some read
head spring.

Another assurance of the credit & authority of this prophesie. I Iesus. This is another assurance to the intent the Christen hearers may give the better mind and credit to this prophesie. For Iesus not only is a faithfull and soothfast witnesse, but also the very truth itselfe, who cannot alledge any thing but that which is most certain and most true. Haue sent myne Angell. When is Christe excellentier than the Angells, and farre worthier than they, seeing he may sende them abroad at his pleasure. Concerning whiche matter loke. Ephes. 1. 10. 21. and Phil. 2. 9. 10. 11. & Heb. 1. 1. 5. To witnesse. By the word witnesse he betokeneth that the matter is earnest which is treated here, least any man might rashly despise this prophesie. In the Churches. Not onely in corners and priue places, but also in the solemne congregation of the faithfull, for whose profit this prophesie is written. I am the roote and offspring. Namely in whome and by whome all manner of promises are fulfilled. Moreover, Christ is Dauids roote in respect that he is the word: and he is Dauids offspring in respect of the manhood which he hath taken vpon him. See Rom. 1. 3. 4. 9. 8. 5. And the bright morning star. So is Christe our Lorde called, because hee dyeth away the nyght of darknesse

Christe excellentier than the Angells.

Christ is the roote and offspring of Dauid.

Reuelation of S. Iohn. 316

darknesse and of all errors, and bringeth the day of grace and soule health.

17. And the Spirit and the Bryde say, Come. And let him that heareth say also, Come. And let him that is athirst come, and vvhosoever listeth, let him take the vwater of life, freely.

And the Spirit and the bryde say. The Spirit in the chozen prayeth to bee embraced in the armes of the brydegrome. In lyke wise also the bryde prayeth continually in spirite. For here is treated of the embracings of Christ the brydegrome and of his bryde, like as in Salomons ballads. 4. 8. 6. Come. Namely vnto iudgement against all the Reprobates, that when all thine enemies bee ouerthrowen, the glozie of thy Maiestie maye bee perfectly scene, and all the faythfull bee thorowly knit vnto thee, whom thou hast hitherto guided by thy Spirite. And let him that heareth say, Come. That is to say, he that beleueth in his harte that this prophesie shall bee fulfilled by Christ, let hym pray to God hartily to haste hym comming, that the chozen maye bee set at libertie, and inioy the embracings whiche they haue longed for. And let him that is a thirst come. He hath an eye too that whiche he hath spoken already, saying: Vnto hym that is a thirst I wyll geue of the fountayne of lyuing water freely. Here tofore. 21. 6. And in another place Christe saythe: If any man bee a thirst, let him come vnto me and drinke. &c. Iohn. 7. 37. And whosoever listeth, let him take water of lyfe. Howe can he say, whosoever listeth, seeing that Christ sayth in another place, no man cometh vnto mee excepte my father which sent mee, shal drayne hym. Iohn. 6. 44. And Paule sayth, It is neyther of mans wyl nor of his running, but of God which pitieth him. Rom. 9. 16. I answer: Iohn speaketh so, not because it lyeth in mans choyce to come of hym owne swynge, and to drayne of the water of lyfe when he listeth: but because that euen he whiche allureth men to the

The Church longeth for Christe coming vnto Iudgment.

How man may lyft.

Ar. iij.

Marlorats exposit. on the

the waters of life, with the also give vs the desyrousnesse of thirsting, and put into vs both the will and the strength to come: or rather, of unwilling makes vs willing, to the intent that all glorie may redounde vnto hym, and not rest in vs. For it is well ynough knowen howe the Apostle sayth, We haue such maner of trust to Godward through Christ: not that we be able to thinke any thing of oure selues as of our selues: but if we be able to do any thing, the same is of God. 2. Cor. 3. a. 4. And ageine, God is he that worketh in you both the will and the accomplishing of the will, accordyng to his owne good pleasure, Phil. 2. b. 13. Therefore to the intent to commend vnto vs the grace of God, without which we can do no good at all: he addeth forthwith, Freely, ^A to the ende we may knowe howe it is in vayne for men to bragge of their owne preparations or merites, seeing that all the goodnesse which is bestowed vpon vs, proceedeth of the free fauour of God. For who hath giuen vnto him first, and he shall be payed it ageyne: Rom. 11. d. 35. Also, we loue him because he hath loued vs first. 1. John. 4. d. 19. ^P When haue we receyued the will to come, freely of God, at whose hand we haue not earned to be, by bestowing any thing vpon him first, and howe muche lesse then can we deserue to be made righteous, of sinners.

18. For I protest vnto all suche as heere the vvords of the prophesie of this booke, If any man shall adde vnto these things, God shall lay vpon him the plagues that are vvritten in this booke.

<sup>The punish-
ment of the
falsifiers of
Scripture.</sup> I protest vnto all such as heere. &c. ^{G. 3.} This protestation is made against the falsifiers of the Scripture, of whome the nuber was to great in the time of the Apostles, as it is to be seene in Luke. 1. a. 1. And therefore when Paule wrote to the Th. Galonians, he added this of purpose. The Salutation of mee Paule with mine owne hand: which is my signet in al my Epistles. Thus wyte I, the grace of our Lorde Iesus Christ

Reuelation of S. Iohn. 317

Christ be with you all. Amen. 2. Thess. 3. d. 17. And a little afore, he had written thus: be not hastily remoued from your mynd, nor troubled, neither by spirit, nor by worde, nor by letter as from vs, as though the day of the Lord were at hand. 2. Thess. 2. a. 2. And Calesius in the. xx. Chapter of his fifth booke of Churchmatters affirmeth that Irenus Bishop of the Church of Lyons, made almost a lyke protestation in his booke of Cygntes. The wordes of the Prophecie of this booke. ^A Once ageyne he aduanceth this wytyng with the title of prophesie, least any man myghte thinke that the same may be despised without dishonor to the spirit of prophesie. If any man shall adde vnto these things. The effect is, that men must neyther put any thing to, nor take any thing away from the Scripture: accordyng as it is said in another place, All the sayings of God are as it were clenzed with fyre, they are a shielde to them that trust in them. But not any thing to the wordes therof, least he perchance do reprove the & thou be founde a lyer. Proverb. 30. a. 5. ^G They be sayde to who do adde to Scripture. adde to the Scripture, which counterfeyt it and mar it, and make a cloke of it, for their leasings and errours: of whiche sort be the Heretikes and deceyuers. God shall lay vpon hym the plagues &c. It is a sore and earnest threathning: as if it were sayd, he that dareth do this, shall be giuen vnto a wicked mynde, till at length he consume and come to naught. For to this ende do all the plagues tende which are specified in this booke: accordyng as the readers may easily perceyue.

19. And if any man shall minishe the vvordes of the booke of this prophesie, God shall take away his parte out of the booke of life, and out of the holy Citie, and out of the things that be vvritten in this booke.

And if any man shall minishe. ^G Those diminish the Scripture which deface the authoritie of it, or which suppress any piece of it maliciously, because they are loth to displease men. ^{Who they be that diminish Scripture.} This

Mr. v.

Marlorats exposit. on the

**Their punish-
ment.** This do certeine flattering and suttleheaded preachers: who holding frozne of the purenesse and simplicitie of Gods word, forge certeine new termes out of the workehouse of mannes wisdom, by meanes whereof there rise exceeding great troubles diuers times in the Church of Christ. Such in ver of Church plagues doth John make afraid with these words, God shall take away his part. &c. That is to say, he shall not be mustred among the chosen Citizens of the cite that is aboue, neither shall he be an heire of the heauenly kingdom, which is prepared for none but suche as haue their names written in the booke of lyfe. Wherof I haue spoken more in the third chapter and fiftth verse, and 9. a. 4. and 13. b. 8. and 17. b. 8. and 20. 12. heretofore.

20. He that beareth vvitness of these things, sayth: yea, I come apace. Amen, Yea, come Lord Iesu.

**Christ will
shortly reuege
his elect.** He that beareth vvitness of these things sayth. John bringeth in the Word Iesus (who beareth vvitness of the things that are written here) as one subscribing and ratifying his prayer, in saying, Yea, or So be it. I come apace. That is to wit, to deliuer the godly from the slanders of the wicked, and to render vnto all the vngodly the punishment of their treacherie. Amen. This is the saying of a man that wisheth and ratifyeth a thing, according as we haue seene dyuerse times. Yea, Come Lord Iesu. John in the name of himselfe and of all the godly, wisheth for the coming of our Lord Iesus. **The godly
wish for the
speedy coming
of Christ.** *A. g. d.* Nothing is more pleasant or more desired in our part than thy coming, by the gloriousse power wherof, that sonne of perdition shall be destroyed, whiche presumeth so proudly to vsurpe thy kingdom.

21. The grace of our Lord Iesu Christ be vvith you all. Amen.

**Of salutation
or greetings.** The grace of our. &c. It is a kynd of Salutation and subscription that Paule useth euery where of prouarie: as in Rom.

Reuelation of S. Iohn. 318

Rom. 16. d. 20. 24. & 2. Thess. 3. d. 17. Yet doth not this disallow or condemne all other formes of greeting or taking leaue: but euery tung hath his peculiar manner of speeche, wherunto there is no exception to be taken though they differ from this in wordes, so the wordes be godly and Christian. Now remaineth it that we also shoulde wishe for the coming of our lord Iesus Christ as John doth, to the intent he may pluck vp all heresies, destroy Antichristes, throw downe Antichrist himselfe, disappoynt the practizes of him and his, builde up the doctrine of the Gospell in the heartes of the Christians, and neuer cease to plant, cherish and multiply the defenders and preachers thereof continually from day to day: so as all men from the most to the least maye apply their mindes to the reforming of Christes Church, and to the confounding and destroying of Antichrist & his sauozers. Which thing we beseeche him only to graunt, who is alwayes wont to confounde the strong things of the worlde by the weake things. 1. Corin. 1. d. 27. Vnto him be glorie and soueraintie for euer and euer.

So be it. Amen. Amen.
Amen.

FINIS.

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